

A  
BOOKE OF  
CHRISTIAN

Exercise appertaining to  
RESOLUTION,  
that is, shewing how that  
we should resolve our  
selues to become Christi-  
ans indeed.

By R.P.

*Perused by* EDMUND  
BUNNY.

HEB. 13.

*Iesus Christ, yesterday, and to day, and  
the same for ever.*



LONDON,

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Weaver, and are to be sold at his  
shop at the North doore of  
Pauls. 1630.







TO THE MOST  
REVEREND FATHER  
in God, his very good Lord and

*Patron, EDVVIN by the prouidence of God, Arch-bishop of  
YORK E, Primate of England, and Metropolitane, &c.*



*As it please your Grace to  
vnderstand, that whereas  
at the first by a friend of  
mine, and after by mine  
own experience, I perceined  
that the Booke ensuing was  
willingly reade by diuers,*

*for the perswasion that it hath to godlinesse of life,  
which notwithstanding in many points was cor-  
ruptly set downe: I thought it good in the end, to  
get the same published againe in some better  
manner, then now it is come forth among them:  
that so the good that the reading thereof might  
otherwise doe, might cary no hurt or dan-  
ger withall, so feare as by me might be prevented.  
For this cause I haue taken the paines, both to  
purge it of certain points that carried either some  
manifest error, or els some other inconueniēce with  
the m: & to ioine another short treatise withall, to*

## THE EPISTLE

hort those that are not yet perswaded, to  
 ioyne with us likewise in the truth of Reli-  
 gion. For so to accept of our Adversaries la-  
 bours so much as is good, may ( I trust ) bring  
 to passe with some few of them, that them-  
 selues will better perceiue; that wherein they  
 shall doe well, they may looke to bee as readily  
 incouraged by us, as when they doe ill, to bee  
 admonished or reprehended either, as the  
 case doth require: and others likewise of  
 their well willers ( who yet notwithstanding  
 in this vary from them, that they stand  
 more indifferent in the cause of Religion, and  
 meane not otherwise to persist in their opi-  
 nion, but so farre as they thinke they haue  
 reason for them ) may so be the rather in-  
 duced to assure themselves, ( as the truth  
 indeed is ) that wherein they haue suffici-  
 ent warrant for the points that they stand  
 on, they are not in any wise mistlied by us,  
 but onely for those wherein they haue no  
 sufficient ground-worke to beare them out.  
 I was also very glad, both that some of  
 them had taken paines in that kinde of  
 labour: and that others of their profession  
 were sometimes occupied in reading of such.  
 For whereas by their bookes that are of the  
 Controuersies, the readers of them that are  
 before smitten with that Tynde of Infection,  
 are oft-times thereby the more intangled in  
 their errors, and more kindled likewise with  
 inordinate

## DEDICATORIE.

inordinate heate, against all those that more sincerely hold the Christian faith : by this kinde of labour it may fall out, that comming therby to the feare of GOD, though but after a corrupt manner, yet therein may they possibly finde a ready way, first to draw them somewhat on, to a better advise-ment of their wayes, and then after that, to espy their wonted errors likewise, and to ioine with vs in the truth of Religion. In which course the better to helpe them, I haue added this other treatise withall ; so to bring before their eies, how the case for that mat-ter doth stand betwixt vs, and how little cause there is for them so much to bee afraid of our profession, as some haue borne them in hand that they ought : trusting withall, that as they do already agree with vs in many points of great importance ; so they can be con- tent to condescend vnto vs in the rest likewise, if it may appeare vnto them, that in so doing they shall doe none otherwise then as of conscience, and duty they ought.

Both which bookes when I thought to haue presented vnto your Grace, I was for a time staied by this, for that I thought them not a present worthy enough in respect of my labours therein. But when I did more deeply consider, that I might very well hope of better acceptance, then the strict worthi- nesse of the thing should deserue, I was then

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fully

## THE EPISTLE

fully resolved to be so bold as to present your Grace with them, such as they bee : and for whattueuer wanteth, either in them or me, to rest in the good assurance that I haue, that your Grace will notwithstanding of your owne inclination, in good part take them. As also I take it, that I am by good reason induced so to doe, both for that the dignity of your place in the Church of GOD among vs, and mine owne speciall dutie besides, doth of right require it, and much more then it, if mine ability might accordingly serue : and the nature of the matter in one principall point is such, as that by a certaine kinde of necessity it lea-  
 deth me thereunto. For whereas it may bee the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should bee brought forth to light by any of vs ( though neuer so warily wee purged it before ) where-  
 in notwithstanding there bee many good reasons to ground upon, for those that are otherwise minded : hence it is, that your Graces censure, especially, here in these parts, is of mee and others of the same iurisdiction, especially, to bee regarded for the place that GOD hath given you among vs. In which kind of labour, as Castalion first, then also Master Rogers haue done very well, in that little booke of Kempicius, that is called the Imitation of CHRIST, lea-  
 uing

## DEDICATORIE.

wing out the corruption of it, and taking  
onely that which was found : so hath Iohn  
Baptist Fikler bene bere bold in wresting  
that which anoiber had written so well, of  
the power of the magistrat ouer his subiects  
and the duty of subiects to him againe, alto-  
gether to the establisbing of the Popes supre-  
macy, and to animate their owne confederates  
against their godly and lawfull Princes, chan-  
ging nothing els (to sp ake of) but those ve-  
ry titl.s, and otherw se using the other mat-  
ter, method, and stile. Neuerthelesse, as  
the former of these examples shew vs, how such  
likewise may rightly be used : so the other  
things may admonish those that would mis-  
like to haue their oversights so holpen, that  
they had neede as much to goe about to ex-  
cuse their owne follomes, as to impugne any  
others therefore, that vse their freedom more  
moderately. As for my selfe, hauing used my  
liberty so easly as I haue done, altering no  
more then neede required, and doing the same  
in quiet manner without any grieffe against  
the Author, whosoever it were, or disgrace  
to his doings (so much as might bee, not be-  
iraying the truth) I am the lesse carefull (un-  
der the protection of your Graces censure)  
either of the censure, or assaults of others,  
that are led more by affection then reason.

To be short, whereas the former of these two  
bookes calleth men from the loue of the world ;

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and the latter likewise doth call men from  
 their world and errors unto the truth : in both  
 these respects I thought your Grace would  
 so much the rather accept of them. For ha-  
 ving had so long experience of the world as  
 you haue, very likelihood teacheth, that  
 needs you must grow more and more from  
 the loue thereof : And it is sufficiently  
 knowne unto all, that hauing found this  
 mercy your selfe, to bee deliuerd from the  
 former ignorance, and to bee brought to  
 the knowledge of the truth, you haue in like  
 sort (in this long course that GOD hath gi-  
 uen you) much called on others to doe the  
 like. These Bookes therefore that treat of  
 the same, I thought should be the rather  
 welcome. And I beseech almighty GOD, the  
 fountaine and giuer of all things, to giue  
 you grace so to consider of the one, and to goe  
 on forward in the other, as that more and more  
 departing from the loue of the world, and more  
 and more performing the worke of the Ministry,  
 you bring the former at length to nothing, and  
 make the other a polished worke for the day of  
 the Lord.

Your graces most humble in  
 the Lord,

EDMUND BURNET.



## THE PREFACE.

*to the Reader.*



Concerning the former of these two Bookes (gentle Reader) I haue to admonish thee of certaine things therevnto belonging. And

first as touching the Author of it, then as touching the Booke it selfe. Who it is that was the Author of it, I doe not know, for that the Author hath not put to his name; but onely two letters in the end of his preface: which two letters I haue set downe vnder the title of the Booke it selfe. But whosoever it is that was the Author of it, himselfe doth set downe both the occasion wherevpon he wrote it, and what was his intent and purpose therein. The occasion of it was, that one *Gaspar Loart*, Doctor of Diuinity, and a Iesuite Frier, had before written a Booke of much like argument in the Italian tongue: which a countreiman of ours at *Paris* in *France* had about foure yeeres since translated into English: and had done (as hee thought) much good thereby. Where-

*Of the Author.*

*By what occasion he wrote.*

As

upon



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Upon the Author hereof minding to haue imprinted that againe, and to haue enriched it, both with matter and method : he found the course that hee determined, to haue this issue in the end, that he thought not good to imprint againe that Booke of Doctor *Lewis*, but rather to make another of his owne, and to gather in therevnto, whatsoeuer is in that Booke, or others such like to this effect. Which course when he had taken, he thought good to follow this order therein : First, to shew, how to resolute our selues to serue GOD indeed; then, how to beginne to doe it: and lastly, how to continue vnto the end. And so setting in hand with the worke, and hauing finished the first part, that hath he sent ouer in the meane season, vntill hee shall be able to finish the rest. His intent and purpose was, as himselfe doth witnesse, that his countrie-men might haue some one sufficient direction for matters of life; among so many Bookes of controuersies, for that thole (though otherwise hee account them needfull) doe helpe but little, he saith, oft times to good life; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindreth

*His intent  
and purpose.*

## TO THE READER.

hindereth deuotion. In so much that he much misliketh, that men commonly spend so much of their time so vnprofitably, talking of faith, but not seeking to build thereon as they ought to doe, and so doe but weary themselves in vaine : making much adoe, but getting but little profit thereby, much disquieting our selues and others: and yet obtaining but small reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning therein, desireth all, though they dissent from him in Religion, yet laying aside hatred, malice, and wrathfull contention, to ioyne together in amendment of life, and in praying one for another. Which we might haue heard in his owne words, but that he interlaceth other things withall, that I dare not in conscience and duty to God commend vnto thee. Concerning the Booke it selfe, it seemeth to bee most of all gathered out of certaine of the Schoolemen (as they are tearmed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformation of life: when as other were rather occupied about the controuerfies, that were most

*Of these books  
it selfe.*

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most in question among them. And although my selfe haue bestowed no great time in them : yet by the little that I haue bestowed, I see it to resemble them so much, (especially for the inuention of it) that as wee finde sometimes a ready helpe in the face of the child to guesse at the father ; so in the like wise we thinke that wee haue in this Booke it selfe, that which may leade vs to this coniecture. But my meaning at this time is no more but this, first, to shew thee what it was, as it is set forth by the Author himselfe : and then what is done therevnto by mee, that so I might get it published to all. As it is set forth by the Author himselfe, if wee consider the substance of it, surely it was well worth the labour (a few points onely excepted) and much of it of good perswasion to godlinesse of life. But if we consider the forme or manner of it, therein maist thou finde, that it was needfull for me, before hand to admonish thee of these few things. First, that throughout the whole booke the Author hath vsed, in those Scriptures that hee alledgeth, the vulgar translation that was before in common vse with them : and some speciall wordes precisely, such as before they haue ra

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ken vpon them to obserue, and therein  
 still to dissent from vs. The vulgar trans-  
 lation is kuowne well enough, so that  
 I need to say nothing of it. Those spe-  
 ciall words that precisely he vseth, are  
 Our Lord, when it is more agreeable to  
 the text to say, the Lord: iustice for right  
 reousnesse: penance, for repentance:  
 merit for good workes, or the seruice of  
 God: and a few others.

Then also in diuers parts of the  
 Booke there were mingled in withall  
 certaine opinions and Doctrines of  
 their owne profession, most of them  
 such as are manifest corruptions, and  
 some of them no more but euer ven-  
 rurous; and certaine places alledged  
 out of others, little appertaining to  
 the matter, or else more coldly hand-  
 ling the matter propounded, then than  
 well they could match with the re-  
 sidue that are in the Treatise to that  
 purpose alledged. In this manner came  
 it into my hands: and so it is yet ex-  
 tant among them. Now concerning  
 my doings therein, first, for the sub-  
 stance of it, because it is much of it  
 good, I haue so farre not onely concei-  
 ued liking of it my selfe: but also haue  
 done my best endeuour, thus to pub-  
 lish vnto all; that so many as will  
 may

*What is done  
 to it since.  
 First in the  
 substance  
 which is ap-  
 proved.*

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may take to themselves the benefit of it. In which kind of argument, though many others in these our daies haue done very commendably likewise, yet I doe speciall commend this vnto thee, the rather for that it proceedeth from those that otherwise are for diuers points, the greatest aduerlaries that we haue in the cause of Religion. And whereas inordinate contention is not onely vnseemely for the Church of GOD, but also hurtfull to the cause of Religion, a speciall point of wisdom it is, when GOD hath bestowed any good gift on any of vs all, that others should so esteeme thereof, as that they make the same a meane to moderate the bitterness of their affections towards all those, that gladly would liue peaceably with all, so much as they might : as also on the other side it is very cleare, that those that will not (so farre as the cause of Religion it selfe doth permit them) may haue iust occasion to be ashamed ; and thereby to finde out what kinde of spirit it is that doth leade them. So the substance of the booke is such, as that a minde that is well disposed, may with one and the selfe same labour, gather out of it both lessons of godlinesse vnto it selfe, and that

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that which may somewhat occasion  
some certaine agreement among cer-  
taine of vs, with such of them I meane,  
as stand more indifferent, and are con-  
tent to dissent no further from vs, then  
of conscience they thinke that they  
ought. The former of which will yeeld  
vs this fruit; that we shall addresse our  
selues to doe, in some good measure,  
our seruice to God: the other, that we  
shall doe it with a quieter conscience,  
our selues desirous to bee at peace  
with all, so farre as conueniently may  
bee obtained. On the other side like-  
wise, because I found the manner and  
forme so farre forth out of order, as  
I haue declared, therefore did I ende-  
uour my selfe to helpe it a little as need  
required. But astouching the Transla-  
tion that they vse, I haue altogether  
let them alone therewith: partly to  
condiscend so farre vnto them, as to  
suffer themselues in such case to vse  
what Translation they will, and with  
good will to heare them therein: and  
partly for that diuers points of the  
matter were so grounded therevpon,  
that the Translation might not bee a-  
mended, vlesse the matter were al-  
tered likewise. So farre forth there-  
fore as there was no manifest error ta-  
ken

*Then the  
forme of it,  
which is  
amended.*

## THE PREFACE

ken in withall, I haue left it wholly vnto them : though otherwise it might oft times be amended. For which cause also I did the rather omit to meddle with the quotations, to alledge the verse of the Chapter withall, because that in distinguishing of the verses, wee disagree sometimes : and forbearing to obtrude ours vnto them, vnlesse I thought they would take it in good part, haue forborne likewise to vse theirs, for that we finde it not so agreeable to the truth it selfe. As for those speciall words of theirs, that the Author so precisely vseth, I haue vsed my libertie therein, sometimes letting them stand as they are, and sometimes altering them, when they were abused, or otherwise the cause did so require. Those other points of their proper opinions, wherein wee dissent from them, and they (no doubt) from the truth it selfe, I haue cleane left out : some of those venturous points besides ; together with certaine of those places likewise, which hee hath alledged out of others, that did not so much appertaine to the matter that hee had in hand, or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore left

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left out, for that neither my selfe could allow to leaue any such as (to my knowledge) might be any hurt, or else but occasion of stumbling to others: neither could I so haue gotten it forth to the vse of all, carrying still such corruption with it. And this haue I done so much the rather, for that most of these things seeme rather to bee added by some that had the perusing of the booke: before it might be allowed among them to come to the print, then by the proper Author thereof: they doe so little oft times agree with the argument that there hee hath in hand, nor with the manner of handling of it. As for examples, in the first part of the booke and third Chapter, setting down the end of mans life, which he saith is the seruice of God, eight or nine times in that Chapter is ioyned withall the gaining of Heauen: which notwithstanding is not agreeable to the manner of the Authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of *Zachary*, in the beginning of the third, and by his diuision in the beginning of the fourth Chapter where notwithstanding the gaining of Heauen is very ooly put in againe. The  
other



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other sort likewise I thought good to leaue forth, for that being impertinent, they might discredit some part of the rest, or else but weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truly the spirit in those dayes doth proceed a great deale more effectually, both in doctrine and exhortation, then it did in the dayes of diuers of those that were heere alleaged. Wherein, if there shall bee any that shall thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too little, neither am I desirous to ouer-rule their iudgements, nor very carefull to maintaine mine owne; if any shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to mee to bee most expedient to the glory of G O D, and to the benefit of his people heere; as also I haue sometimes interlaced a word or two; the better to open the Authors meaning, or to make the sense more full. And so without any farther defence of my doings therein, now (gentle Reader) I send thee ouer to the Booke it selfe: where if thou shalt bestow a little paines (though it be no more,

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more, but once with aduifement to reade it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt find, then descending to the Author of it, seeing himselfe desireth to be helpen by thy praiers, thou shalt doe well, both to thanke God for him for this which is done, and to sollicite him with thy prayers, on behalfe of him and the rest, that it would please him to give them a further knowledge of the truth in Christ, so farre as his wisdom hath thought expedient, to the setting forth of his owne glory, and to the saluation of those that are his. And God giue vs all (so many as doe appertaine to his Kingdome) his grace in that measure, that both we may agree together in the truth of Religion, and altogether imploy our selues in his seruice here, in peace and quietnesse one with another. And so I bid thee heartily farewell. At

*Bolton Percie, in the Ancienty or  
liberty of Yorke, the 9.  
of Iuly: 1584.*

*Thy hearty welwiller in Christ,*

EDMUND BUNNY.

**THE BOOKE OF**  
**Christian exercise, appertai-**  
**ning to Resolution.**

The first  
part.

**THE CONTENTS OF**  
*the first part of this Booke, touch-*  
*ing the helpes of Resolution*  
*to serue GOD.*

**THE I. CHAPTER.**  
Of the end and parts of this Booke,  
with a necessary aduertisement  
to the Reader.

*How necessary a thing it is for a man to re-*  
*solve to leaue vanity, and to serue God.*

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*How wilfull ignorance doth increase, and not*  
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*reade this treatise.*

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nest consideration and meditations  
of our estate : wherein is declared;

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*nemy*

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*enemy to Resolution.*

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*What minde a man should haue to creatures.*

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*The*

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The care and diligence of many of the Fathers touching the same.

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**That they are enemies to God, and to them-  
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selves.

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the vertuous haue.

Of the comfort that holy men haue, after their  
conuerſion: And how the iust man haue had  
greatest conflicts therein.

Of S. Austens conuerſion, and ſouere notations  
thereupon.

## THE II CHAPTER.

Of the ſecond impediment: which is  
tribulation: wherein are handled  
ſouere ſpeciall points:

1 Firſt, that it is an ordinary meanes

## The Contents.

of saluation to suffer some tribulation.

2 Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his seruants, which are laid downe and declared in particular.

3 Thirdly, what speciall consideration of comfort a man may haue in tribulation.

4 Fourthly, what is required at mans hand in tribulation.

## 3 THE III CHAPTER.

Of the third impediment: which is, loue of the world; which is drawne to fixe points.

1 First, how, and in what sense the world, and commodities thereof are vanities: and their generall points of worldly vanities.

2 Secondly, how worldly commodities are mere deceit.

3 Thirdly, how the same are pricking thornes,

4 Fourthly, how the same are misery and affliction.

5 Fifthly, how they strangle a man: with a description of the world.

6 Sixtly, how a man might auoide the danger thereof, and vse the commodities thereof to his owne benefit.

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### THE IIII CHAPTER

Of the fourth impediment: which is too much presuming of Gods mercy, wherein is declared :

*That prolonging of our iniquities, in hope of Gods mercy, is to build our finnes on Gods backe.*

*Of the two feete of our Lord : that is, mercy and truth,*

*Of two dangers of sinners: & how Gods goodnesse helpeth not them that perseuere in sinne.*

*Whether Gods mercy be greater then his iustice.*

*The description of true feare,*

*Of seruile feare, and of the feare of children : and how seruile feare is profitable for sinners.*

### THE V. CHAPTER.

Of the fift impediment: which is delay of resolution vpon hope to do it better, or with more ease afterward wherein a declaration is made :

*Of seuen speciall reasons, why the Deuill moueth vs to delay : and of fixe principall causes, which make our conuersion harder by delay.*

*How hard it is to repent in old age, for*

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him that is not accustomed to some hardnesse before, and what charge a man draweth to himselfe by delay.

That the example of the theefe sawed on the Crosse, is no warrant to such as deferre their conversion.

Of diuers reasons, why conuersion made at the last houre is sufficient.

6

## THE VI. CHAPTER.

Of three other impediments : that is, sloth, negligence, and hardnesse of heart: wherein is declared.

The foure effects of sloth : and the meanes how to remoue them.

The cause of Atheisme at this day. And the way to cure carelesse men.

Of two degrees of hardnesse of heart.

How hardnesse of heart is in all persecutors.

The description of an hard heart : and the danger thereof.

The conclusion of the whole Booke.

THE

# THE FIRST PART OF THIS BOOKE.

## CHAP. I

*Of the end and parts of this Booke, with a  
necessary aduertisement to the Reader.*



His first booke hath for *The end of*  
his proper ende, to per- *this booke*  
swade a Christian by name  
to become a true Christian  
indeed, at the least, in resolution of  
minde. And for that there be two  
principall things necessary to this  
effect: therefore this first Booke shall *The parts of*  
be deuided into two parts. In the *this Booke.*  
first shall be declared important rea-  
sons and strong perswasions, to pro-  
uoke a man to this resolution: In the  
second shall bee refuted all the impedi-  
ments, which our spirituall enemies (the  
flesh, the world and the diuell) are wont  
to lay for the stopping of the same:  
knowing very wel that of this resolution  
dependeth all our whole seruice of God.  
For he that neuer resolueh himselfe to  
doe well, and to leaue the dangerous  
state of sinne wherein he liueth, is farre  
off from euer doing the same. But he that  
sometime resolueh to do it, although  
by frailty hee performeth it not at that

*The necessity  
of this resolu-  
tion.*

*The first part.**Acts 7.**Apoc. 13.**Rom. 1.**An aduer-  
sary.*

time: yet is that resolution much acceptable before God, and his minde the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, and vncircumspectiously contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, and commonly groweth harder and harder daily, vntill hee bee giuen ouer into a reprobate sence, which is the next doore to damnation it selfe,

2 One thing therefore I must aduertise the Reader, before I goe any further, that hee take great heed of a certaine principall deceit of our ghostly aduersary, whereby he draweth many millions of soules into hell daily: which is, to feare and terrifie them from hearing or reading any thing contrary to their present humor or resolution. As for example, an vsurer from reading books of restitution: a leacher from reading discourses against that sinne: a worldling from reading spirituall bookes or treatises of deuotion. And he useth commonly this argument to them for his purpose: Thou

icest

3  
The first Chapter.

seest how thou art not yet resolved to leaue this trade of life, wherein thou art: and therefore the reading of these bookes will but trouble and afflict thy conscience, and cast thee into sorrow & melancholy, and therefore reade them not at all. This I say, is a cunning sleight of Sathan, whereby he leadeth many blindfolded to perdition, euen as a Faulkner carrieth many hawkes quietly being hooded, which otherwise he could not doe, if they had the vse of their sight.

*The Devils argument.*

3 If ignorance did excuse sin, then this might bee some refuge for them that would liue wickedly, but this kinde of ignorance ( being voluntary and wilfull ) increaseth greatly both the sinne, and the sinners euill estate. For of this man the holy Ghost speaketh in great disdain. *Noluit intelligere ut bene ageret*: He would not vnderstand to doe well. And againe, *Quia tu scientiam repulisti, repellam te*: For that thou hast reiected knowledge, I will reiect thee. And of the same men in another place the same holy Ghost saith, *They doe leade their liues in leasure, and in a moment goe downe vnto hell, which say to God, Goe from vs, we will not haue the knowledge of thy wayes.* Let euery man

*Wilfull ignorance is the crease of sinne.*

*Psal. 35.*

*O. 2.*

*Iob 22.*

B 5

there-



*consideration.*

*The first part.*

*Se. S. Aug.  
of the sinne,  
de grat &  
lib. arb c. 3  
and S. Chry-  
soft hom. 26.  
in ep. ad Rom.*

therefore beware of this deceit, and  
bee content at the least to read good  
bookes, to frequent deuout company,  
and other like good meanes of his a-  
mendment, albeit hee were not yet re-  
solved to follow the same: yea although  
he should finde some grieffe and repug-  
nancy in himselfe to doe it. For these  
things can neuer doe him hurt, but may  
doe him very much good: and it may  
be that the very contrariety and repug-  
nancy which he beareth in frequenting  
these things against his inclination,  
may moue the mercifull Lord which  
seeth his hard case, to giue him the  
victory ouer himselfe in the ende, and  
to send him much more comfort in the  
same, then before hee had dislike. For  
hee can easily doe it onely by alte-  
ring our taste with a little drop of his  
holy grace, and so make those thinges  
most sweete and pleasant, which be-  
fore tasted both bitter and vnsauou-  
ry.

*What minde  
a man should  
bring to the  
reading of  
this booke.*

4. Wherefore as I would heartily wish  
euery Christian soule, that commeth  
to read these considerations follow-  
ing, should come with an indifferent  
minde layd downe wholly into Gods  
hand, to resolve and doe, as it should  
please his holy spirit to moue him vn-

so, although it were to the losse of all worldly pleasures whatſoeuer ( which resignation is \* absolutely necessary to euery one that desireth to be ſaued ) ſo if ſome cannot preſently win that indifferency to themſelues, yet would I counſell them in any caſe to conquer their mindes to ſo much patience, as to goe through to the end of this booke, & to ſee what may be ſaid at leaſt to the matter, although it be without reſolution to follow the ſame. For I doubt not but God may ſo pierce theſe mens hearts before they come to the end, as their mindes may be altered, and they yeeld themſelues vnto the humble and ſweete ſeruite of their Lord and Sauour, and that the Angels in heauen may reioyce and triumph of their retaining, as of ſheepe, moſt dangerously loſt before.

## CHAP. II.

*How neceſſary it is to enter into earneſt conſideration and meditation of our eſtate.*

**T**He Prophet *Jeremy* after a long complaint of the miſeries of his time, fallen vpon the *Jewes* by reaſon of their ſins, vttereth the cauſe thereof in theſe word: *All the earth is fallen into utter deſolation, for that there is no man which conſidereth deeply in his heart.* Signifying

\* Needfull it is, both vnto our true ſeruing of God, and to aſſure our owne conſciences of our effectual calling in Chriſt: but not to procure ſaluation vnto vs: the merit whereof is altogether to be ſought in Ieſus Chriſt Luke 13.

*Ier. 45*

## Consideration.

## The first part.

IOMAS.

Leuit. 11.  
Deut. 14.

nifying hereby, that if the *Iewes* would haue entred into deepe and earnest consideration of their liues and state before that great desolation fell vpon them, they might haue escaped the same, as the *Niniuites* did by the forwarning of *Ionas*: albeit the sword was now drawn, and the hand of God stretched out, within forty daies to destroy them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminare, or chew their cud, were accounted vncleane by the law of *Moses*: as no doubt, but that soule in the sight of God must needes be, which resolueth not in heart, nor cheweth in often meditation of minde, the things required at her hands in this life.

2 For want of this consideration and due meditation, all the foule errors of the world are committed, and many thousand Christians do finde themselves within the very gates of hell, before they mistrust any such matter towards them, being carried through the vale of this life blinde folded with the vale of negligence and inconsideration, as beasts to the slaughter house, and neuer suffered to see their owne danger, vntill it bee too late to  
remedy

remedy the same.

3 For this cause the holy Scripture doth recommend vnto vs most carefully this exercise of meditation, and diligent consideration for our duties, to deliuer vs thereby from the perill, which inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the people his ambassage, from God touching all particulars of the law, addeth this clause also from God, as most necessary. *These words must remaine in thy heart,* Deut. 6. *thou shalt meditate vpon them both at home and abroad; when thou goest to bed, and when thou risest againe in the morning.* And againe in another place: *Teach your children these things, that they may meditate in their hearts vpon them.* The like commandement was giuen by God himselfe to Iosua, Iosua 1. *at his first election to gouerne the people: to wit, that he should meditate vpon the law of Moses both day and night, to the end he might keepe and performe the things written therein. And God addeth presently the commoditie hee should reape thereof. For then (saith he) shalt thou direct thy way aright, and shalt vnderstand the same.* Signifying, that without this meditation, a man goeth both amisse, and also blindly, not knowing himselfe whether.

2 Tim. 4.

Psal. 1.

Pro. 15.

Eccle. 14.

Gen. 24.

Esay 38.

\* Or, mourns  
for it was in  
the way of  
sorrowing  
or lamenta-  
tion.

Psal. 118.

Psal. 62.

Psal. 119.

5 S. Paul hauing described vnto his  
scholler *Timothy*, the perfect duty of a  
Prelate, addeth this aduertisement in  
the end: *Hac meditare* : Meditate, pon-  
der, and consider vpon this, And final-  
ly, whensoever the holy Scripture de-  
scribeth a wise, happy, or iust man (for  
all these are one in Scripture, for that  
iustice is onely true wisdom and feli-  
citie) one chiefe point is this : *Hee will  
meditate vpon the law of God both day and  
night.* And for example in the Scrip-  
tures, how good men did vse to medi-  
tate in times past, I might here reckon  
vp good store, as that of *Isaac*, who went  
foorth into the fields towards night to  
meditate ; also that of *Ezechias* the king,  
who (as the Scripture saith) did \* medi-  
tate like a Dove, that is in silence, with  
his heart onely, without noise of words.  
But aboue all other the example of ho-  
ly *Dauid* is singular herein, who euery  
where almost, maketh mention of his  
continual exercise in meditation, say-  
ing to God. *I did meditate vpon thy com-  
mandements which I loued.* And againe, *I  
will meditate vpon thee in the morning.* And  
againe, *O Lord how haue I loued thy law ?  
It is my meditation all the day long.* And  
with what feruor and vehemencie hee  
vseth to make these meditations, hee  
sheweth

sheweth when he saith of himselfe : *My heart did waxe hot within me, and did kindle in my meditations.*

Psal. 38

4 This is recorded by the holy Ghost of these ancient good men, to confound vs which are Christians, who being far more bound to seruor then they, by reason of the greater benefit wee haue receiued : yet doe we liue so lazily ( for the most part of vs ) as we neuer almost enter into the meditation, and earnest consideration of Gods lawes and commandements : of the misteries of our faith, of the life and death of our Sauour : or of our duty towards him : and much lesse doe we make it our daily study and cogitation, as those holy Kings did, notwithstanding all their great businesse in the Common-wealth.

7 Who is there of vs now adayes *Psal. 119.* which maketh the lawes and commandements or iustifications of God (as the Scripture termeth them) his daily meditations, as King *David* did ? Neither *Psal. 76* onely in the day time did hee this, but also by night in his heart, as in another place he testifieth of himselfe. How many of vs doe passe ouer whole dayes and moneths, without euer entering into these meditations ? Nay, God grant there bee not many Christians in the world,

*Consideration.**The first part.**Beleepe in  
grosse.*

world, which know not what these meditations doe meane. Wee beleepe in grosse the mysteries of our Christian faith, as that there is an hell: an heauen: a rewarde for vertue: a punishment for vice: a iudgement to come: an account to be made, and the like: but for that we chew them not well by deepe consideration, and doe not digest them well in our hearts, by the heate of meditation, they helpe vs little to good life, no more then a preseruatiue put in a mans pocket can helpe his health.

*Marueilous  
effects of in-  
consideration*

8 What man in the world would aduenture so easily vpon sin (as commonly men doe, which drinke it vp as easily as beasts drinke water) if he did consider in particular the great danger, and losse of grace, the losse of Gods fauour, and purchasing his eternall wrath; also the death of Gods owne Son sustained for sinne, the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euery Christian in some doth beleeue, yet because the most part doe euer consider them with due circumstances in their hearts; therefore they are not moued with thee same, but doe beare the knowledge thereof locked vp in their breasts, without any sense or feeling: euen as a man car-

rieth

rieth fire about him in a flint stone without heat, or perfumes in a pomeander without smell, except the one be beaten, and the other be chafed.

9 And now to come neere our matter (which we meane to handle in this booke) what man liuing would not resolve himselfe throughly to serue God indeed, and to leaue all vanities of the world, if he did consider as he should do, the waighly reasons he hath to moue him therevnto: the reward he shall receiue for it, and his infinit danger if hee doe it not? But because (as I haue said) scarce one among a thousand doth enter into these considerations, or if he do, it is with lesse attention, or conscience, then so great a matter requireth: hereof it commeth, that so many men perish daily, and so few are saued, for that by lacke of consideration they neuer resolve themselves to liue as they should doe, and as the vocation of a Christian man requireth. So that wee may also complaine with holy *Jeremy*, alleaged in the beginning, that our earth also of christianity is brought to desolation, for that men doe not deeply consider in their hearts. Ier. 12.

10 Consideration is the key which openeth the doore to the closet of our heart, *The Nature of consideration.*



heart, where all our booke of account doe lie. It is the looking glasse, or rather the very eye of our soule, whereby shee seeth her selfe, and looketh into all her whole estate: her riches, her good gifts; her defects, her safety; her danger, her way shee walketh in, her pace shee holdeth: and finally, the place and end which shee draweth vnto. And without this consideration, shee runneth on blindly into a thousand brakes and briers, stumbling at euery step into some one inconuenience or other, and continually in perill of some great and deadly mischiefe. And it is a wonderfull matter to think, that in othet businesse of this life, men both see and confesse that nothing can bee either begun, prolecuted, or well ended without consideration, and yet in this great businesse of the kingdome of heauen, no man almost vseth or thinketh the same necessary.

*As for famili-  
ryde.*

II If a man were to make a iourney but from *Eengland* to *Constantiople*, albeit hee had made the same once or twice before, yet would hee not passe it ouer without great and often consideration especially, whether hee were right and in the way or no; what pace hee held, how neere hee were to his wayes end and the like. And thinkest thou (my deere

deere brother) to passe from earth to heauen, and that, by so many hils and dales, and dangerous places neuer passed by thee before, and this without any consideration at all? Thou art deceiued if thou thinkest so: for this iourney hath farre more neede of consideration then that, being much more subiect to by-paths and dangers, euery pleasure of this world, euery lust, euery dissolute thought, euery alluring sight and tempting sound, euery diuel vpon the earth, or instrument of his (which are infinit) being a theefe, and lying in waite to spoyle thee, and to destroy thee vpon the way towards heauen.

12 Wherefore I would giue counsell to euery wise passenger, to looke well about him, and at leastwise once a day to enter into consideration of his estate, and of the estate of his treasure which hee carrieth with him, in a brittle vessel, as Saint *Paul* affirmeth, I meane his soule, which may as soone be lost by inconsideration, as the smallest and nicest iewel in this world, as partly shall appeare by that which hereafter I haue written for the helpe of this consideration, whereof both I my selfe and all other Christians doe stand in so great neede in respect of our acceptable service

1 Cor. 7.

## Considerations.

## The first part.

Deut. 6.  
Luke 1

Mat. 12.

1 Cor. 5.  
Ephes. 2

Gen. 6.  
Gen. 19.

Mat 7.

uice to God. For surely if my soule, or any other did consider attentiuely, but a few things of many, which she knoweth to be true: she could not but speedily reforme her selfe, with infinit dislike and detestation of her former course. As for example, if she considered thoroughly, that her onely comming into this life was to attend to the seruice of God, and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue account at the last day of euery idle word, and yet that she maketh none account, not onely of words, but also of euill deedes: that no fornicator, no adulterer, no vsurer, no couetous or vncleane person shall enioy the kingdome of heauen, as the Scripture saith? and yet shee thinketh to goe thither liuing in the same vices: that one onely sinne hath bin sufficient to damne many thousands together, and yet shee being loaden with many thinketh to escape: that the way to heauen is hard, strait, and painefull, by the affirmation of God himselfe, and yet shee thinketh to goe in, liuing in pleasures and delights of the world, that all holy Saints that euer were (as the Apostles and mother of Christ her selfe, with

with all good men since) chose to them- <sup>1 Cor. 4.</sup>  
 selues to liue an austere life (in painefull <sup>2 Cor. 4.</sup>  
 labour, profitable to others fasting, <sup>6, 11, 12.</sup>  
 praying, punishing their bodies, and <sup>2 Cor. 4.</sup>  
 the like) and for all this liued in feare <sup>Phil. 3.</sup>  
 and trembling of the Iudgement of <sup>2 Cor. 2.</sup>  
 God, and shee attending to none of  
 these things, but following her pastimes  
 maketh no doubt of her owne estate:  
 If (I say) my soule or any other did in  
 deede and in earnest consider these  
 things, or the least part of a thousand  
 more that might bee considered, and  
 which our Christian Faith doth teach vs  
 to be true: she would not wander (as the  
 most part of Christian soules do) in such  
 desperate perill through want of conside-  
 ration.

13 What maketh theeues to seeme <sup>A common</sup>  
 mad vnto wisemen, that seeing so ma- <sup>reason.</sup>  
 ny hanged daily for theft before their  
 eyes, will yet notwithstanding, steale  
 againe: but lacke of consideration?  
 And the very same cause maketh the <sup>Mar. 7.</sup>  
 wisest men of the world to seeme very <sup>Luke 12.</sup>  
 fooles, and worse then frantikes vnto <sup>Rom. 2.</sup>  
 God and good men; that knowing the <sup>1 Cor. 1, 23.</sup>  
 vanities of the world, and the danger  
 of sinfull life, doe follow so much the  
 one, and feare so little the other. If a  
 Law were made by the authoritie of  
 man

man, that whosoeuer should aduenture to drinke wine, should without delay hold his hand but halfe an houre in the fire, or in boyling lead, for a punishment ; I thinke many would forbear wine, albeit naturally they loued the same : and yet a law being made by the eternall maiesty of God, that whosoeuer committeth sin, shall boile euerlastingly in the fire of hell without ease, or end ; many one for lacke of consideration commit sin, with as little feare, as they doe eate or drinke.

*The conclusion  
of this  
Chapter.*

14 To conclude therefore, consideration is a most necessary thing to be taken in hand, espically, in these our dayes, wherein variety hath so much preuailed with the most, as it seemeth to be true wisdom, and the contrary thereof, to be meere folly, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discouer in that which followeth, the error of this matter vnto the discrete Reader, which is not wilfully blinded, or obstinately giuen ouer into the captiuity of his ghostly enemy ( for some such men there be ) of whom God saith, as it were pittying and lamenting their case : *They haue made a league with death, and a covenant with*

*I say 18.*

*with hell it selfe:* that is, they will not come out of the danger wherein they be, but will headlong cast themselves into euermlasting perdition, rather then by consideration of their estate, recover to themselves eternall life and glory, from which deadly obstinacy the Lord of his mercy deliuer vs all that belong vnto him.

### CHAP. III.

*Of the end for which man was created, and placed in this world.*

**N**OW then in the name of Almighty God, and with the assistance of his holy spirit, let the Christian man or woman desirous of saluation, first of all consider attentiuely, as a good merchant-factor is wont to do, when he is arriued in a strange Countrey; or as a Captaine sent by his Prince to some great exploit, is accustomed when hee commeth to the place appointed: that is, to thinke for what cause hee came thither: why he was sent, to what end, what to performe, what shall be expected and required at his hands vpon his returne by him that sent him thither. For these cogitations (no doubt) shall stirre him vp to attend to that  
which

*The finall end.**The first part.*

Deut. 6.  
Iofua 22.  
Gen. 14.  
Luke 1.

which he came for, and not to imploy himfelfe in impertinent affaires, The like (I fay) would I haue a Christian to confider, and to aske of himfelfe why, and to what end was he created of God, and sent hither into this world, what to doe, wherein to bestow his daies; hee shall find for no other cause or end, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophecied by *Zachary* before: *That we being deliuered from the hands of our enemies, might serue him in holinesse and righteoufnesse all the dayes of our life.*

*The first consequence.*

2 Of this it followeth first, that seeing the end and finall cause of our being in this world, is to serue God in this life. that whatsoeuer wee doe, or indoeuour, or bestow our time in, either contrary or impertinent to this end, which is onely to the seruice of God, though it were to gaine all the kingdomes of the earth: yet is it meere vanitie, folly, and lost labour, and will turne vs one day to griefe, repentance, & confusion, for that it is not the matter for which we came into this life, or of which we shall be asked account at the last day, except it be to receiue iudgement for the same.

2 Secondly

3 Secondly, it followeth of the premisses, that seeing our onely end and businesse in this world, is to serue God and that all other earthly creatures are put here to serue vs to that end; wee should (for our parts) be indifferent to all these creatures, as to riches or poerty, to health or sicknesse, to honor or contempt: and we should desire onely so much, or little of the same, as were best for vs to our said end that wee intend: that is, to the seruice of God: for whosoever desireth or seeketh these creatures more then this, runneth from his end for the which he came hither.

4 By this now may a carefull Christian take some scantling of his owne estate with God, and make a coniecture whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hither, that is, to serue God; if his cares, cogitations, studies, endeouours, labours, talke and other his actions runne vpon this matter; and that he careth no more for other creatures, as honour, riches, learning, and the like. then they are necessary vnto him for this end, which he pretendeth: if his dayes and life (I say) be spent in this study of the seruice of God, then is hee doubtlesse a most  
C happy

The second  
consequence.



happy and blessed man, and shall at length attaine to the Kingdome of God.

5 But if he find himselfe in a contrary case, that is, not to attend to this matter for which onely he was sent hither, nor to haue in his heart and study the seruice of God, but rather some other vanity of the world, as promotiō, wealth, pleasure, sumptuous apparell, gorgeous buildings, beauty, or any other thing else that pertaineth not to this end: if he spend his time (I say) about these trifles, hauing his cares and cogitations, his talke and delight, more in them then about the others great businesse for which he was sent: then is hee in a perillous course, leading directly to perdition, except he alter and change the same. For most certaine it is, that whosoever shall not attend vpon the seruice he came for, shall neuer attaine to the reward promised to that seruice.

6 And because the most part of the world not onely of Infidels, but also of Christians doe amisse in this point, and doe not attend to this thing for which they were onely created & sent hither, thence it is that Christ and his holy Saints haue alwayes spoken so hardly of the small number that are in state of saluation, euen amongst Christians, and

and haue vttered some speeches which seeme very rigorous to flesh and bloud, & scarce true, albeit they must bee fulfilled: as, that *it is easier for a samell to goe through a needles eye, then for a rich man to enter into heauen.* The reason of which saying (and many more) standeth in this, that a rich man or worldling attending to heape riches, cannot attend to doe that which hee came for in this world, and consequently neuer attaine heauen, except God worke a miracle, and so cause him to contemne his riches, and to vse them onely to the seruice of God: as sometimes he doth, and we haue a rare example in the Gospell of *Zachens*, who being a very rich man, presently vpon the entring of Christ into his house, and much more into his heart by faith, gaue halfe his goods vnto the poore, and offered withall, that whomsoeuer he had iniured, to him he would make foure times so much restitution.

Mat. 19.  
Marke 10.

Luke 19.

7 But hereby now may be scene the lamentable state of many thousand Christians in the world, which are so farre off from bestowing their whole time and trauell in the seruice of God, as they neuer almost thinke of the same; or if they do, it is with very little

*The lamentable state of men of the world.*

care or attention. Good Lord, how many men and women bee there in the world, which bearing the name of Christians, scarce spend one houre of foure and twenty in the seruice of God! How many doe beat their braines about worldly matters: and how few are troubled with this care! How many finde time to eate, drinke, sleepe, disport, deck, & paint themselves out to the world, and yet haue no time to bestow in this greatest businesse of all other! How many spend ouer whole dayes, weekes, moneths, and yeeres in hawking, hunting, and other pastimes, without making account of this matter! What shall become of these people? What will they say at the day of iudgement? What excuse will they haue?

*A comma.  
son.*

8 If the Merchants factor (which I spake of before) after many yeeres spent beyond the Seas, returning home to giue accounts to his Master, should yeeld a reckoning of so much time spent in singing, so much in dancing, so much in courting, and the like: who would not laugh at his accounts? But being further asked by his Master, what time hee bestowed on his merchandise which he sent him for, if hee should answere: None at all, nor that

he euer thought or studied vpon that matter who would not thinke him worthy of all shame and punishment? And surely with much more shame and confusion shall they stand at the day of judgement, who being placed here to so great a businesse as is the seruice of almighty God, haue notwithstanding neglected the same, bestowing their studies, labours, and cogitations in the vainer trifles of this world: which is as much from the purpose, as if men being placed in a course to runne at a golden game of infinit price, they should leaue their marke, and some step aside after flies, or feathers iu the aire; and some other stand still, gathering vp the dung of the ground. And how were these men worthy (trow you) to receiue so greata reward as was purposed to them?

9 Wherefore (deere Christian) if thou bee wise, consider thy case while thou hast time, follow the Apostles counsell; Examine thy owne workes, *Gal. 6.* and wayes, and deceiue not thy selfe. Yet maiest thou haue grace to reforme thy selfe, because the day-time of life yet remaineth: the dreadfull night of death will ouertake thee shortly, when there will be no more time of reformation *Iohn 9.*

The finall end.

The first part.

, Luke 12.

mation. What will all thy labour and toile in procuring of worldly wealth profit, or comfort thee at that houre, when it shall be said to thee, as Christ said to thy like in the Gospell, when he was now come to the top of his worldly felicity: *Thou foole, this night shall they take away thy soule, and then who shall haue the things which thou hast gotten together?* Beleeue me (deare brother) for I tell thee no vntruth, one houre bestowed in the seruice of Ged, will more comfort thee at that time, then an hundred yeares bestowed in aduancing thy selfe, and thy house in the world. And if thou mightest feele now the case where in thy poore heart shall be then, for committing of this thing, which it should most haue thought vpon; thou wouldest take from thy sleepe, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischief while time serueth, but the other, when it is too late.

10 Resolue thy selfe therefore (good Christian) while thou hast time; reioleue thy selfe without delay, to take in hand presently, and to apply for the time to come, the great and weighty businesse  
for

for which thou wast sent hither : which  
 onely indeed is weighry and of impor-  
 tance : and all others are meere trifles  
 and vanities, but onely so farre forth as  
 they concerne this. Beleeue not the  
 world, which for running awry in this  
 point, is detested by the Sauour : and  
 euery friend thereof, pronounced an  
 enemy to him by his Apostle. Say at  
 length vnto thy Sauour, I doe confesse  
 vnto thee, O Lord, I doe confesse and  
 cannot deny, that I haue not hitherto  
 attended to the thing for which I was  
 created, redemed, and placed here by  
 thee, I doe see my error, I cannot dis-  
 semble my grieuous fault : and I doe  
 thanke thee ten thousand times, that  
 thou hast giuen me the grace to see it,  
 while I may yet by thy grace amend it:  
 which by thy holy grace I meane to  
 doe, and without delay to alter my  
 course ; beseeching thy diuine maiesty,  
 that as thou hast giuen me this light of  
 vnderstanding to see my danger, and  
 this god motion to reforme the same ;  
 so thou wilt continue towards mee thy  
 blessed assistance, for performance of  
 the same, to thy honour and my soules  
 health. Amen.

John 7. 8  
 1 John 2.

A Prayer.

*Particular end.**The first part.*

## CHAP. IIII.

*Of the end of man in particular . and of two  
speciall things required at his hands in  
this life.*

**H**Auing spoken of the end of man in general in the former Chapter and shewed that it is to serue God: it seemeth conuenient ( for that the matter is of great & singular importance ) to treat somewhat more in particular, wherein this seruice of God doth consist, that thereby a Christian may iudge of himselfe, whether hee performe the same or no: and consequently, whether he do the things for which he was sent into this world.

*Two parts  
of our end  
in this life.*

2 First therefore it is to bee vnderstood, that the whole seruice which God requireth at a Christian mans hands in this life, consisteth in two things: the one to flie euill. and the other to doe good. And albeit these two things were required of vs also before the comming of Christ (as appeareth by *Dauid*, whose commandement is generall: *Decline from euill, and doe good*: and by *Esay* the Prophet, whose words are, *Leaue to doe peruersly, and learne to doe well* ) yet much more particularly, and with farre • greater reason are they

*Psal. 36.*

*Esay 3.*

they demanded at the hands of Christian people, who by the death and passion of their redeemer, do receiue grace & force to be able in some measure to performe these two things, which the law did not giue, albeit it commanded the same.

3 But now wee being redeemed by Rom. 6.  
Christ, and receiuing from him not on-  
ly the renewing of the same comman-  
dement, for the performance of these  
two things, but also force and ability  
by his grace, whereby wee are made  
somewhat able to doe the same: we re-  
maine more bound thereto in reason  
and duty then before, for that this was  
the fruit and effect of Christ his holy  
passion, as S. Peter saith; *That we being* 1 Pet. 2.  
*dead to sin should liue vnto righteousness.* Or  
as S. Paul more plainely declarcth the  
same when he saith; *The grace of God our* Titus 2.  
*Sauour hath appeared to all men, instructing vs*  
*to this end, that we renouncing all wickednesse,*  
*and worldly desires, should liue soberly, iustly, and*  
*godly in this world.*

4 These two things then are the ser-  
uice of God for which we were sent in-  
to this world; the one to resist sinne; the  
other to follow good workes. In respect  
of the first, we are called souldiers,  
and our life a warfare vpon the earth: 2 Tim. 2.

Two parts  
of the ser-  
uice of God.  
John 7.  
2 Cor. 10.  
1 Tim. 1.  
2 Tim. 2.



*Particular end.**The first part.*

Phil. 1.  
 Heb. 10.  
 And 12.  
 Mat. 9.  
 10. 20.  
 Luke 10.  
 2 Tim. 5.  
 Psal. 125.  
 Mat. 13.

for that as souldiers doe alwayes lie in wait to resist their enemies ; so ought we to resist sinne, and the temptations thereof. And in respect of the second, we are called labourers, stewards, farmers, and the like, for that as these men attend diligently to their gaine and increase of substance in this life : so should we do good workes to the glory of God, and benefit of others here in this life.

5 These therefore are two speciall points which a Christian man should meditate vpon : two speciall exercises wherein hee should be occupied : two speciall legs whereupon he must walke in the seruice of God : and finally, two wings whereby he must flie and mount vp vpon a Christian life. And whosoever wanteth either of these, thought hee had the other, yet can hee not ascend to any true godlinesse, no more then a bird can fli. lacking one of her wings : I say that neither innocencie is sufficient without good workes : nor good workes any thing auailable, where innocency from sin is not. The latter is euident by the people of Israel, whose sacrifices, oblations, prayers, and other good workes commended and commanded by God himselfe, were oftentimes

*Particular ends The fourth Chapter.*

times abominable to God: for that the  
doers thereof liued in \* sinne and wic- \* And he.  
kednesse, as at large the Prophet Esay cause they  
declareth. The former also is made rested in  
apparent by the parable of the foolish the out-  
Virgins, who albeit they were inno- ward cere.  
cent from sinne, yet because they gaue many on-  
not attendance, they were shut out of ly.  
the doores. And at the last day of Esay 1.  
judgement Christ shall say to the dam- Mat. 5.  
ned. Because you clothed me not, fed Luke 13.  
me not, and did not other deedes of Mar. 23.  
charity, appointed to your vocation,  
therefore goe you to euerlasting fire,  
&c. Both these points then are neces-  
sary to a Chrstian to the seruice of  
God: and so necessary, as one with-  
out the other auaieth not, as I haue  
said. And touching the first, which is  
resisting of sin, we are willed to doe it  
euen vnto death, and with the losse of  
our blood (if it were need) and in di-  
uers places of Scripture, the holy  
Ghost willeth vs most diligently to  
prepare our selues to resist the Deuill  
manfully, which tempteth vs to sinne:  
and this resistance ought to bee made  
in such perfect manner as wee yeeld  
not wittingly and willingly to any sinne  
whatsoever, either in worke, word, or  
consent of heart, insomuch that who-  
soever

*How we  
ought to re-  
sist sin.  
Heb. 12.  
Ephes 5.  
James 4.  
1 Pet. 5.*

*Math. 9.*

*Particular end.*

*The first part.*

Exod. 12.

Deut. 5.

*How we  
must doe  
good workes.*

Eccle. 9.

Eccle. 1.

Gal. 6.

1 Cor. 15.

*A descrip-  
tion of a  
Christian.  
Ishai. 5.*

foeuer should giue secret consent of minde to the performance of a sin, if he had time, place, and ability thereunto, is condemned by the holy Scripture in that sin, euen as if he had committed the same now in act. And touching the second, which is good works, we are willed to doe them abundantly, diligently, ioyfully, and instantly, for so saith the Scripture; *Whatsoever thy hand can doe, doe it instantly.* And againe. *Walke worthy of God, fructifying in every good worke,* And againe, S. Paul saith; *Let vs do good works unto all men.* And againe in the very same place. *Let vs neuer leaue off to doe good, for the time will come when we shal reape without end.* And in another place he willeth vs. *To be stable immoueable, & abundant in good works, knowing that our labour shall not be unprofitable.*

6 By this it maybe seene (deere brother) what a perfect creature is a good Christian, that is, as Saint Paul describeth him: *The handworke of God, and creature of Christ to good workes, wherein hee hath prepared that he should watke.* It appeareth (I say) what an exact life the true life of a Christian is, which is a continuall resistance of all sinne, both in thought, word, and deed, and a performance or exercise of all good workes, that

that possible he can deuise to doe. What an angelicall life is this ? Nay, more then angelicall, for that Angels being now placed in their glory, haue neither temptation of sinne to resist, nor can doe any worke (as we may) for to increase their further glory.

7 If Christians did liue according to this their duty, that is, in doing all good that they might, and neuer consenting to euill what need there almost any temporall lawes ? What a goodly Common-wealth were Christianity ? Who will not maruell at the rare examples of many good forefathers of ours, wherein such simplicitie, such truth, such conscience, such almes-deedes, such sincerity, such vertue, such religion and deuotion, is reported to haue beene ? The cause was, for that they studied vpon these two points of a Christian mans duty, and laboured for the performance thereof, euery man as God gaue him grace. And wee because wee looke not into these matters, are become as loose and wicked in life, as euer the Gentiles, or Infidels were. And yet is God the same God still, and will accept at our hands no other account, then he did of those forefathers of ours, for the performance  
of

*The perfection  
of a Christian.*

of these two parts of our duty toward him. What then shall become of vs, which doe not liue in any part as they did? And to enter yet somewhat more into the particular consideration of these things, who is there now adayes among common Christians (for no doubt there be in secret many seruants of God which do it) but of those which beare the name of Christians, and most strre abroad in the world, who is there (I say) that taketh any paine about the first point, that is, touching the resistance of the concupiscence of sinne? Which concupiscence, or naturall motion of sinne remaining in vs, as a remnant of our naturall malady in punishment of the sinne of our first father *Adam*, is left in vs now after Baptisme, *ad-agonem*, that is, to strue withall, and to resist. But alas, how many bee there which doe resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commonly consent of heart, to euery motion that commeth with pleasure: of couetousnesse, of anger, of reuenge, of pride, of ambition, and (about all) of lechery, and other filthy sinnes of the flesh, knowing notwithstanding (by the

*Aug. lib 2.*

*Dist. 8.*

*lib. 1. de*

*peccat.*

*1111. cap. ult.*

*Io Cassian.*

*lib 5 ca. 12.*

*& deinceps.*

*Mat. 5.*

the protestation of our Sauiour Christ himselfe) that euery such consent of heart, is as much in substance of Sin, as the act, and maketh the soule guilty of eternall damnation.

8 It is a wonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, and labour, good men in olde time did take about this matter of resisting sinne, and how little we take now. Iob the iust, hauing lesse cause to feare then we, saith of himselfe: *I did feare all my doings* (O Lord) *considering that thou dost not pardon such as offend thee.* But the good King Dauid, which had now tasted Gods heauy hand for consenting to sin before, shieweth himselfe yet more carefull and fearefull in the matter when he saith: *I did meditate in the night time together with my heart,* and it was my whole exercise, *and I did brush or sweep mine owne spirit within me.* What a diligent examination of his conscience, thoughts and cogitations was this in a King? And all this was for the auoiding and resisting of sinne: as also it was in S. Paul, who examined his owne conscience so narrowly, and resisting all temptation with such diligence, and attention, as hee could pronounce of himselfe.

2 Cor. 12.

2 Cor. 6.

And 11.

2 Tim. 1.

2 Cor. 19.

*Remedies  
used by the  
ancient Fa-  
thers for re-  
sisting sin.*

himselfe, that to his knowledge he was in his Ministry guilty of nothing : albeit he doth confesse in another place, that he had most vile and strong temptations of the flesh laid vpon him of the Deuill by Gods appoinment. Yet by the grace of Christ hee resisted and ouercame all. For the better performance whereof, it is likely that he vsed also those externall helpes and remedies of true fasting, earnest praying, diligent watching, and seuerer chastising of his body by continuall and most painfull labour in his vocation, whereof he maketh mention in his writings.

As also all godly men (by his example) haue vsed the like helpes since, for the better resisting of sinfull temptations, when need required, and the like. Whereof I could here recite great store of examples out of the holy fathers, which would make a man to wonder, and afraid also (if he were not past feare) to see what extreame paine and diligence those first Christians tooke in watching euery little sleight of the deuill, and in resisting euery little temptation or cogitation of sin : whereas we neuer thinke of the matter, nor make account either of cogitation, consent of heart, word, or worke : but doe yeeld

to all, whatsover our concupiscence moueth vs vnto, do swallow down euery hooke laid vs by the deuill: and most greedily doe deuoure euery poysoned pleasant bait, which is offered by the enemy for the destruction of our soules, and thus much about resisting of sin.

9 But now touching the second point, which is continuall exercising of our selues in good workes, it is euident in it selfe, that we vtterly faile (for the most part of vs) in the same, I haue shewed before, how we are in Scripture commanded to doe them, without ceasing, and most diligently whiles we haue time of day to doe them in: for as Christ saith; *The night will come when no man shall worke any more.* I might also shew how certaine of our forefathers the Saints of God were most diligent & carefull in doing good workes in their daies, euen as the husbandman is carefull to cast seede into the ground whiles faire weather lasteth, and the Marchant to lay out his money whiles the good market indureth. They knew the time would not last long which they had to worke in: and therefore they bestirred themselues, whiles opportunity serued they neuer ceased, but came from one good worke to another, well knowing what

*How much we faile in doing good workes.*

John 4.

Gal. 5.  
Phil. 2.



what they did, and how good and acceptable seruice it was vnto God.

Although many such things were done to superstitious and very ill vses: yet euen then also were they sometimes sufficient testimonies of a great care to doe well: (so farre as their knowledge serued them) in so many as did not wilfully erre, but were desirous to know

the truth, and to do accordingly. And so may also those be (in such a sense) examples to vs.

10 If there were nothing else to proue their wonderfull care and diligence herein: yet the infinite monuments of their alacorde, yet extant to the world, are sufficient testimonies of the same: to wit, the infinit Churches builded, and indued with great and abundant maintenance for the Ministers of the same: so many Schooles, Colledges, Vniuersities, so many bridges, high waies & publike commodities. Which charitable deedes (and a thousand more both priuate and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gaue of their abundance, but also saued from their owne mouthes, and bestowed it vpon deedes of charity, to the glory of God, and benefit of others. Whereas we are so farre off from giuing away our necessities, as we will not bestow our very superfluities but will imploy them rather vpon hawkes and dogs, and other bruit beasts; and sometimes also vpon much viler vses, then to the releefe of our poore brethren.

11 Alas (deere brother) to what a carelesse and senselesse estate are wee come; touching our owne saluation and damnation? S. Paul crieth out vnto vs; *Philip. 2.*  
*Worke your own saluation with feare and trembling:* and yet no man for al that maketh account thereof, S. Peter warneth vs grauely and earnestly; *Brethren, take you great care to make your vocation and election sure by good workes:* and yet who (almost) *2 Pet. 1.*  
 will thinke vpon them? Christ himselfe *Luke 16.*  
 thundereth in these words, *I tell you, make your selues friends (in this world) of uniuert  
 mammon, that when you faint, they may receiue  
 you into eternall tabernacles.* And yet for al  
 that we are not moued herewithall: so  
 dead we are, and lumpish to all good-  
 nesse.

12 If God did exhort vs to good  
 deeds for his owne commodity, or for  
 any gaine that hee is to take thereby:  
 yet in reason we ought to pleasure him  
 therein, seeing wee haue receiued all  
 from his onely liberality before. But  
 seeing he asked it at our hands for no  
 need of his own, but only for our gaine,  
 and to pay vs home againe with aduan-  
 tage, it is more reason we should hear-  
 ken vnto him. If a common honest man  
 vpon earth should inuite vs to doe a  
 thing, promising vs of his honesty a  
 sufficient

Luke 12.  
Mat. 15.  
Rom. 8.  
Apoc. 22.

sufficient reward, wee would belceue him but God making infinite promises vnto vs in Scripture of eternall reward to our welddome (as that wee shall eate with him, crinke with him, raigne with him, possesse heauen with him, and the like) cannot moue vs notwithstanding to the workes of charitie. But because those forefathers of ours were mooued herewithall, as hauing hearts of softer mettall then ours are of, therefore they brought forth such abundant fruit as I haue shewed.

*The different  
state of a  
good and  
euill man  
at the day  
of death.*

13 Of all this then that I haue said, the godly Christian may gather, first, the lamentable estate of the world at this day, when amongst the small number of those which beare the name of Christians, so many are like to perish for not performing of these two principall points of their vocation. Secondly, hee may gather the cause of the infinite difference of reward for good and euill in the life to come which some men will seeme to maruell at, but indeed is most iust and reasonable, considering the great diuersitie of life in good and euill men, whiles they are in this world. For the good man doth not onely endeouour to auoid sin: but also by resisting the same, daily  
and

and houely increaseth in the fauour of God. The loose man by yeelding consent to his concupiscence, doth not onely lose the fauour of God, but also doubleth sinne vpon sin without number. The good man, besides auoiding sinne, doth infinite good workes, at the least-wise in desire and heart, where greater abilitie serueth not. But the wicked man neither in heart or deed doth any good at all, but rather seeketh in place thereof to doe hurt. The good man imployeth all his minde, hart, words, and hands to the seruice of God, and of his seruants for his sake. But the wicked man bendeth all his force and powers both of bodie and minde, to the seruice of vanities, the world and his flesh. Insomuch, that as the good man increaseth houely in the seruice of God, to which is due increase of grace, and glory in heauen: so the euill from time to time, in thought, word or deed, or in all at once, heapeth vp sinne and damnation vpon himselfe, to which is due vengeance, and increase of torments in hell: and in this contrary course they passe ouer their liues for twenty, thirty, or forty yeeres, and so come to die. And is it not reason now, that seeing there is so  
great

Particular end.

The first part.

great diuersity in their estate, there should be as great or more diuersity also in their reward? Especially seeing God is a great God, and rewardeth small things with great wages, either of euerlasting glory, or euerlasting paine. Thirdly and lastly, the diligent and carefull Christian may gather of this, what great cause he hath to put in practise the godly counsell of Saint

**Galat. 6.** *a Paul, which is, That every man should proue and examine his owne workes. And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination hee finde himselfe awry, to thanke God of so great a benefit, as is the revealing of his danger, whiles yet there is time and place to amend. No doubt many perish daily by Gods iustice in their owne grosse ignorance: who if they had receiued this speciall fauour, as to see the pit before they fell in, it may bee they would haue escaped the same. Vse Gods mercy to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life, resolve thy selfe to begin now, and cast not away willfully that precious soule of thine, which Christ hath bought so dearly,*

deerely, and which he is most ready to saue, and to indue with grace and eternall glory, if thou wouldest yeeld the same into his hands, and be content to direct thy life according to his most holy, easie, and sweet commandments.

## CHAP. V.

*Of the seuerer account that wee must yeeld to God of the matters aforesaid.*

**A**Mongst other points of a prudent seruant, this is to be esteemed one principall, so consider in euery thing committed to his charge, what account shall be demanded touching the same: Also what manner of man his Master is: whether gentle, or rigorous, milde, or sterne, carelesse, or exquisite in his accounts: also whether he be of ability to punish him at his pleasure, finding him faultie: and finally, how he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he will gouerne himselfe, and vse more or lesse diligence in the charge committed.

*A principall point of wisdom in a seruant.*

2 The like wisdom would I counsel a Christian to vse, in the matters before recited, to wit, touching our end for

*A necessary consideration.*

for which God sent vs hither, & the two principall points thereof enioyned for our exercise in this life: to consider (I say) what account we shall be demanded for the same, in what manner, by whom, with what severitie, with what danger of punishment, if we be found negligent and retchlesse therein.

3 For better vaderstanding whereof it is to be noted first, with what order, and with what ceremonies, and circumstances God gaue vs this charge, or rather made and proclaimed this law of our behauour and service toward him, For albeit he gaue the same commandement to *Adam* in the first creation, and imprinted it afterwarde by nature into the heart of each man before it was written (as *S. Paul* testifieth); yet for more plaine declarations sake, and to conuince vs the more of our wickednesse (as the same Apostle noteth) he published the same law in writing Tables, vpon the Mount *Sinai*: but with such terrour, and other circumstances of maiesty (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers thereof. Let any man read the nineteenth chapter of Exodus, and there he shall see what a preparation there was

Rom. 2.

Rom. 7.

Gal. 3.

Heb. 12.

for the publishing of this law. First, God calleth *Moses* vp to the hill, & there reckoneth vp many of the benefits which he had bestowed vpon the people of *Israel*; & promiseth them many mo. if they would keepe the law which he was then to giue them. *Moses* went to the people, and returned answere againe, that they would keepe it. Then caused God the people to be sanctified against the third day, to wash al their garments, and that no man should company with his wife: also to be charged that none vpon pain of death should presume to mount vp to the hill, but *Moses* alone, and that who-soeuer should dare but to touch the hill, should presently bee stoned to death. When the third day was come, the Angels (as *S. Steuen* interprete it) were ready to promulgate the law. Then trumpets sounded mightily in the aire; great thunder brake out from the skie, with fierce lightnings, horrible clouds, thick mysts, & terrible smoake rising from the mountaine. And in the midst of all this maiesty & dreadfull terror, God spake in the hearing of al; *I am the Lord God, which haue brought thee out of the land of Egypt: me onely shalt thou serue: & the rest which followeth, containing a perfect description of our duty in this life, commonly cal-*

Exod. 19.  
The dread-  
full publi-  
cation of the  
Law.

Acts 7.

Exod. 20.  
Deut.,.



Heb. 12.

led the ten Commandements of God.

4 All which terror & maiesty the Apostle himselfe, as I haue said, applieth to this meaning, that we should greatly tremble to breake this law, deliuered vs with such circumstances of dread & feare signifying also hereby, that the exaction of this law must needs bee with greater terror at the day of iudgement, seeing that the publication thereof was with such astonishment and dread: for so we see alwaies great Princes lawes to be executed vpon the offenders with much more terror, then they were proclaimed. And this may be a forcible reason to moue a Christian to look vnto his dutie.

Gods punishment.

5 Secondly, if we cōsider the sharp execution vsed by God vpon offenders of this law, both before it was written, and since; we shall find great cause of feare also: as the wonderfull punishment vpon Adam, & so many millions of people besides, for his one fault: the drowing of all the world together: the burning of Sodom & Gomorra with brimstone: the reprobation of Saul: the extreame chastisement of David, & the like. Which all being done by God, with such rigor, for lesse and fewer sins then ours are, & also vpon them, whom he had more cause to spare then hee hath to tolerate vs; may

Gen. 3.

Gen. 7.

Gen. 19.

1 Kin. 22.

2 Kin. 12.

be admonishments what we must looke for at Gods hands, for breach of this law of seruing him in this life.

6 Thirdly, if we consider the speeches and behauiour of our Lord and master Christ in this matter, we shall haue yet more occasion to doubt our owne case: who albeit he came now to redeeme vs, and to pardon all, in all mildnes, humilitie, clemencie, and mercy: yet in this point of taking accounts, he is not wont to shew but austerity & great rigor, not onely in words and familiar speeches with his Apostles, but also in examples and parables to this purpose. For so in one parable he damneth that poore seruant to hell (where should be weeping and gnashing of teeth) onely for that he had not augmented his talent deliuered him. And Christ confesseth thereof himselfe, that he is a hard man, reaping where he sowed not, and gathering where he cast not abroad: expecting also aduantage at our hands, for the talents lent vs, and not accepting only his owne againe: And consequently threatening much more rigor to them which shall mispend his talens, as the most of vs doe. Again, he damneth the seruant whom he found asleepe: he damneth the poore man, which was compelled to

Christ's speeches.

Mat. 25.

Mat. 24.

Mat. 22.

Mat. 25.

come into the wedding, only for that he came without a wedding garment: hee damned the five foolish virgins, for that they had not their oile with them, and were not ready (iump at the very houre) to goe with him, and would not know them when they came after: and finally, he promiseth to damne all those (without exception) which shall worke iniquitie) as *S. Matthew* testifieth.

Mat. 13.

7 Moreover, being asked by a certaine ruler on a time, how he might be saued: hee would giue him no other hope (so long as he sought saluatiō by his works) though he here a Prince, but only this;

Luke 18.

Mat. 19.

*If thou wilt enter into life, keepe the commandments of God.* And talking with his disciples at another time of the same matter, he giueth them no other rule of their

John 14.

life, but this; *If ye loue me, keepe my commandments.* As who should say, if you were neuer so much my disciples, if ye breake my commandments, there is no more loue nor friendship betwixt vs, And *S. John* (which best of all others knew his meaning herein) expoundeth it in this sense, when he saith; *If a man (saith he) knoweth God, & yet keepeth not his commandments, he is a liar, and the truth is not in him.* And more yet (to take away all hope or expectation from his disciples of any other

John 2.

other way pleasing him then by keeping his Commandements) he saith in another place, that *He came not to take away the law, but to fulfill it*: and straight way he inferreth vpon the same. *Whosoever therefore shall breake one of the least of these commandements shall be caled the least in the kingdom of heauen.* For which cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They should teach men to obserue all his commandements whatsoever.* Mat. 23.  
Luke 13.

8 By which appeareth the seuerer meaning that Christ had touching our account for the keeping of his commandements in this life. The which also may be gathered by that, being asked whether the nūber were smal of them that should befaued: he counselleth men to strue to go into the straight gate: for that, many should be shut out, yea, euen of the w<sup>c</sup> h<sup>i</sup> had eatē & drunkē with him, & had inioyed the corporall presence of his blessed body, but had no regarded to liue as he commanded them. In which case he signifieth, that no respect or friendship must take place with him at the last day: for which cause he said to the man whō hee had heald at the fish-pool side in Ierusalem; *Behold, now thou art whole, see thou sin no more, lest worse come to thee* Iohn 5.

Of account.

The first part.

M t. 23.

then before. And generally he warneth vs in S. Mathewes Gospell, that we agree with our aduersaries, and make our accounts straight in this life, otherwise we shall pay the vttermoſt farthing in the life to come; And yet more ſeuereſly hee ſaith in another place; *that we ſhall render account at the day of iudgement for euery idle word which we haue ſpoken.*

Mat. 12.

9 Which day of iudgement he warneth vs of before, and foretelleth the rigor and danger in ſundry places of holy Scripture, to the end we ſhould preuent the ſame: and ſo direct our liues while we haue time in this world, as we may preſent our ſelues at that day without feare and danger, or rather with great ioy and comfort: when ſo many thouſands of wicked people ſhall appeare there, to their eternall confuſion.

Of the day  
of iudgement.

10 And becauſe there is nothing which ſo fitly ſheweth the ſeueritie of Chriſt in taking our account at the laſt day, as the order & maner of this iudgement deſcribed moſt diligently by the holy ſcripture it ſelle: it ſhall make much for our purpoſe, to conſider the ſame. And firſt of all, it is to be noted, that there be two iudgements appointed after death whereof the one is called particular: whereby each man preſently vp-

Two iudgements  
after death.

upon his departure from this world, receiue the particular sentence, either of punishment, or of glory, according to his deeds in this life (as Christ owne words are) whereof we haue examples in *Lazarus* & the rich glutton, who were presently carried the one to paine, the other to rest, as *S. Luke* testifieth: And to doubt of this were obstinacy, as *S. Austen* affirmeth, The other iudgement is called generall, for that it shall be of all men together in the end of the world, where shall a finall sentence be pronounced (either of reward or punishment) upon all men that euer liued, according to the workes which they haue done, good or bad in this life: and afterwards neuer more question be made of altering their estate, that is, of easing the paine of the one, or ending the glory of the other.

*Iohn 5.  
Mat. 25.  
And 16.  
Luke 16.*

*Lib. 2. de  
anim. 6. 6.*

*2 Cor. 5.*

II Now as touching the first of these two iudgements, albeit the holy auncient Fathers, especially *S. Augustine* doe gather and consider diuers particulars of great seueritie and feare (as the passage of our soule from the body to the tribunall seat of God, vnder the custody both of good and euill Angels: the feare thee hath of them: the sudden strangeness of the place where she is; the terror of Gods presence, the straight ex-

*The particular iudgement  
Aug. in act.  
42. in Job.*

Why there  
be two iudg-  
ments ap-  
pointed.

amination she must abide, and the like;) yet for that the most of these things are to be considered also in the second iudgment, which is general: I wil passe over to the same, noting only certain reasons yeelded by the holy Fathers, why God after the first iudgment wherein he had assigned to each mā according to his desert in particular, would appoint moreover this second generall iudgement. Whereof the first is, for that the body of man, rising from his sepulcher, might be partaker of the eternall punishment or glory of the soule: euen as it hath beene partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonored & put to confusion here in the world publikly: so much more he might shew his maiesty & power at that day, in the sight of all creatures: and specially of his enemies. The third is, that both the wicked and good might receiue their reward openly, to more confusion and heart-griefe of the one, and to the greater ioy & triumph of the other, who commonly in this world haue bin ouerborne by the wicked. The fourth is, for that euill men when they die, doe not commonly carry with them all their demerit & euill: for that they leaue behind them either their euill example to their

their children, & familiars corrupted by them: or els books & means which may in time corrupt others. All which being not yet done, but comming to passe after their death, they cannot so conueniently receiue their iudgment for the same presently: but as the euil falleth out, so their paines are to be increased. The like may be said of the good. So that (for example sake) S. Pauls glory is increased daily, & shall be vnto the worlds end, by reason of them that daily profit by his writings and example: and the paines of the wicked are for the like reason daily augmented. But at the last day of iudgment, shall be an end of all our doings, and then it shall be seen evidently, what each man is to haue in the iustice, & mercy of God.

*Consider wel  
thou reason  
good Reader*

12 To spake then of this second iudgment generall and common for all the world, wherein as the Scripture saith, God shall bring into iudgment euery error, which hath bin committed. There are diuers circumstances to be considered, & diuers men do set downe the same diuersly: but in mine opinion, no better, plainer, or more effectuell declaration can be made therof, then the very scripture maketh it selfe; setting forth vnto vs in most significant words, all the maner, order, & circumstances, with the preparation therevnto as followeth.

*Of the generall day of iudgement,*



Of account.

The first part.

Luke 21.

Mat. 24.

Marke 13.

Esay 13.

2 Cor. 15.

Mat. 25.

2 Cor. 5.

1 Cor. 4.

13 At that day there shall be signes in the sun, and in the moon, & in the stars, the sun shall be darkned, the moon shall giue no light, the stars shall fall from the skies: and all the powers of heauen shall be moued, the firmament shall leaue his situation with a great violence, the elements shal be dissolued with heat: & the earth with all that is in it, shall be consumed with fire: the earth also shal moue off her place, & shall flie like a little deer or sheepe. The distresse of nations vpon the earth shall be great, by reason of the confusion of the noise of the sea, and floods, & men shal whither away for fear & expectation of these things, that then shall come vpon the whole world. And then shall the signe of the Sonne of man appeare in the skie, and then shall all the tribes of the earth mourne & waile; and they shall see the Son of man comming in the clouds of heauen with much power and glory, great authority & maiestie. And then in a moment, in the twinkling of an eye hee shall send his Angels with a trumpet, and with a great cry at midnight, and they shal gather together his elect from the foure parts of the world, from heauen to earth. All must be presented before the iudgement seat of Christ, who will bring to light these things.

things which were hidden in darknes, & will make manifest the thoughts of mens harts: & whatsoeuer hath bin spoken in chambers in the eare, shall be preached vpon the house top. Account shall be asked of euery idle word, and he shal iudge our very righteousness it selfe. Then shall the iust stand in great constancy against those which haue afflicted them in this life: and the wicked seeing that, shall be troubled with a horrible teare, & shall say to the hills; Fall vpon vs and hide vs from the face of him that sitteth vpon the thron, & from the anger of the Lambe, for that the great day of wrath is come. Then shall Christ separate the sheepe from the goates, & shall put the sheep on his right hand, & the goates on the left, & shall say to those on the right hand: Come yee blessed of my Father, possesse the kingdome prepared for you from the beginning of the world. I was hungry, and you gaue me to eat: I was a stranger, and you gaue me harbor: I was naked, and you cloathed mee: I was in prison, and you came to me. Then shal the iust say, O Lord, when haue we done these things for thee? And the King shall answere? Truly when you did them to the least of my brothers, you did it to me. Then shall he say to them on his left hand:

Luke 12.

Psal. 74.

Sap. 5.

Luke 13.

Apoc. 6.

Match. 25.

hand: depart from me (you accursed) into euerlasting fire, prepared for the Deuill and his angels: for I was hungry, & you fed me not: I was a stranger, & you harbored me not: I was naked, and you clothed me not: I was sick, & in prison, & you visited me not. The shall they say: O Lord whē haue we seene thee hungry or thirstie, or a stranger, or naked, or sick, or in prison, & did not minister vnto thee? And he shall answer: Verily, I tell you, seeing you haue not done it to one of these lesse, you haue not done it to me. And the these men shall go into eternall punishment: and the iust into life euerlasting.

14 Tell me what a dreadfull preparation is here laid down? How many circumstances of feare & horror? It shall be (saith the Scripture) at midnight, when commonly men are asleepe: it shall be with hideous noyse of trumpets, sound of waters, motion of all the elements: what a night will that be, trowest thou, to see the earth shake; the hills and dales moued from their places, the Moone darkened, the stars fall down from heauen, the whole element shinered in peeces, & all the world on a flaming fire?

15 Can any tongue in the world expresse a thing more forcible then this matter is expressed by Christ, the Apostles

stles & Prophets themselves? What mortall heart can but tremble in the midst of this vnspeakable terror? Is it marvell if the very iust men and the Angels themselves are said to feare it? And then (as S. Peter reasoneth) if the iust shall scarce be 1 Pet. 4. *saued, where shall the wicked man and sinner appeare?* What a dreadful day will it be for the careles and loose Christian (which hath passed his time pleasantly in this world) when he shall see so infinit a sea of feares & mi series to rush vpon him?

16 But besides all these most terrible & fierce preparations, there will be many other matters, of no lesse dreadfull consideration, as to see all sepulchers open at the sound of the trumpet, and to yeeld forth all their dead bodies, which they haue receiued from the beginning of the world: to see all men, women and children; Kings and Queenes, Princes and Potentares, to stand there naked in the face of all creatures: their sins reuealed, their secret offences laid open, done & committed in the closets of their palaces, and they constrained and compelled to giue account of a thousand matters, whereof they would disdain to haue beene told in this life: as how they haue spent the time: how they haue imploied their wealth: what behauiour they haue

*The demands as the last day.*

vsed

used towards their brethren: how they haue mortified their senses: how they haue ruled their appetites: how they haue obeyed the inspirations of the holy Ghost: and finally, how they used all good gifts in this life?

17 Oh (deere brother) it is vnpossible to expresse what a great treasure a good conscience will be at that day: it will be more worth then ten thousand worlds, for wealth will not helpe: the Iudge will not be corrupted with mony: no intercession of worldly friends shall preuaile for vs at that day, no not of the Angels themselues: whose glory shall be then, as the Prophet saith; *To binde kings in fetters, and Noble men in iron manacles, to execute vpon them the iudgements prescribed; and this shall be glory to all his Saints.* Alas what will all those wise people do then, that now liue in delights, and can take no paine in the seruice of God? What shift will they make in those extremities? whither will they turne them? whose helpe will they craue? They shall see all things cry vengeance about them: all things yeeld them cause of feare & terror: but nothing to yeeld them any hope of comfort. Aboue them shall be their iudge offended with them for their wickednesse; beneath them hell open, & the

cruell

Plal. 149.

Admirfull  
case  
Answere.

cruell furnace ready boiling to receiue them: on the right hand shall be their sins accusing them; on the left hand the deuils ready to execute Gods eternall sentence vpon them: within them their conscience gnawing; without them all damned soules bewailing: on euery side the world burning. Good Lord what will the wretched sinner doe, inuironed with all these miseries? How wil his hart sustaine these anguishes? What way will he take? To goe backe is impossible: to goe forward is intolerable. What then shall he doe, but (as Christ fortelleth) he shall dry vp for very feare: seeke death, and death shall flie from him: cry to the hills to fall vpon him, & they refusing to doe him so much pleasure, he shall stand there as a most desperate, forlorne, and miserable caitife wretch, vntill hee receiue that dreadfull & irreuocable sentence. *Goe yee cursed into euerlasting fire.*

Mat. 24.  
Apoc. 6.  
Apoc. 9.

Mat 25.  
*The last sentence pronounced.*

18 Which sentence once pronounced consider what a dolefull cry & shout will straight follow. The good reioycing and singing prayses in the glory of their Sauiour; the wicked bewailing; blaspheming, and cursing the day of their natiuitie. Consider the intollerable vpbraiding of the wicked infernall spirits against these miserable condemned soules,

now

now deliuered to them in prey for euer. With how bitter scofs & taunts will they hale them on to torments? Consider the eternall separation that then must bee made of fathers & children; mothers & daughters; friends and companions: the one to glory, the other to confusion, without euer seeing one the other againe: and (that which shal be as great a grieffe as any other, if it be true that some conceiue, that our knowledge one of another here on earth shall so far remaine), the son going to heauen shall not pitie his owne father or mother going to hel, but shall reioyce at the same, for that it turneth to Gods glory for the executio<sup>n</sup> of his iustice. What a separation (I say) shall this be? What a farewell? Whose heart would not breake at that day, to make this separation, if a heart could breake at that time, & so end his paines, But that will not be. Where are all our delights now? Where are all our pleasant pastimes become? Our brauery in apparell, our glistering in gold, our honor done to vs with cap & knee, all our delicate fare, al our musick, al our wanto dalliances & recreations wee were wont to haue, all our good friends & merry companions, accustomed to laugh, & to disport the time with vs? where are they become?

Oh

Oh (deere brother) how sower will all the pleasures past of this world seeme at that houre? How doletul will their memory be vnto vs? How vaine a thing will all our dignities, our riches, our possessions appeare? And on the contrary side, how ioyfull will that man be, that hath attended in this life to liue vertuously, albeit with paine and contempt of the world? Happy creature shall he be that euer he was borne, and no tongue but Gods can expresse his happinesse.

19 And now to make no other conclusion of all this, but euen that which Christ himself maketh: let vs cōsider how easie a matter is it now for vs (with a little paine) to auoid the danger of this day, and for what cause it is foretold vs by our most mercifull iudge & Sauour, to the end we should by our diligēce auoid it. For thus he concludeth after al his former threatnings; *Videte, vigilate, &c.* Looke about you, watch, & pray ye, for you know not when the time shall be. But as I say vnto you, so I say vnto all, be watchful. And in another place, hauing reckoned vp all the particulars before recited, lest any man should doubt that all should not be fulfilled, he saith; *Heauen & earth shall passe, but my words shall not passe.* And then he addeth this exhortation; *Attend therefore un-*

*The conclusion.*

Mark. 13.

Mat. 24.  
A godly exhortation of Christ.



Of account.

The first part.

A godly exhortation of Christ.

2 Pet. 3.

Eccle 18.

to your selues, that your hearts be not overcome with banquetting and drunkennesse, and with the cares of this life, and so that day come upon you suddenly. For he shall come as a snare upon them which inhabit the earth: be you therefore watchfull, and alwaies pray, that you may be worthy to escape all these things which are to come, and to stand confidently before the Sonne of man at this day. What a friendly and fatherly exhortation is this of Christ? Who could desire a more kind, gentle, or effectually forewarning? Is there any man that can pleade ignorance hereafter? The very like conclusion gathered S. Peter out of the premises, when he saith. The day of the Lord shall come as a theefe: in which the elements shall be dissolued, &c. Seeing then all these things must be dissolued, what manner of men ought we to be in holy conuersation and piety, expecting and going on to meet the coming of that day of the Lord, &c. This meeting of the day of iudgement (which S. Peter speaketh of) is an earnest logging after it, which neuer is had, vntill first there go before a due examination of our estate, and speedy amendment of our life past: therefore saith most notably the wise man; Provide thee of a medicine before the sore come, & examine thy selfe before iudgement: and so shall thou finde propitiation in the sight of God. To which

S. Paul

S. Paul agreeth when he saith, *If we would iudge our selves, we should not be iudged.* But because no man entereth into due iudgment of himselfe, and of his owne life, thereof it commeth that so few doe preuent this latter iudgement, so few are watchfull, and so many fall asleepe in ignorance of their own danger. Our Lord giue vs grace to looke better about vs.

## CHAP. VI.

*A consideration of the nature of sin, and of a sinner : for the iustifying of Gods seueritie, shewed in the Chapter before.*

**T**O the end that no man may iustle complain of the seuerie acc<sup>o</sup>unt, which God is to take of vs at the last day, or of the seuerity of his iudgment, set down in the Chapter before, it shall not be amisse to consider in this Chapter, the cause why God doth shew such seueritie against sin and sinners, as both by that w<sup>ch</sup> hath bin said doth appeare, & also by the whole discourse of holy Scripture, where he in euery place almost denounceth his extreame hatred, wrath, and indignation against the same: as where it is said of him? that *He hateth all those that worke iniquitie* And that *both the wicked man and his wickednesse are in hatred with him.* And finally, that the whole life of sinners,

*Gods hatred*

*to sinners.*

*Psal. 5.*

*Psal. 14.*

*The nature of sin.**The first part.*

Pro. 15.

Iob. 1.

Eia. 1.

Psal. 13.

Psal. 49.

Ecciu. 15.

sinners, their thoughts, words, & works, yea, & their good actions also are abominations in his sight, whiles they liue in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: and therefore no maruell if he shew such rigor to him at the last day, whom he so greatly hateth & abhorreth in his life.

2 There might be many reasons alledged of this, as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefits, and the like: which might iustify sufficiently his indignation towards him. But there is one reason above the rest, which openeth the whole fountain of the matter: & that is, the intollerable iniury done vnto God, in euery sin that wittingly we do commit, which indeed is such an opprobrious iniury, & so dishonorable, as no mean potentate could beare the same at his subjects hands: & much lesse God himselfe (who is the God of maiesty) may abide to haue the same so ofte iterated against him, as commonly it is by a wicked man.

3 And for the understanding of this iniury, we must note, that euery time we commit such a sin, there doth pas through our heart (though we marke it not) a certain

*The reason  
why God  
hateth a  
sinner.*

tain practike discourse of our vnderstanding (as there doth also in euery other election) wherby we lay before vs on the one side, the profit of that sin, which we are to commit, that is, the pleasure that draweth vs to it: & on the other part, the offence of God, that is, that leeing of his friendship by that sin if we do it: & so hauing as it were the balances there before vs, & putting God in one end, & in the other the asor said pleasure: we stand in the midst deliberating & examining the waight of both parts; and finally, we doe make choyce of the pleasure, & do reiect God, that is, we do chuse rather to lose the friendship of God, with his grace, & whatsoeuer he is worth besides, then to lose the pleasure and delectation of sin. Now what thing can be more horrible, then this? What can be more spitefull to God, then to prefer a most vile pleasure before his maiesty? Is not this worse then that into lerable iniury of the *Iewes*, who chose *Barrabas* the murderer, & reiected Christ their Sauour? Surly how heinous soeuer that sin of the *Iewes* were, yet in two points this doth seeme to exceed it: the one, in that the *Iewes* knew not whom they refused in their choice, as we do; the other, in that they refused Christ but once, and we do it often, yea daily

*The iniury  
done to God  
by sinne.*

Mat. 27.  
Mar. 15.

daily & houely, when with aduifement we giue consent in our hearts vnto sin.

*The malice  
of a sinner  
towards  
God.*

4 And is it marueile then that God dealeth so seuerely and sharply in the world to come, with wicked men, who do vse him so opprobriously & contemptuously in this life? Surely the malice of a sinner is great towards God, and hee doth not onely dishonour him by contempt of his Commandements, and by preferring most vile creatures before him; but also beareth a secret hatred & grudge against his Maiestie, and would (if it lay in his power) pull him out of his seat, or (at the least wile) wish there were no God at all to punish sinne after this life. Let euery sinner examine the botome of his conscience in this point, whether he could not be content, there were no immortalitie of the soule, no reckoning after this life, no Iudge, no punishment, no hell, and consequently no God, to the end he might the more securely enjoy his pleasure.

S. p. 1.  
Rom. 8.  
Psal. 7.  
Rom. 5.  
1 Iohn 3.  
James 4.

5 And because God (which searcheth the heart and rains) seeth well this traitorous affection of sinners towards him, lurking within their bowels, how smooth soeuer their words are: therefore hee denounceth them for his enemies in the Scripture, and professeth open warre  
and

& hostility against them And then suppose you what a case these miserable men are in, (being but silly wormes of the earth) when they haue such an enemy to fight against them, as doth make the very heavens to tremble at his looke. And yet that it is so heare what he saith what he threatneth, what he thundreth against them. After he had by the mouth of *Esay* the Prophet repeated many sins abominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he denieth the doers thereof, as his open enemies, saying; *Thus saith the Lord of hosts, the strong Lord of hosts of Israel. Behold I will be reuenged upon my enemies, and will comfort my selfe in their destruction.* And the Prophet *Dauid*, as he was a man in most high fauor with God, and made very priuie to his secrets: so hee very much doth vtter this seuer meaning, and infinit displeasure in God against sinners calling them his enemies vessels of his wrath, & ordained to eternall ruine & destruction; and complaineth that the world wil not beleue this point. *An vnwise man* (saith he) *will not learne this, neither will the foole vnderstand it.* What is this? How sinners after they be sprung vp, & workers of iniquity (after they haue appeared to the world)

*Sinners enemies to God, and God so them. Such like a so.*  
*Esay 26.11*  
*Psal. 90.*  
 doe

do perish euerlastingly? And what is the reason of this? He answereth immediately; *Because thine enemies (O Lora) behold, O Lord thine enemies shall perish, and all those that worke iniquity shall be consumed.* By this we see that all sinners bee enemies to God, & God to them, & we see also vpon what ground & reason. But yet (for the further iustifying of Gods seuerity) let vs consider in what measure his hatred is towards sin, how great; how farre it proceedeth; within what bounds it is comprehended; or if it hath any limits or bounds at all, as indeed it hath not, but is infinit, that is, without measure or limitation. And (to vtter the matter as in truth it standeth) if al the tongues in the world were made one tongue; and al the vnderstanding of all creatures (I meane of Angels and men) were made one vnderstanding: yet could neither this tongue expresse, nor this vnderstanding conceiue the great hatred of Gods heart towards euery sin, which we do wittingly commit. And the reason hereof standeth in two points. First for that God by how much more he is better then we are by so much more he loueth goodnesse & hateth sin, then we do: and because he is infinitely good, therefore his loue to goodnes is infinit: as also his hatred to euill, & consequently

*Gods hatred  
infinite a-  
gainst sin-  
ners.*

quently his rewards to them both are infinite, the one in hell, the other in heaven.

6 Secondly, wee see by experience that how much more great and worthy the person is, against whom an offence is committed, so much greater the offence is : as the selfe same blow giuen to a seruant, and to a Prince differeth greatly in offence, and deserueth different hatred and punishment. And for that euery sinne which wee aduisedly commit, is done directly against the person of God himselfe, as hath beene declared before, whose dignity is infinite : therefore the offence or guilt of euery such sin is infinite, and consequently deserueth infinite hatred, and infinite punishment at Gods handes. Hereof followeth the reason of diuers things both said and done by God in the Scriptures, and taught by Diuines touching the punishment of sin, which seeme strange vnto the wisedome of the world, and indeed scarce credible. As first of all, that dreadfull punishment of eternall and irreuocable damnation of so many thousands, yea millions of Angels created to glory, with almost infinite perfection, and that for one onely sinne, once committed, and that

*Why euery  
sinne deser-  
ueth infinite  
punishment.*

*Rom. 8.  
1 Cor. 1.*

*The punish-  
ment of sin  
is.*

E

onely



*Of Adam  
and Eve.*

*257 33.*

onely in thought, as Diuines doe hold. Secondly, the rigorous punishment of our first parents *Adam* and *Eue*, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, and all the creatures of the earth for the same, and all their children and offspring after them, both before the incarnation of *Christ*, and since: (for albeit wee are deliuered from the guilt of that sinne, yet temporall chastisements remaine vpon vs for the same, as hunger, thirst, cold, sicknesse, death, and a thousand miseries more) besides also the infinite men damned for the same: besides this (I say, which in mans reason may seeme seuerer enough) Gods wrath and iustice could not bee satisfied, except his owne son had come downe into the world, and taken our flesh vpon him, and by his paines satisfied for the same. And when he was come downe and had in our flesh subiected himselfe vnto his Fathers iustice, albeit the loue his Father bare him were infinite: yet that God might shew the greatnesse of his hatred and iustice against sinne, he neuer left to lay on vpon his owne blessed deere sonne: no not then when he saw him sorrowfull vnto death, and bashed

thed in a sweat of bloud and water,  
and crying; O Father mine, if it be possi-  
ble, let this cup passe from me. And yet  
more pittifully after, vpon the Crosse: O  
my God why hast thou forsaken me? Not-  
withstanding all this (Isay) his Father  
deliuered him not, but laid on stripe  
vpon stripe, paine vpon paine, torment  
after torment, vntill he had rendred vp  
his life and soule into his said Fathers  
hands, which is a wonderfull and dread-  
full document of Gods hatred against  
sinne.

Mat. 26.  
Marke 14.  
Luke 22.  
Mat. 27.  
Psal. 22  
Isay 53.

7 I might here mention the sinne of  
Esau in selling his inheritance for a lit-  
tle meate: of which the Apostle saith:  
Hee found no place of repentance after:  
though he sought the same with teares. Al-  
so the sinne of Saul, who (his sin being  
but one sinne, and that onely of omis-  
sion, in not killing Agag the King of  
Amalek, and his cattell, as he was wil-  
led) was vtterly cast off by God for the  
same, (though he were his anointed  
and chosen seruant before) and could  
not get remission of the same, though  
both he and Sammel the Prophet did  
greatly lament and bewaile the same  
sinne, or at the least, that he was reie-  
ced.

The same of  
Esau.  
Gen. 3.  
And 27.  
Heb. 12.  
Of Saul.  
2 Kin. 15.  
And 16.  
1 Kin. 19.  
And 15.  
And 16.

8 Also I might alledge the example

2 Kin. 9. of King *Dauid*, whose two finnes, albeit  
 Psal. 6. 34. ( vpon his hearty repentance ) God  
 68. 108. forgaue : yet notwithstanding all the  
 101. 29. sorrow that *Dauid* conceiued for the  
 2 King 12. same, God chastised him with maruel-  
 lous seueritie : as with the death of his  
 son : and other continuall affliction on  
 himselfe as long as he liued. And all this  
 to shew his hatred against sin, and there-  
 by to terrifie vs from committing the  
 same.

9 Of this also doe proceed all those  
 hard and bitter speeches in Scripture  
 touching sinners, which comming from  
 the mouth of the holy Ghost ( and ther-  
 fore being most true and certaine ) may  
 iustly giue all them great cause of feare  
 which liue in sinne, as where it is said:

Eccle. 40. Death, bloud, contention, edge of sword, op-  
 pression, hunger, contrition, and whips : all  
 these things are created for wicked sinners.

Psal. 10. And againe : God shall raine snares of fire  
 Psal. 9. vpon sinners : brimstone with tempestuous  
 winds shall be the portian of their cup.

Againe, God will bee knowne at the day  
 of iudgement vpon the sinner, who  
 shall be taken in the workes of his owne  
 hands: many whips belong vnto a sin-  
 ner : let sinners bee turned into hell.  
 Psal. 3. God shall scatter all sinners : God shall  
 Psal. 9. dash the teeth of sinners in their  
 Psal. 36. mouthes;  
 Psal. 144.

mouthes: God shall scoffe at a sinner, Psal. 37.  
 when hee seeth his day of destruction Psal. 36.  
 commeth on: the sword of sinners shall Psal. 103.  
 turne into their owne hearts: thou shalt Psal. 140.  
 see when sinners shall perish: the armes  
 of sinners shall be crushed and broken:  
 sinners shall wither from the earth: de-  
 sire not the glory and riches of a sin-  
 ner, for thou dost not know the sub-  
 version that shall come vpon him: God  
 hath giuen him riches to deceiue him  
 therewith: behold, the day of the Lord Eccles. 1.  
 shall come (a cruell day and full of in- Psal. 71.  
 dignation, wrath, and fury) to make Esay 13.  
 desolate the earth, and to crush in pee-  
 ces her sinners within her. The iust  
 man shall reioyce seeing this reuenge,  
 and then shall he wash his hands in the Psal. 57.  
 bloud of sinners. These and a thousand  
 such sentences more of Scripture, which I  
 omit, vttered by the holy Ghost against  
 sinners, may instruct vs of their pitifull e-  
 state, and of the vnspeakeable hatred of  
 God against them, as long as they persist  
 in sinne.

10. Of all these considerations the  
 holy Scriptures doe gather one conclu-  
 sion greatly to bee noted and conside-  
 red by vs: which is; *Miseros facit popu-* Pro. 14.  
*los peccatum.* Sin bringeth men to mise-  
 ry. And againe; *Qui diligit iniquitatem,* Psal. 101

## The nature of sin.

## The first part.

Tob. 12.

*odit animam suam.* He that loueth iniquity, hateth his owne soule. Or (as the Angell *Raphael* vttereth it in other words.) They which commit sin, are open enemies to their owne soules. Wherefore they lay downe to all men, this generall, seuer, and most necessary commandement, vpon all the paines before recited: *Quasi*

Eccle. 21.

Tob. 4.

*in facie colubri fuge peccata.* And againe: *Cave ne aliquando peccato consentias*: Beware thou neuer consent to sin. For howsoeuer the world doth make little account of this matter, of whom (as the Scripture noteth;) *The sinner is praised in his lusts, and the wicked man is blessed*: yet most certaine it is, for that the spirit of God auoucheth it: *Qui facit peccatum ex diabolo est*: Hee which committeth sin is of the Deuill. And therefore is to receiue his portion among Deuils at the latter day.

Psal. 3.

1 Iohn 3.

The obstinacy of sinners.

II And is not all this sufficient (deere brother) to make vs detest sinne, and to conceiue some feare in committing thereof: Nay, is not all this strong enough to batter their hearts which liue in state of sinne, and doe commit the same daily, without consideration or scruple: What obstinacy and hardness of heart is this? Surely we see the holy Ghost prophesied truely of them, when

when he said; *Sinners alienated from God*, Psal. 57.  
*are possessed with a fury like a serpent ; and*  
*like a deafe cockatrice which stoppeth her*  
*eares to the inchanter.* This fury ( I say ) is  
 the fury or madnesse of wilfull sinners,  
 which stop their eares like serpents, to  
 all the holy inchantments that God can  
 vse vnto them for their conuersion, that  
 is, to all his internall motions, and good  
 inspirations : to all remorse of their  
 owne consciences : to all threatnings of  
 holy Scriptures : to all admonishments  
 of Gods seruants : and to all the other  
 meanes which God doth vse for their  
 saluation.

12 Good Lord, who would witting-  
 ly commit any sinne , for the gaining  
 of ten thousand worlds , if he conside-  
 red the infinit damages, hurts, incon-  
 ueniences, & miseries, which doe come  
 by the committing of one sinne ! For  
 first, he that in such sort sinneth, leese-  
 the grace of God , which was giuen  
 him, which is the greatest gift that God  
 can giue to a creature in this life ; and  
 consequently hee leese-eth all those  
 things which did accompany that  
 grace : as the vertues and gifts of the  
 holy Ghost, whereby the soule was  
 beautified in the sight of her spouse, and  
 armed against the assaults of her ene-  
 mies.

*The losses  
 that come  
 by sinne.*

*Esay 17.  
 and  
 Ier. Ibid.*

mies. Secondly, hee leese the fauour of God, and consequently his fatherly protection, care, and prouidence over him, and gaineth him to be his professed enemy. Which how great a losse it is, wee may esteeme by the hate of a worldly Courtier, which should leese the fauour of an earthly Prince, and incurre mortall hatred by the same.

Rom. 6.

Thirdly, hee leese all inheritance, claime, and title to the kingdome of heauen, which is due onely by grace, as *S. Paul* noteth; and consequently depriueth himselfe of all dignities and commodities following the same in this life: as the condition and high priuiledge of a Sonne of God: the communion of Saints: the protection of Angels, and the like. Fourthly, hee leese the quiet, ioy, and tranquillitie of a good conscience, and all the fauours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the iust. Fifthly, hee leese the reward of all his good workes done since he was borne, and whatsoeuer hee doth, or shall doe while he standeth in that state. Sixthly, hee maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the booke of perdition, and consequently

quently bindeth himselfe to all those inconueniences, whereto the reprobate are subiect, that is, to be inheritor of hell fire, to be in the power of the Deuill, and his angels: to be subiect to all sinne and temptation of sin: and his soule (which was before the temple of the holy Ghost; the habitation of the blessed Trinitie; and place of repose for the Angels to visit:) now to be the nest of scorpions, and dungeon of Deuils, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himselfe a persecutour of the same by treading him vnder his feete; and crucifying him againe, and defiling his blood (as the Apostle saith) in sinning against him, which died for sinne; and therefore the same Apostle pronounceth a marueilous heavy sentence against such in these words; *If we sinne wilfully now after wee haue receiued knowledge of the truth, there remaineth no more sacrifice for sinns, but rather a certaine terrible expectation of iudgement, and emulation of fire which shall consume the aduersaries.* To which S. Peter agreeth, when he saith: *It had bine better not to haue knowe the way of iustice, then after such knowledge to*

Heb. 10.

Heb. 6.

Rom. 6.

Heb. 10.

Rom. 16.

2 Pet. 2.



*slide backe againe from the holy commandement which was given.*

*Excuse of  
sins.*

*Gal. 6.*

13 Now then let our worldlings goe, and solace themselves with sin as much as they will: let them excuse and pleasantly defend the same, saying; pride is but a point of Gentry: gluttony, good fellowship: lechery, and wantonnesse, a trick of youth, and the like: they shall find one day that these excuses will not be receiued: but rather that these pleasant deuises, will be turned into teares. They shall proue that God will not be iested with, but that he is the same God still, and will aske as seuer account of them, as he hath done of others before: althought it please not them now to keepe any account of their life at all: but rather to turne all into disport & pleasure, perswading themselves, that howsoeuer God hath dealt with others before; yet he will forgieue all to them: but the holy Scripture reasoneth after another manner, which I would haue euery wise Christian to consider,

*Rom. 13.*

14 S. Paul comparing the *Iewes* sins with ours, maketh this collection; *If God spared not the naturall boughes, take heed lest he spare not thee.* And thereupon he inferreth this admonition: *Noli al-*  
*tum,*

*rum Sapere, sed time*: Bee not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the old and the new law: he that broke the law of *Moses*, being conuicted by two or three witnessess, dieth for the same, without commiseration or mercy: and how much more grieuous punishment doth he deserue, which breaking the law of Christ by wilfull sinne; treadeth the Sonne of God vnder the feet, polluteth the bloud of the new Testament, and reprocheth the holy Ghost? In like manner reasoneth Saint *Peter* and Saint *Jude*, touching the sinne of Angels and ours. If God spared not the Angles when they sinned, but did thrust them downe to hell, there to bee tormented, and to bee kept vnto iudgement with eternall chaines vnder darknesse: how much lesse will he spare vs? And againe, If the Angels, which passe vs in power and strength, are not able to beare Gods execrable iudgement against them, what shall we doe? Againe, in another place, hee reasoneth thus: If the iust man shall hardly bee saued, where shall the wicked man and sinner appeare? By which examples we are instructed to reason in like sort: If God hath punished so seuerely one sinne in the Angels,

Hob. 10.

2 Pet. 2.  
Ep. Jude.

2 Pet. 2.

2 Pe. 4.

A good  
manner of  
reasoning.

gels, in *Adam*, and in others before re-  
 cited: what shall I looke for, which  
 haue committed so many sinnes against  
 him? If God hath damned so many  
 for lesser sinnes then mine bee: what  
 will he doe to me for greater? If God  
 hath borne longer with mee, then hee  
 hath done with many other, whom hee  
 hath cut off without giuing them time  
 of repentance: what reason is there,  
 that he should beare longer with mee?  
 If *Dauid* and others, after their sinnes  
 forgiuen them were neuerthelesse so  
 sharply chastised; what punishment  
 remaineth for mee, either heere, or in the  
 world to come, for so many and so grie-  
 uous sinnes committed? If it be true that  
 our Sauour saith, that the way is hard,  
 and the gate narrow whereby men goe  
 into heauen, and that they shall answer  
 for euery idle word before they enter  
 there: what shall become of mee which  
 doe liue so easie a life, and doe keepe no  
 account of my deedes, and much lesse of  
 my words? If good men in old time did  
 take such paines in the way of their sal-  
 uation, and yet (as *Saint Peter* saith) the  
 very iust were scarce saued: what a state  
 am I in, which take no paine at all, but do  
 liue in all kinde of pleasure and worldly  
 delights?

Mat. 7.  
 Luke 13.  
 Mat. 12.

15 These kindes of consequents were more true and profitable for vs, whereby we might enter into some consideration of our owne danger, and into some feare of the iudgements of God, for want whereof the most part of sinnes amongst Christians are committed; for so the holy Scripture describing diuers causes of wickednesse among men, putteth these two for principall. First, the flattery of the world; *Quoniam laudatur peccator in desiderijs anime sue*: For that the sinner is prayled in his lust. Psal. 6.

And secondly: *Quia auferuntur iudicia tua a facie eius*: For that thy iudgements (O Lord) are not before his face. And on the contrary side; speaking of himselfe, he saith; *I haue kept the wayes of the Lord, and haue not behaved my selfe impiously towards God*. And he giueth the reason thereof immediately; *For that all his iudgements are in my sight*. And againe, *I haue feared thy iudgements, O Lord*. And againe: *I haue beene mindfull of thy iudgements*. And how profitable this feare is, he sheweth in the same place, demaunding this feare most instantly at Gods hands forso hee prayeth: *Strike my flesh through with thy feare, O Lord*. And S. Paul, (after hee had shewed to the Corinthians, that wee must all be presented before the iudgement

How necessary it is to feare. Psal. 119.

2 Cor. 5.

2 Pet. i.

iudgement seate of Christ ? ) maketh this conclusion: Wee knowing therefore these things, doe perswade the feare of the Lord vnto men. And S. Peter after a long declaration of the maiestie of God, and Christ, now raiging in heauen, concludeth thus: If then you call him father, which doth indge euery man according to his workes without exception of person: doe you liue in feare, during the time of this your habitation vpon earth. A necessary lesson (no doubt) for all men, but specially for those which by reason of their sins and wicked life, doe remaine in displeasure and hatred of God, and hourly subiect (as I haue shewed) to the fury of his iudgements: which if they once fall into, they are both irreuocable and intollerable: and they may bee fallen into as easily, and by as many wayes as a man may come to death, which are infinit, especially to them, who by their wickednesse haue lost the peculiar protection of God, and so consequently of his Angels too (as I haue shewed) and haue subiected themselues to the fiends of darknesse, who doe nothing else but seeke their destruction both of body and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could  
 care,

eat, or drinke, or sleepe quietly in his bed, vntill by true and hearty repentance, hee had discharged his conscience of sin ? A little stone falling from the house vpon his head ; or his horse stumbling vnder him as he rideth ; or his enemy meeting him on the high way : or an ague comming with eating or drinking a little too much : or ten thousand meanes besides ( whereof he standeth daily and houely in danger ) may rid him of his life, and put him in that case, as no creature of this world, nor any continuance of time shall be able to deliuer him thence againe. And who then would not feare ? Who would not tremble ?

16 The Lord of his mercy giue vs his holy grace, to feare him as wee should doe, and to make such account of his iustice, as he by threatning the same would haue vs to doe, And then shall not we delay the time, but resolute our selues to serue him, whilest he is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our heart.

CHAP. VII.

*Another conſideration for the further iuſtifying  
of Gods iudgements and declaration of our  
demerit, taken from the Maieſtie of God, and  
his benefits towards vs.*

PL. 113.

PSAL. 18.

**A**lbeit the moſt part of Chriſtians  
through their wicked life arriue not  
to that eſtate wherein holy David  
was, when he ſaid to God, *Thy iudgements,  
O Lord, are pleaſant vnto me*; as indeed they  
are to all thoſe that liue vertuouſly, and  
haue the teſtimony of a good conſcience,  
yet, at leaſt wiſe, that we may ſay with the  
ſame Prophet: *The iudgements of the Lord are  
true, and iuſtified in themſelues*: and againe,  
*Thou art iuſt, O Lord, and thy iudgement is  
right*; I haue thought good, to adde a  
reaſon or two moe in this Chapter,  
whereby it may appeare how great our  
offence is towards God, by ſinning as we  
doe, and how righteous his iudge-  
ments and iuſtice are againſt vs for the  
ſame.

*The Maieſty  
of God.*

2 And firſt of all, is to be conſidered  
the Maieſtie of him, againſt whom wee  
finne: for moſt certaine it is (as I haue  
noted before) that euery offence is ſo  
much the greater, and more grieuous,  
by how much greater and more noble  
the perſon is, againſt whom it is done,  
and

and the party offending more baſe and vile. And in this reſpect God (to terrifie vs from offending him) nameth himſelfe often with certaine titles of maieſty, as to Abraham, *I am the Almighty Lord.* And againe; *Heauen is my ſeate, and the earth is my footſtoole.* And againe, he commanded Moſes to ſay to the people in his name, this Embaſſage; *Harden not your neckes any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mighty and terrible, which accepteth neither perſon nor bribes.*

Gen. 17.

Eſay 66.

Deut. 10.

3 First, then, I ſay, conſider (gentle Chriſtian) of what an infinite Maieſtie he is, whom thou a poore worme of the earth, haſt ſo often and ſo contemptuouſly offended in this life. Wee ſee in this world that no man dareth to offend openly, or ſay a word againſt the maieſty of a Prince within his owne dominions: and what is the maieſtie of all Princes vpon the earth, compared to the thouſandth part of the maieſtie of God, who with a word made both heauen and earth, and all the creatures therein, and with halfe a word can deſtroy the ſame againe: whom all the creatures which hee made, as the Angels, the heauens, and all the elements beſides, doe ſerue at a becke, and dare not

Pſal. 148.



Job 9.

not offend? Onely a ſinner is he which imboldeneth himſelfe againſt this maieſty, and feareth not to offend the ſame, whom the Angels do praiſe, that dominations doe adore, the powers doe tremble at, and the higheſt heauens, together with Cherubins and Seraphins doe daily honour and celebrate.

1 Tim. 6.

Apoc. 11.

4 Remember then (deere brother) that euery time thou doeſt commit a ſinne, thou giueſt as it were a blow in the face, to this God of great maieſtie, who (as S. Paul ſaith) *Dwelleth in an unacceſſible light: which no man in this world can abide to looke vpon*: As alſo it appeareth by the example of S. John the Euangelift, who fell downe dead for very feare at the appearance of Chriſt vnto him, as himſelfe testiſieth. And when *Mofes* deſired to ſee God once in his life, and made humble petition for the ſame; God answered that no man could ſee him and liue, but yet (to ſariſfie his requeſt, and to ſhew him in part, what a terrible and glorious God he was) hee told *Mofes* that he ſhould ſee ſome peece of his glory: but he added, that it was needfull he ſhould hide himſelfe in the hole of a Rocke, and be couered with Gods owne hands for his defence, while God (in ſome meaſure  
of

Exod. 34.

of his maieſty) did paſſe by in glory. And when he was paſt, God tooke away his hand, & ſuffered *Moses* to ſee his hinder-parts only, which was notwithstanding, moſt terrible to behold.

5 The Prophet *Daniel* alſo deſcribeth the maieſty of this God ſhewed vnto him in viſion, in theſe words ; I did ſee *Dan.* (ſaith he) when the thrones were ſet, and the old of many dayes ſat downe : his apparell was as white as ſnow : his haire like vnto purewooll, his throne was of a flame of fire, and his chariots were burning fire : a ſwiſt flood of fire came from his face : a thouſand thouſands did ſerue him, and ten thouſand hundred thouſands did aſſiſt him: he ſat in Iudgement, and the books were opened before him. All this and much more is recorded in Scripture, to admoniſh vs thereby what a Prince of Maieſty he is, whom a ſinner offendeth.

6 Imagine now (brother mine) that thou ſeeſt this great King ſitting in his chaire of maieſty, with chariots of fire, vnſpeakeable light, and infinit millions of Angels about him, as the Scripture reporteth. Imagine further (which is moſt true) that thou ſeeſt all the creatures in the world ſtand in his preſence, and trembling at his maieſty, and moſt carefully attending to doe that

*A contemplation of the Maieſty of God.*

that for which he created them : as the heauens to moue about : the earth to bring forth sustenance : and the like. Imagine further that thou seest all these creatures ( how big or little soeuer they bee ) to hang and depend onely of the power and vertue of God, whereby they stand, moue, and consist : and that there passeth from God to each creature in the world ; yea, to euery part that hath motion or being in the same, some beame of his vertue : as from the sun, we see infinit beames to passe into the aire. Consider ( I say ) that no one part of any creature in the world ( as the fish in the sea, the grasse on the ground, the leaues of the trees or the parts of man vpon the face of the earth ) can grow, moue, or consist, without some little streame of vertue and power doe come to it continually from God. So that thou must imagine God to stand as a most glorious Sun in the midst, and from him to passe forth infinit beames or streames of vertue to all creatures that are, either in heauen, earth, the aire, or the water ; and to euery part thereof : and vpon these beames of his vertue all creatures to hang : and if he should stop but any one of them, it would destroy and annihilate presently

sently some creature or other. This, I say, if thou shalt consider touching the maiesty of God, and the infinite dread that all creatures haue of him, except onely a sinner (for the Devils also doe feare him, as S. *Iames* saith) thou wilt not maruell of the seuerer iudgement of God appointed for his offence. For sure I am that very shame of the world maketh vs to haue more regard in offending the poorest friend we haue in this life, then a wicked man hath in offending God: which is an intollerable contempt of so great a maiesty.

7 But now if we adioyne to this contemplation of maiesty, another consideration of his benefits bestowed vpon vs; our default wil grow to be far greater: for that to iniure him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so fierce an heart, no not amongst brute beasts, but that it might be wonne with curtesie and benefits: but much more amongst reasonable creatures doth beneficence preuaile, especially if it come from greater personages, whose loue and friendship declared vnto vs but in small gifts, doth greatly bind the hearts of the receiuers to loue them againe.

*A consideration of the benefits of God.*

8 Consider then (deere Christian) the infinite good turnes and benefits, which thou hast receiued at the handes of this great God, thereby to winne the to his loue, and that thou shouldest leaue off to offend and iniure him; and albeit no tongue created, either of man or Angell, can expresse the one halfe of these gifts, which thou hast receiued from him, or the value of them, or the great loue and hearty good will, wherewith he bestowed them vpon thee: yet for some memory sake, I will repeate certaine generall and principall points thereof, whereupon the rest may be referred.

*The benefits  
of creation.*

9 First then he hath bestowed vpon thee the benefit of thy creation, whereby he made thee of nothing to the likenesse of himselfe, and appointed thee to so noble an end, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnesse of this benefit may partly be conceiued, of thou doe imagine thy selfe to lacke but any one part of thy body; as a leg, an arme, an eye, or the like; and that one should freely giue the same vnto thee: or if thou wantest but any one sense, as that thou

thou wert deafe or blinde, and one should restore sight or hearing vnto thee: how wouldest thou esteeme of this benefit: How much wouldest thou professe thy selfe beholding to him for the same? And if the gift of one of these parts onely would seeme such a benefite vnto thee: how great oughtest thou to esteeme the free gift of so many parts together,

10 Adde to this now (as I haue said) that hee hath created thee to the likeness of no other thing but of himselfe, to no other end, but to be his honorable seruant in this world, and his copartner in kingly glory for all eternity to come: and this he hath done to thee, being onely a peece of dirt or clay before. Now imagine thou of what manner of loue proceeded this? But yet ad further how he hath created all this magnificent world for thee, and all the creatures thereof, to serue thee in this busines: the heauen to distinguish times and seasons, and to giue thee light: the earth and aire and water, to minister most infinite variety of creatures for thy vse and sustenance: and hath made thee Lord of all, to vse them for thy comfort and his seruice. And what magnificent gifts are these? And what shamefull ingratitude is

is it, to turne the same to the dishonour and iniury of so louing a giuer as thou doest, by vsing them to serue thee in sin?

*The benefis  
of Redempti-  
on.*

*Petr. 2.*

II But yet consider a little further, the benefis of thy redemption, much greater then all the former : which is, that thou hauing lost all those former benefis gaine, and made thy selfe guilty by sin of eternall punishment, where-to the Angels were now deliuered for their sin committed before : God chose to redeeme thee, and not the Angels, and for satisfying of thy fault to deliuer his owne onely Sonne to death for thee; O Lord, what heart can conceiue the greatnesse of this benefis; Imagine thy selfe ( being a poore man ) haddest committed a grieuous crime against a Kings maiesty, together with some great man of his chiefeest Nobility, and that the King being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death : and further also ( being no other way to saue thy life ) should lay the pains of death due to thee vpon his onely Son and heire for thy sake ; how much wouldest thou thinke, that this King loued thee ? How greatly wouldest thou esteeme thy selfe beholding and bounden to that yong Prince, which should offer

offer himselfe to his Fathers iustice to die for thee a poore worme (and not for the noble man, as he would not dye for the Angels) and to put his head in the halter for thine onely offences? Couldst thou euer haue the heart to become enemy to this man after, or willingly and wittingly to offend him? And yet such is our case, and much more bounden towards Christ and his Father, whom the most of vs notwithstanding do daily offend, dishonour, and iniure by sinne.

12 But yet there follow on more benefits of God vnto vs, as our vocation and iustification: vocation, whereby hee hath called vs from infidelitie, to the state of Christians, and thereby made vs partakers of this our redemption, which Infidels are not. For albeit he paid the ran some for all in generall: yet hee hath not imparted the benefit thereof to all, but to such only, as best it pleased his diuine goodnesse to bestow it vpon. After which followed our iustification, whereby we were not onely set free from all our sinnes committed before, and from the paine and punishment due to the same: but also our soules beautified and enriched with his holy grace, accompaigned with the ver-

*The benefits  
of vocation  
and iustifica-  
tion.*

Rom. 8.

1 Cor. 1.

Rom. 5.

1 Cor. 13.

Eph. 11.



**Gods benefitts.****The first part.**

tues theologicall, as faith, hope, and charity, and with the gifts of the holy Ghost: and by his grace wee are made iust and righteous in the sight of God, and intituled to the most blessed inheritance of the Kingdome of Heauen.

**The benefits  
of the Sacra-  
ments.**

13 After these doe ensue a great number of benefitts together (as to vs being now made the children and deere friends of God) and euery one of them of infinite price and value, as the gift of the holy Sacraments, left for our comfort and preservation, being nothing else but conduites to conuey Gods grace vnto vs, especially those two which appertaine to all, to wit, the Sacrament of Baptisme, and of his blessed body and blood, whereof the first is to purge our soule from sin: the second, to feed and comfort the same after she is purged.

**The vse of  
Sacraments.**

The first is a bath made of Christ his owne blood, to wash and bathe our wounds therein: the second, as a most comfortable and rich garment to couer our soule withall after shee is washed. In the first, Christ hath substituted in his place the Spouse the Church, to pronounce in his Name remission of finnes: in the second, he hath left himselfe, and his owne flesh and blood sacramentally to bee a pretious food,

to cheriſh her withall.

14 Beſides all theſe, there is yet another gift, named our preſeruati-  
 on, whereby God hath preſerued vs from ſo many dangers, into which others haue fallen, and whereinto we had fallen alſo, if Gods holy hand had not ſtayed vs: as from ſuperſtition, hereſie, and infidelity, and many other grieuous finnes: and eſpecially from death and damnation, which long agoe by our wickedneſſe we deſerued to haue been executed vpon vs. Alſo there are the benefits of godly inſpirations, and admonitions, whereby God hath often both knocked inwardly at the doore of our conſcience, and warned vs outwardly by ſo many wayes and meanes: as are good bookes; good Sermons; good exhortations; good company; good example of others; and a hundred meanes elſe, which he at diuers times hath and doth uſe, thereby to gaine vs and our ſoules vnto his eternall kingdome, by ſtirring vs to abandon viti-  
 ous life, and to betake our ſelues to his holy and ſweet ſeruiſe.

15 All which rare and ſingular benefits being meaſured, either according to the value of themſelues, or according to the loue of that heart, from

*The benefits  
 of preſerua-  
 tion and in-  
 ſpiration.*

*Apo. 3.*

which they doe proceed, ought to moue vs most vehemently, to gratulate towards the giuer : which gratitude should be to resoluē our selues at length to serue him vnfainedly, and to prefer his fauour before all worldly or mortall respects whatsoeuer. Or if wee cannot obtaine so much of our selues : yet at leastwise not to offend him any more by our sinnes and wickednesse.

*Elia in his  
animal.*

16 There is not so fierce or cruell a nature in the world (as I noted before) but is mollified, allured, and wonne by benefits : and Stories doe make report of strange examples in this kinde, euen among bruite beasts, as of the gratitude of Lions, Dogs, and the like, towards their masters and benefactors. Onely an obstinate sinner is hee among all the sauage creatures that are, whom neither benefits can moue, nor courtesies can mollifie, nor promises can allure: nor gifts can gaine to the faithfull seruice of God his Lord and master.

*The insolera-  
ble ingrati-  
tude of a  
sinner.*

17 The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeare, or his tenants some little farme to liue vpon, and if for this they serue him not at a becke, he crieth out of their ingratitude : and if they should further maliciously seeke to of-  
fend

send him, and to ioyne with his professed enemy against him : how intollerable a matter would it seeme in his sight ? And yet he himselfe dealing much more ingratefully and iniuriously with God, thinketh it a matter of no consideration, but easily pardonable. I say he dealeth more ingratefully with God, for that hee hath receiued a thousand for one, in respect of all the benefites that a mortall man can giue to another, for he hath receiued all in all from God : the bread which he eateth ; the ground which he treadeth ; the light which he beholdeth ; together with his eyes to see the Sunne : and finally, whatsoeuer is within, or without his bodie : as also the minde with the spirituall gifts thereof, whereof each one is more worth then a thousand bodies : I say also that he dealeth more iniuriously with God, for that notwithstanding all these benefites, he serueth Gods open enemy the Deuill, and committeth daily sinne and wickednesse, which God hateth more then any heart created can hate a mortall enemy, being that in very deed, which persecuted his Sonne our Sauour, with such hostilitie, as it tooke his most precious life from him, and nailed him fast to the wood of the Crosse.

*Sinne persecuted Christ  
unto death.*

## Gods benefits.

## The first part.

Gods com.

plaint against  
sinners.

Psal. 34.

Jer. 2.

Esay 1.

18 Of this extreame ingratitude and iniury, God himselfe is inforced to complaine in diuers places of the Scripture, as where he saith; *Retribuebant mihi mala pro bonis*: They returned me home euill for good. And yet much more vehemently in another place he calleth the heauens to witnesse of this iniquity, saying, *Obstupescite caeli super haec*: Oh you heauens, be you astonished at this. As if hee should say by a figuratiue kind of speech. Goe out of your wits you heauens with maruell, at this incredible iniquity of man towards me. For so he expoundeth the whole matter more at large in another place; *Audite caeli, & auribus percipe terra*: Harken ye Heauens, and thou Earth bend hither thine eares; *Filios enutriui & exaltavi, ipsi autem spreuerunt me*: I haue nourished vp children, and haue exalted them, and now they contemne me. What a pitifull complaint is this of God against most vile and base wormes of the earth? But yet God amplifieth this iniquity more by certaine examples and comparisons; *The Oxe* (saith he) *knoweth his owner, and the Ass knoweth the manner of his Lord and Master; but yet my people know not me: woe be to the sinfull Nation, to the people loaden with iniquity, to this naughty seed,*

seede, to wicked children. What complaint can be more vehement then this? What threatning can be more dreadfull then this woe, comming from the mouth of him which may punish vs at his pleasure?

19 Wherefore (deare brother) if thou haue grace, cease to bee ingratefull to God any longer: cease to offend him which hath by so many waies preuented thee thee with benefits: cease to render euill for good; hatred for loue; contempt for his fatherly affection towards thee: He hath done for thee all that he can: he hath giuen thee all that thou art, *Esaie* yea, and (in a certaine manner) all that he is worth himselfe: and meaneth besides to make thee partaker of all his glory in the world to come, and requireth no more for all this at thy hands, but loue and gratitude. O (deare brother) why wilt thou not yeeld him this? why wilt thou not doe as much for him, as thou wouldest haue another man to doe to thee, for lesse then the ten thousandth part of these benefits which thou hast receiued? For I dare well say, that if thou hadst giuen a man but an aimes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou haddest nothing in thee worth loue besides. But now thy Lord (besides these his gifts) *F4* hath

*Causes of  
true in God  
besides his  
benefits.*

hath infinite causes to make thee loue him, that is, all the causes which any thing in the world hath to purchase loue, and infinite more besides: for, if all the perfections of all things created in heauen and in earth (which doe procure loue) were put together in one, as all their beauty, all their vertue, all their nobility, all their goodnesse, and the like: yet thy Lord and Sauour whom thou contemnest, doth passe all this, and that by many and infinite degrees: for that he is not onely all these things together: but also hee is very beauty it selfe: vertue it selfe: wisdom it selfe: sweetnesse it selfe: nobility it selfe: goodnesse it selfe: and the very fountaine and well-spring where hence all these things are deriued by little peeces and parcels vnto his creatures.

20 Be ashamed then (good Christian) of this thine ingratitude, ~~to so great~~, so good, and bountifull a Lord: and resolve thy selfe for the time to come, to amend thy course of life, and behauiour towards him. Say with the Prophet, which had lesse cause to say then thou; *Domine propitiare peccato meo; multum est enim:* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which doth

*Psal. 14.*

*A Prayer.*

doth so much displease thee, or dry vp the fountaine of thy mercy, and so bindeth thy hands from doing good, as ingratitude in the receiuers of thy benefits, wherein hitherto I haue exceeded all other : but I haue done it (O Lord) in mine ignorance, not considering thy gifts vnto mee, nor what account thou wouldest demaund againe of the same. But now seeing thou hast vouchsafed to make me worthy of this grace also, whereby to see and know mine owne state and default : I hope hereafter by direction of the same grace of thine, to shew my selfe a better childe towards thee. O Lord, I am ouercome at the length with consideration of thy loue, and how can I haue the heart to offend thee hereafter, seeing thou hast preuented me so many wayes with benefits, euen when I demanded not the same? Can I haue hands euer more to sinne against thee, which hast giuen vp thine owne most tender hands, to bee nailed on the crosse for my finnes heretofore? No, no, it is too great an iniury against thee (O Lord) and wo worth mee that haue done it so often heretofore. But by thine holy assistance, I trust not to returne to such iniquitie for the time to come : to which (O Lord



*The day of death.**The first part.*

I beseech thee for thy mercies sake, from  
the holy throne of heauen, to say, *Amen.*

## CHAP. VIII.

*Of what opinion and feeling we shall bee touch-  
ing these matters, at the time of our death.*

*The indura-  
tion of some  
hearts:*

**T**He holy Scriptures doe teach vs,  
and experience maketh it plaine,  
that during the time of this life the  
commodities, preferments, and pleasures  
of the world, doe possesse strongly the  
hearts of many men, and doe hold them  
chained with so forcible inchantments,  
being forsaken also vpon their iust de-  
serts, of the grace of God: say and  
threaten what a man can, and bring a-  
gainst them all the whole Scripture, e-  
uen from the beginning of Genesis to  
the end of the Apocalyps (as indeed it  
is all against sinne and sinners) yet will  
it preuaile nothing with them being in  
that lamentable case, as either they  
beleue not, or esteeme not whatsoe-  
uer is said to that purpose against their  
settled life, and resolution to the contra-  
ry. Of this we haue infinite examples  
in Scripture: as of Sodome and Go-  
morrah, with the Cities about, which  
would not heare the warnings that  
good

*Gen. 19.*

good Lot gaue vnto them. Also of Pharaoh, whom all that euer Moses could doe, either by signes or sayings, moued nothing. Also of Iudas, who by no faire meanes or threatnings vsed to him by his Master, would change his wicked resolution. But especially the Prophets sent from God, from time to time, to dissuade the people from their naughty life, and consequently from the plagues hanging ouer them, doe giue abundant testimony of this complaining euery where, of the hardnesse of sinners hearts, that would not bee moued with all the exhortations, preachings, promises, and thundring that they could vse. The Prophet Zachary shall testifie for all in this matter, who saith of the people of Israel, a little before their destruction: *Hoc ait Dominus exercituum, &c.* This saith the Lord of hostes: Iudge iustly; And so forth. And presently hee addeth: *And they would not attend, but turning their backs, went not away, stopped their eares, to the end they might not heare: and they did put their hearts as an Adamant stone, to the end they might not heare the Law, and the words which God did send in his Spirit by the hands of the former Prophets, whereby Gods great indignation was stirred vp.*

Exod. 6, 7, 8, 9.

Mat. 26.

Zach. 2.

2 This then is, and alwayes hath bin the fashion of worldlings, and reprobate persons, to harden their hearts as an Adamant stone, against any thing that shall be told them for the amendment of their liues, and for the sauing of their soules. Whilest they are in health and prosperitie they will not know God. As in another place he complaineth, yet as the Prophet saith : *God will haue his day with these men also, when he will be knowne.* And that is, *Cognoscetur Dominus iudicia faciens.* God will be knowne when hee beginneth to doe iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth, sayinge: *It is appointed for all men once to die, and after that insueeth iudgement.*

Isay 1.  
Psal 9.

Hab. 2.

Isay 2. 13.  
24. 37. 61.

2 Cor. 5.  
Psal. 75.

The great  
change of

3 This, I say, is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein God will be knowne to be a righteous God, and to restore to euery man according as he hath done while he liued : as S. Paul saith, or as the Prophet describeth it ; *He will be knowne then to be a terrible God; and such a one as taketh away the spirit of Princes, a terrible God to the Kings of the earth.* At this day there will bee a great change in all other things, as  
mirth

mirth will be turned into sorrow: laugh-  
ings into weepings: pleasures into  
paines: stoutnesse into feare: pride into  
despaire; and the like: so especially will  
there bee a strange alteration in iudge-  
ment and opinion: for that the wisdom  
of God, whereof I haue spoken in the  
former Chapters, and which (as the  
Scripture saith) *Is accounted folly of the wise*  
*of the world*, will then appeare in her like-  
nesse, and as it is in very deede, will bee  
confessed by her greatest enemies to be  
onely true wisdom: and all carnall  
wisdom of worldlings to be meere folly  
as God calleth it.

*things as  
time of  
death.*

1 Cor. 3.

Rom. 8.

1 Cor. 13.

4 This the holy Scripture setteth  
downe cleerely, when it describeth the  
very speeches and lamentations of the  
wise men of this world at the last day.  
saying: touching the vertuous whom  
they despised in this life: *Nos insensati*, Sap. 5.  
*&c.* We senseles men did esteeme their  
life to be madnesse, and their end to be  
dishonorable: but looke how they are  
now accounted among the children of  
God, and their portion is with the  
Saints. We haue erred from the way of  
truth: and the light of righteousness  
hath not shined before vs, neither hath  
the Sunne of vnderstanding appeared  
vnto vs. Wee haue wearied out our  
selues

*The day of death.**The first part.*

selues in the way of iniquity and perdition, and wee haue walked craggypathes: but the way of the Lord we haue not knowne. Hitherto are the words of Scripture: whereby wee may perceiue what great change of iudgement there will be at the last day, from that which men haue now of all such matters: what confessing of folly: what acknowledging of error: what hearty sorrow for labour lost: what fruitlesse repentance for hauing runne awry? Oh that men would consider these things now. *Wee haue wearied out our selues* (say these miserable men) *in the way of iniquity and perdition, and wee haue walked craggypathes.* What a description is this of lamentable worldlings, who beate their braines daily, and weare out themselves in pursuite of vanity, and chaffe of this world, for which they suffer notwithstanding more paines oftentimes, then the iust doe in purchasing of heauen? And when they arriue too, at the last day wearied and worne out with trouble and toyle, they find that all their labour is lost, all their vexation is taken in vaine: for that the little pelfe which they haue gotten in the world, and for which they haue struggled so sore, will helpe them nothing, but rather greatly afflict  
and

and torment them: for better vnderstanding whereof, it is to be considered, that three things will principally molest these men at the day of their death, and vnto these may all the rest be referred.

*Of the soul  
parting from  
the body: the  
first matter  
of misery in  
death.*

§ The first is the excessiue \* paines which commonly men suffer in the separation of the soule and body, which haue liued so long together as two deere friends vnited in loue and pleasure, and therefore most loath to part now, but onely that they are enforced thereunto. This paine may partly bee conceiued by that, if wee would driue out life but from the least part of our body, (as for example, out of our little finger, as Chirurgians are wont to doe, when they will mortifie any place, to make it breake:) what a paine doth a man suffer before it be dead? What raging griefe doth hee abide? And if the mortifying of one little part onely, doth so much afflict vs: imagine what the violent mortifying of all the parts together will doe. For we see that first the soule is driuen by death to leaue the extreame parts, as the toes, feet, and fingers: then the legges and armes and so consequently one part dyeth after another, vntill life be restrained onely to the heart, which holdeth out longest,

B  
\* Those  
paines in  
death are  
especially  
to be re-  
strained to  
the death  
of the  
worldly:  
for the god-  
ly haue for  
the most  
part a sing-  
ular com-  
fort therein.

*A similitude  
expressing  
the paines of  
death.*

as the principall part, but yet must finally be constrained to render it selfe, though with neuer so much paine and resistance: which paine how great and strong it is, may appeare by the breaking in peeces of the very strings and holds wherewith it was enuironed, through the excessiue vehemency of this deadly torment. But yet before it come to this point to yeeld, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abideth in time of her agony. Imagine that a Prince possessed a goodly City in all peace, wealth, and pleasure, and greatly friended of all his neighbours about him, who promised to assist him in all his needs and affaires: and that vpon the sudden his mortall enemy should come and besiege this City, and taking one hold after another; one wall after another; one castle after another, should driue this Prince onely to a little tower, and besiege him therein, all his other holds being beaten downe, and his men slaine in his sight: what feare, anguish, and misery would this Prince be in? How often would he looke out at the windows and loop-holes of his tower: to see whether his friends and neighbours

bours would come to helpe him or no ? And if he saw them all to abandon him, and his cruell enemye euen ready to breake in vpon him, would he not bee in a pitifull plight, trow you ? And euen so fareth it with a poore soule at the houre of death. The body wherein shee raigneth like a iolly Princeesse in all pleasure, whilest it florished, is now battered and ouerthorne by her enemye, which is death: the armes, legs, and other parts wherewith she was fortified, as with walls and wards, during time of health, are now surprised and beaten to the ground, and she is driuen onely to the heart, as to the last and extreamest refuge, where she is also most fiercely assailed in such sort, as she cannot hold out long. Her deere friends which soothed her in time of prosperity, and promised assistance, as youth, physicke, and other humane helps, doe now utterly abandon her: the enemy will not bee pacified or make any league, but night and day assaulteth this Turret, wherein she is, and which now beginneth to shake and shiuer in peeces, and shee looketh hourely, when her enemye in most raging and dreadful manner will enter vpon her. What thinke you is now the state of this afflicted



*The day of death.**The first part.**Ser. 48. ad**Ph. in 97 em.*

flicted soule? It is no maruell if a wise  
 man become a foole, or a stout world-  
 ling most abiect, in this instant of ex-  
 tremity as we often see they doe in  
 such sort, as they can dispose of no-  
 thing well: either towards God or the  
 world at this houre; the cause is the  
 extremity of paines, oppressing their  
 mindes, as Saint *Austen* also prooueth (or  
 some other vnder his name) and giueth  
 vs therewithall a most excellent fore-  
 warning, if men were so gracious as to  
 follow it: When you shall bee in your  
 last sickenesse, deare brother (saith he) O  
 how hard and painefull a thing will it  
 be for you to repent of your faults  
 committed? And why is this, but onely  
 for that all the intention of your minde  
 will runne thither, where all the force  
 of our paine is: Many impediments  
 shall let men, at that day: as the paine  
 of the body, the feare of death, the  
 sight of children (for the which their  
 fathers shall oftentimes thinke them-  
 selues often damned) the weeping of  
 the wise, the flattery of the world, the  
 temptation of the Diuell, the dissimula-  
 tion of Physitians for lucre sake, and  
 the like. And beleeue thou (O man)  
 which readest this, that thou shalt  
 quickly prooue all this true vpon thy  
 selfe

Selfe: and therefore I beseech thee that thou wilt repent before thou come vnto this last day: dispose of thy house, and make thy testament while thou art thine owne man: for if thou tarry vntill the last day, thou shalt be led whither thou wouldest not. Hitherto are the Authors words.

6 The second thing which shall make Death terrible and grieuous to a worldly man, is the sudden parting (and that for euer and euer) from all the things which he loued most dearly in this life, as from his riches, possessions, honours, offices, faire buildings, with their commodities, goodly apparell, with rich iewels, from wife and children, kindred and friends, and the like: wherewith he thought himselfe a blessed man in this life, and now to be plucked from them vpon the sudden, without euer hope to see or vse them againe, Oh what a griefe, what a torment, will this be? For which cause the holy Scripture saith: *O mors quam amara est memoria tui, homini pacem habenti in substantijs suis?* O death, how bitter is thy memory vnto a man that hath peace and rest in his substance, and riches? As who would say there is no more bitternesse or griefe in the world to such a man, then to remem-  
ber

*The second  
matter of  
miserie in  
death.*

*Eccle. 4.*

The day of death.

The first part.

Luke 12.

The sorrow  
of leaving  
all.

ber or thinke on death onely, but much more to goe to it himselfe, and that out of hand, when it shall be said vnto them, as Christ reporteth, it was to the great wealthy man in the Gospell, which had his barnes full, and was come now to the highest top of felicitie: *Stulte, hac nocte animam tuam repetent à te, quæ autem paraſti, cuius erunt?* Thou foole, euen this night they will take thy soule from thee, and then who shall haue all that thou hast scraped together?

7 It is impossible, I say, for any tongue to expresse the dolefull state of a worldlyman in this instant of death, when nothing that euer he hath gathered together, with so much labour and toyle, and wherein hee was wont to haue so much confidence, will not doe him good any longer, but rather afflict him with the memory thereof, considering that he must leaue all to others; and goe himselfe to giue account for the getting and vsing of the same (perhaps to his eternall damnation) whilest in the meane time other men in the world do liue merrily and pleasantly vpon that he hath gotten, little remembring, and lesse caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wo-  
full

full and lamentable point, Which is to bring many a man, to great sorrow and anguish of heart at the last day, when all earthly ioyes must be left, all pleasures and commodities for euer abandoned. Oh what a dolefull day of parting will this be! What wilt thou say ( my friend ) at this day, when all thy glory, all thy wealth, all thy pompe is come to an end? What art thou the better now to haue liued in credit with the world? In fauour of Princes? Exalted of men? Feared, reuerenced, and aduanced, seeing now all is ended, and that thou canst vse these things no more?

8 But yet there is a third thing which more then all the rest will make this day of death to bee troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in body and soule. And for his body it will be no small *Eccle. 19* horror to thinke that it must inherit Serpents, beasts, and wormes, as the Scripture saith, that is, it must be cast out to serue for the foode of vermins: that body I meane, which was so delicately handled before, with the varieties of meates, pillowes, and beds of downe, so trimly set forth in apparell, and other ornaments, where-  
vpon

*The third  
matter of  
sorrow in  
sins.*

*The day of death.**The first part.**The cogitation of the body.*

upon the wind might not blow, nor the Sunne shine : that body (I say ) of whose beauty there was so much pride taken, and whereby so great vanity and sinne was committed : that body, which in this world was accustomed to all pampering, and could abide no austerity or discipline, must now come to bee abandoned of all men, and left onely to bee deuoured of Wolues. Which thing albeit it cannot but breed much horroure in the heart of him that lyeth a dying: yet is it nothing in respect of the dreadfull cogitations, which hee shall haue touching his soule: as what shall become of it? Whither it shall goe after her departure out of the body? And then concerning that it must goe to the Iudgement seat of God, and there to receiue sentence, either of vnspeakeable glory, or insupportable paines: he falleth to consider more in particular the danger thereof. By comparing Gods Iustice and threats ( set downe in Scripture against sinners ) with his owne life: he beginneth to examine the witnesse, which is his conscience, and he findeth it ready to lay infinite accusations against him, when he commeth to the place of iustice.

9 And now (deare brother) beginneth  
the

the misery of this man. For scantly there is not a seuerer saying of God in all the Scripture, which cometh not now to his minde; to terrifie him withall at this instant: as, *If thou wilt enter into life,* Mat. 19. 1 Iohn 12 *keepe the commandment:*. Hee that saith hee knoweth God, and keepeth not his commandments, is a liar. Many shall say unto mee at that day, Lord, Lord, &c. Not the bea- Mat. 7. *uers of the Law, but the doers of the Law shall be iustified.* Goe from mee all workers of ini- Rom. 2. Luke 13. 1 Cor. 6. *quity into euerlasting fire.* Doe not you know, that wicked men shall not possesse the Kingdome of GOD? Bee not deceiued, for nei- Rom. 8. *ther fornicators, nor idolaters, nor adulte- rers, nor vncleane handlers of their owne bo- dies, nor Sodomites, nor theeues, nor conuious men, nor drunkards, nor backbiters, nor ex- tortioners, shall euer possesse the Kingdome of God.* If you liue according to the flesh, you shall die: and the workes of the flesh are ma- Gal. 3. *nifest, as fornication, vncleannesse, wantonnesse, luxury, poisonings, enmities, contentions, e- mulations, hatred, strife, dissensions, sects, enuy, murther, drunkennesse, gluttony, and the like.* Wherefore I foretell you, as I haue told you before, that they which doe these things shall neuer attaine to the Kingdome of GOD. Wee must all bee presented before the iudge- 1 Cor. 5. Ierc 2. Apoc 10. 2 Pet. 2. *ment seat of Christ, and euery man receiue particularly according as hee hath done in*

this

*The day of death.**The first part.*

- 2 Pet. 2. *this life, good, or euill, euery man shall receiue according to his works. God spared not the Angels when they sinned. You shall giue account of euery idle word at the day of iudgement. If the iust shall scarce be saued, where shall the wicked man and sinner appeare? Few are saued, and a rich man shall hardly enter into the kingdome of heauen.*
- 3 Pe. 4.
- Mat. 19.

10 All these things (I say) and a thousand more touching the seueritie of Gods iustice, and the account which shall bee demanded at that day, will come into his minde that lieth a dying, and our ghostly enemy (which in this life laboured to keepe these things from our eyes, thereby the easier to draw vs to sin) will now lay all and more too, before our face, amplifying and vrging euery point to the vtmost, alledging alwayes our conscience for his witnesse. Which when the poore soule in dying cannot deny, it must needes terrifie her greatly: for so wee see that it doth daily, euen many good and vertuous men. S. Jerom reporteth of holy S. Hilarion, whose soule being greatly afraid, vpon these considerations, to goe out of the body: after long conflict, he tooke courage in the end, and said to his soule; God out my soule, goe out: why art thou afraid? Thou hast serued

*Jerom in vi.  
ta Hila.  
abba.*

serued Christ almost threescore and ten yeeres, and art thou now afraid of death? But if so good a man was so afraid at this passage, yea such a one as had serued God with all puritie of life, and perfect zeale for threescore and ten yeeres together: what shall they bee, which scarce haue serued God truly one day in al their liues, but rather haue spent all their yeeres in sinne and vanity of the world? Must not these men needs be in great extremitie at this passage?

II Now then (deere Christian) these things being so, that is, this passage of death being so terrible, so dangerous, and yet so vnauoidable as it is: seeing so many men perish, and are ouerwhelmed daily in the same, as it cannot be denied but there doe: and both holy Scriptures and auncient Fathers doe testifie it by examples and records vnto vs; what man of discretion would not learne to be wise by other mens dangers? Or what reasonable creature would not take heede, and looke about him, being warned so manifestly, and apparently, of his owne perill? If thou be a Christian, and doest beleene indeed the things which Christian faith doth teach thee: then dost thou know  
G and



*The day of death.**The first part.*

and most certainly beleeeue also, that of what state, age, strength, dignitie, or condition soeuer thou be now, yet that thou thy selfe (I say) which now in health and mirth readeest this, and thinkest that it little pertaineth to thee must one of these dayes (and it may be shortly after the reading hereof) come to proue all these things vpon thy selfe, which I haue here written : that is, thou must with sorrow and grieve bee inforced to thy bed, and there after all thy struglings with the darts of death, thou must yeeld thy body which thou louest so much, to the baite of wormes, and thy soule to the triall of iustice, for her doings in this life.

*A very  
pro-  
fitable  
con-  
sideration.*

¶ 12 Imagine then (my friend) thou, I say, which art so fresh and frolicke at this day, that thy ten, twenty, or two yeeres, or (it may be) two moneths, which thou hast yet to liue, were now ended, and that thou were euen at this present stretched out vpon a bed, wearied and worne with dolour and paine, thy carnall friends about thee weeping and howling, the Physitians departed with their fees, as hauing giuen thee ouer; and thou lying there alone mute and dumb in most pitifull agonie, expecting from moment to moment, the last

last stroke of death to bee giuen thee.  
 Tell me, in this instant, what would all  
 the pleasures and commodities of this  
 world doe thee good? What comfort  
 would it bee to thee, to haue beene of  
 honour in this world, to haue been rich  
 and purchased much, to haue borne of-  
 fice, and beene in the Princes fauour?  
 To haue left thy children or kindred  
 wealthy, to haue trodden downe thine  
 enemies, to haue stirred much and borne  
 great sway in this life? What ease (I say.)  
 or comfort would it be to thee, to haue  
 binne faire, to haue bin gallant in appa-  
 rell, goodly in personage, glittering in  
 gold? Would not all these things ra-  
 ther afflict then profit thee at this in-  
 stant? For now wouldest thou see the  
 vanitie of these trifles, now would thy  
 heart begin to say within thee. O folly  
 and miserable blindness of mine: Loe,  
 here is an end now of all my delights  
 and prosperities: all my ioyes, all my  
 pleasures, all my mirth, all my pastimes  
 are now finished: where are my friends  
 which were wont to laugh with mee?  
 My seruants wont to attend me, my  
 children wont to disport me? Where  
 are all my coches and horses, where-  
 with I was wont to make so goodly a  
 shew, the caps and knees of people wont

*The cogita-  
 tion and  
 speech of the  
 soule at the  
 day of death.*

to honour me, the troupes of futers following me. Where are all my dalliances and tricks of loue? All my pleasant musicke; all my gorgeous building; all my costly feasts and banquettings? And above all other, where are my deere and sweet friends, who seemed they would neuer haue forsaken me? But all are now gone, and haue left mee here alone to answer the reckoning for all, and none of them will doe so much as to goe with me to iudgement, or to speake one word in my behalfe.

14 Woe worth to me, that I haue not foreseene this day sooner, and to haue made better prouision for the same: it is now too late, and I feare mee I haue purchased eternall damnation, for a little pleasure, and lost vnspeakeable glory for a floting vanitie. O how happy and twice happy are they which so liue, as they may not bee afeard of this day? I now see the difference betwixt the ends of good and euill, and marueile not though the Scriptures say of the one, *The death of Saints is precious*: And of the other, *The death of sinners is miserable*. Oh that I had liued so virtuously as some other haue done, or as I had often inspiration from God to doe: or that I had done the good deeds I might

*Psal. 125.*  
*Psal. 33.*

might haue done : how sweet and comfortable would they be to me now in this my last and extreamest distresse.

15 To these cogitations and speeches (deere brother) shall thy heart bee enforced of what estate soeuer thou bee, at the houre of death, if thou doe not preuent it now by amendment of life, which onely can yeeld thee comfort in that sorrowfull day. For of good men the Iudge himselfe saith ; *Hic autem fieri incipientibus, respicite et leuate capita vestra quoniam appropinquat redemptio vestra.* Luke 21. When these things begin to come vpon other men, doe you lift vp your heads, for that your redemption cometh on, from the labours and toyles of this world. And the holy Prophet saith of the vertuous man, which hath done good workes in this life, that hee shall be at this time ; *Beatus vir* : An happy man. And he giueth the cause ; *Quia in die mala liberabit eum Dominus, & operem feret illi super lectum doloris eius* : For that God will deliuer him in this euill day, and will assist him vpon the bed of his sorrow. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowfull, as I haue shewed, being nothing else but a heape of all

sorrowes together, especially to them which are drawne to it before they are ready for the same, as commonly all they are, which deferre their amendment from day to day, and doe not attend to liue in such sort now, as they shall wish they had done, when they come to that last passage,

## CHAP. IX.

*Of the paines appointed for sinne after this life.*

**A**Mongst all the meanes which God vseth towards the children of men, to moue them to this resolution, whereof I intreat, the strongest and most forceable (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his Commandements. Wherefore hee vseth this consideration often, as may appeare by all the Prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this meane hath oft times preuailed more then any other that could be vsed, by reason of the naturall loue which wee beare towards our selues: and consequently the naturall feare which wee haue of our owne danger. So we reade  
that

*The force of  
feare.*

that nothing could moue the *Nini-* *Jonas 3.*  
*nites* so much as the foretelling them  
 of their imminent destruction. And  
*S. John Baptist*, although hee came in a  
 simple and contemptible manner, yet  
 preaching vnto the people ; *The terror* *Math. 3.*  
*of vengeance to come, and that the axe was* *Marke 1.*  
*now put to the trees, to cut downe for the* *Luke 3.*  
*fire all those which repented not :* he moo-  
 ued the very Publicans and Souldiers to  
 feare ( which otherwise are people of  
 very hard mettall ) who came vnto him  
 vpon this terrible embassage, and asked  
 what they should doe to auoid these pu-  
 nishments ?

2 After then that we haue confide-  
 red of death, and of Gods seuerer iudge-  
 ment which insueth after death, and  
 wherein euery man hath to receiue ac-  
 cording to his workes in this life, as  
 the Scripture saith : it followeth that *2 Cor. 5.*  
 wee consider also of the punishments  
 which are appointed for them, that  
 shall bee found faulty at that account,  
 hereby at leastwise ( if no other consi-  
 deration will serue ) to induce Christi-  
 ans to this resolution of seruing God.  
 For (as I haue noted before ) if euery  
 man haue naturally a loue of himselve,  
 and desire to conserue his owne case,  
 then should he also haue feare of perill,  
 G 4 whereby

## Of punishment.

## The first part.

In serm. de  
primor dijs.

Pro. 9.

Eccl. 7.

whereby he is to fall into extreame calamity: this expresseth S. Bernard excellently according to his wont: O man (saith he) if thou haue left all shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnall men doe not) yet lose not feare also, which is found in very beasts. We vse to load an asse, and to weary him out with labour, and he careth not, because he is an asse: but if thou wouldest thrust him into the fire, or sling him into a ditch, he would auoid it as much as he could, for that he loueth life, and feareth death. Feare thou then, and be not more insensible then a beast: feare death: feare iudgement: feare hell. This feare is called the beginning of wisdom, and not shame or sorrow, for that the spirit of feare is more mighty to resist sinne, then the spirit of shame or sorrow: wherefore it is laid: *Remember the end: and thou shalt neuer sinne.* That is, remember the small punishment appointed for sinne after this life. This saith Saint Bernard.

3 First therefore to speake in generall of the punishments reserued for the life to come, if the Scriptures did not declare in particular their greatnesse vnto vs, yet are there many reasons to per-

perswade vs, that they are most seuerē,  
dolorous, and intolerable. For first, as  
God is a God in all his workes, that is  
to say, great, wonderfull, and terrible:  
so especially he sheweth the same in his *Gods maiesty.*  
punishment, being called for that cause *Hy.*  
in Scripture: *Deus iustitie*: God of iu-  
stice, As also *Deus ultionum*: God of *Psal. 71.*  
revenge. Wherefore seeing all his o- *Deut. 10.*  
ther workes are full of maiestie, and ex-  
ceeding our capacities: we may likewise  
gather, that his hand in punishment  
must be wonderfull also. God himselfe  
teacheth vs to reason in this manner,  
when he saith; *And will yee not then feare* *Ier. 5.*  
*me? And will yee not tremble before my*  
*face, which haue put the sands as a stop*  
*unto the sea, and haue giuen the water a*  
*commandement neuer to passe it, no, not*  
*when it is most troubled, and the floodes*  
*most outragious? As who would say: If I*  
*am wonderfull and doe passe your ima-*  
*gination, in these workes of the sea, and*  
*other, which you see daily: you haue*  
*cause to feare me, considering that my*  
*punishments are like to be correspondent*  
*to the same.*

4 Another coniecture of the great *Gods mercy.*  
and seuerē iustice of God may bee the  
consideration of his infinit and vnspeak-  
able mercy: the which as it is the



Psal. 84.

very nature of God, and without end or measure, as his Godhead is : so is also his iustice. And these two are the two armes (as it were) of God, embracing and kissing one the other, as the Scripture saith; therefore as in a man of this world, if wee had the measure of one arme, we might easily coniecture of the other : so seeing the wonderfull examples daily of Gods infinite mercy towards them that repent : we may imagine by the same, his seuere iustice towards them, whom he reserveth to punishment in the next life ; and whom for that cause, hee calleth in the Scriptures; *Vasa furoris*; Vessels of his fury, or Vessels to shew his fury vpon.

Esay 13.  
Psal 7.Gods pati-  
ence.

§ A third reason to perswade vs of the greatnesse of these punishments, may be the marueilous patience, and long suffering of God in this life : as for example, in that hee suffereth diuers men from one sinne to another : from one day to another: from one yeere to another: from one age to another: to spend all (I say) in dishonour and despite of his maiesty, adding offence to offence, and refusing all perswasions, allurements, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amendment.

ment: And what man in the world could suffer this? Or what mortall heart can shew such patience? But now if all this should not be required with severity of punishment in the world to come, vpon the obstinate: it might seeme against the law of iustice and equitie: and one arme in God might seeme longer then the other. *S. Paul Rom. 2.* touching this reason in his Epistle to the Romans, where he saith; *Doest thou not know that the benignitie of God is used to bring thee to repentance? And thou by thy hard and impenitent heart doest hoord up vengeance vnto thy selfe, in the day of wrath, and appearance of Gods iust iudgement, which shall restore to euery man according to his workes?* He vseth here the words of *hoording up of vengeance*, to signifie, that euen as the couetous man doth hoord vp money to money daily to make his heape great: so the vnrepentant sinner doth hoord vp sinne to sin: and God on the contrary side hoordeth vp vengeance to vengeance, vntill his measure be full to restore in the end; *Measure against measure*, as the Prophet saith, and to pay vs home: *According to the multitude of thine owne abominations.* *Flay 17. Jer. 16.* This God meant when he said to *Abraham: that the iniquities of the Amor- reans.* *Gen. 6. 15.*

## Of punishment.

## The first part.

Apoc. 21.

theans was not yet full up. Also in the Revelation vnto Saint Iohn the Euangelist when he vsed this conclusion of that booke : *He that doth euill, let him doe yet more euill : and hee that lieth in filth, let him yet become more filthy : for behold I come quickly, and my reward is with me, to render to euery man according to his deeds.* By which words God signifieth, that his bearing and tollerating with sinners in this life, is an argument of his greater seueritie in the life to come, which the Prophet David also declareth : when talking of a carelesse sinner hee saith; *Dominus irridebit eum : quoniam prospicit quod venit dies eius* : the Lord shall scoffe at him, foreseeing that his day shall come. This day (no doubt) is to be vnderstood the day of account and punishment after this life, for so doth God more at large declare himselfe in another place, in these words; And thou some of man, thus saith thy Lord God : *the end is come, now (I say) the end is come vpon thee. And I will shew in thee my fury, and I will iudge thee according to thy wayes. I will lay against thee all thy abominations, and mine eye shall not spare thee, neither will I take any mercy vpon thee, but I will put thine owne waies vpon thee, and thou shalt know that I am the Lord*

Psal. 36.

Ezek. 7.

Lord. Behold affliction commeth on, the end is come, the end (I say) is come: it hath watched against thee, and behold it is come: crushing is now come upon thee: the time is come: the day of slaughter is at hand. Shortly I will powre out my wrath upon thee: and I will fill my fury in thee: and I will iudge thee according to thy wayes, and I will lay all thy wickednesse upon thee: mine eye shall not pittie thee: neither will I take any compassion upon thee, but I will lay thy waies upon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speech of God himselfe.

6 Seeing then now we vnderstand in generall, that the punishments of God in the life to come are most certaine to be great and seuerer to all such as fall into them (for which cause the Apostle saith: *Horrendum est incidere in manus Dei viventis*: It is an horrible thing to fall into the hands of the liuing God) let vs consider somewhat in particular what manner of paines and punishments they shall be.

7 And first of all touching the place of punishment appointed for the damned, commonly called Hell, the Scripture in diuers languages useth diuers names, but all tending to expresse the grie.

Of paines in particular.

Hcb. 10. 3

Of the names of Hell in diuers languages.

## Of punishment.

## The first part.

Esay 5. &  
38.

Mal. 4.

B.

\* The mat-  
ter in hand  
is not by  
this place  
substantial-  
ly proued,  
for that the  
opinion of  
those that  
altogether  
referre this  
place to the  
generall  
iudgement,  
standeth  
not so  
clear, but  
that excep-  
tion may  
be taken a-  
gainst it.  
Esay 14.  
Mat. 14.  
Apoc. 14.  
Apoc. 11.  
Mat. 11.

griuousnesse of punishment there suffer-  
red. As in Latine it is called *Infernus*,  
a place beneath or vnder ground (as  
most of the olde Fathers do interpret. )  
But whether it be vnder ground or no,  
most certaine it is that it is a place most  
opposite to heauen, which is said to be  
aboue : and this name is vsed to signifie  
the miserable suppressing and hurling  
downe of the damned to be trodden vn-  
der the feet, not onely of God, but also  
of good men for euer. For\* so saith the  
Scripture. *Behold the day of the Lord cometh  
burning like a furnace, and all proud and wic-  
ked men shall be straw to that furnace, and you  
that feare my name shall tread them downe, and  
they shall be as burnt ashes vnder the soles of your  
feete in that day.* And this shall bee one of  
the greatest miseries that can happen to  
the proud and stout Potentates of the  
world, to be throwne downe with such  
contempt, and to be trodden vnder feet  
of them, whom they so much despised in  
this world.

8 The Hebrew word which the Scrip-  
ture vseth for hell: is *Sheol*, which signifi-  
eth a great ditch or dungeon. In which  
sense it is also called in the Apocalyps,  
*Lacus iræ Dei*, The lake of the wrath of  
God. And againe, *Stagnum ardens igne  
& sulphure*, A poole burning with fire  
and

and brimstone. In Greeke the Scripture useth three words for the same place. The first is *Hades*, vsed in the Gospell, which (as *Plutarch* noteth) signifieth a place where no light is. The second is *Zophos* in *S. Peter*, which signifieth darknesse it selfe. In which sense it is called also of *Job*. *Terra tenebrosa, et aperta mortis caligine*. A darke land, and ouerwhelmed with deadly obscurity. Also in the Gospell, *Tenebrae exteriores*. Viter darknesse. The third Greeke word is *Tartaros*, vsed also by *S. Peter*: which word being deriued of the Verbe *Tarasso*, which signifieth to terrifie, trouble, and vexe, importeth an horrible confusion of torments in that place: euen as *Iob* saith of it, *Ibi nullus ordo, sed sempiternus horror inhabitat*: There dwelleth no order, but euerlasting horror.

9 The Chaldie word, which is also vsed in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as *S. Ierom* noteth vpon the tenth Chapter of *Saint Matthewes* Gospell. And this word being compounded of *Gee* and *Hinnom* signifieth a valley nigh to Ierusalem, called the valley of *Hinnem*, in which the old idolatrous Iewes were wont to burne aliue their

*In Commens.  
supra verba,  
vine latens  
ter.*

*2 Pet. 2. 4.  
Iob 10.  
Mat. 12.  
And 25.  
2 Pet. 2. 4.*

*Iob 10.*

*Math. 5. 10.  
18. 23.  
Marke 9.  
Luke 12.*

*The valley  
Hinnom.*

owne children in the honour of the deuill, and to sound with trumpets, timbrels, and other loud instruments, whiles they were doing thereof, that the childrens voices and cries might not be heard, which place was afterward vsed also for the receit of all filthinesse, as of dung, dead carions, and the like. And it is most probable that our Saviour vsed this word aboue all other for Hell, thereby to signifie the miserable burning of soules in that place, the pitifull clamor and cries of the tormented: the confused and barbarous noise of the tormentors: together with the most loathsome filthinesse of the place, which is otherwise described in the Scriptures, by the names of adders, snakes, cockatrices, scorpions, and other venomous creatures, as shall be afterward declared.

*The paines of  
Hell vniuersal.*

10 Having declared the names of this place, and thereby also in some part, the nature: it remaineth now, that wee consider, what manner of paines men suffer there. For declaration whereof, we must note, that as Heauen and Hell are contrary, assigned to contrary persons, for contrary causes: so haue they in all respects contrary properties, conditions, and effects; in such sort, as what-  
focuer

soeuer is spoken of the felicitie of the  
 one, may serue to infer the contrary of  
 the other. As when Saint Paul saith, that  
 No eye hath seene, nor eare heard, nor heart  
 conceived the ioyes that God hath prepared  
 for them that shall be saved: we may in-  
 fer that the paines of the damned must  
 be as great. Againe, When the Scrip-  
 ture saith, that the felicitie of them in  
 heauen is a perfect felicitie, containing  
*omne bonum*. all goodnesse; so that no  
 one kinde of pleasure can bee imagined  
 which they haue not: wee must thinke  
 on the contrary part, that the miserie  
 of the damned must bee also a perfect  
 misery, containing all afflictions that  
 may be, without wanting any. So that,  
 as the happinesse of the good is infinit,  
 and vniuersall: so also is the calamitie  
 of the wicked infinit and vniuersall. Now  
 in this life all the miseries and paines  
 which fall vpon man, are but particu-  
 lar and not vniuersall. As for example  
 wee see one man pained in his eyes; an-  
 other in his backe: which particular  
 paines notwithstanding sometimes are  
 so extreame, as life is not able to resist  
 them, and a man would not suffer them  
 long for the gaining of many worlds  
 together. But suppose now a man were  
 tormented in all the parts of his body

1 Cor. 2.

Exod. 33.



at once, as in his head, his eyes, his tongue, his teeth, his throate, his stomacke, his belly, his backe, his heart, his sides, his thighs, and in all the ioynts of the body besides : suppose ( I say ) hee were most cruelly tormented with extreame paines in all these parts together, without ease or intermission; what thing could bee more miserable then this? What sight more lamentable? If thou shouldest see a dog lye in the street so afflicted, I know thou couldest not but take compassion vpon him. Well then consider what difference there is betweene abiding these paines for a weeke, or for all eternities; in suffering them vpon a soft bed, or vpon a burning gridiron and boyling furnace; among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this ( I say ) gentle reader, and if thou wouldest take a great deale of labour, rather then abide the one, in this life: bee content to sustaine a little paine, rather then to incur the other, in the life to come.

*Peculiar  
torments to  
every part.*

II But to consider these things yet further, not onely all these parts of the bodie, which haue beene instruments to sinne, shall be tormented together, but

but also euery sense both externall and internall for the same cause shall be afflicted with his particular torment contrary to the object, wherein it delighteth now and tooke pleasure in this world. As if for example the lasciuious eyes were afflicted with the vgly and fearefull sight of Deuils: the delicate eares, with the horrible noise of damned spirits: the nice smell, with poysoned stench of brimstone, and other vnsupportable filth: the dainty taste, with most rauenous hunger and thirst: and all the sensible parts of the bodie with burning fire. Againe, the imagination shall bee tormented, with the apprehension of paines present, and to come, the memorie with the remembrance of pleasures past, the vnderstanding with consideration of the felicitie lost, and the misery now come on. O poore Christian what wilt thou do amidst the multitude of so grievous calamities?

12 It is a wonderfull matter, and able (as one Father saith) to make a reasonable mangoe out of his wits, to consider what God hath reuealed vnto vs, in the Scriptures, of the dreadfull circumstance of this punishment and yet to see how little the retchlesse men of the world do feare it. For first touching

*The paines  
of hell exor-  
cised for cor-  
ments, not for  
chastise-  
ments.*

Apoc. 10.  
And 14.  
Luke 16.  
Apoc. 18.

ing the vniuersality, variety, and great-  
nesse of the paine, not onely the reasons  
before alledged, but also diuers other  
considerations in the Scriptures doe  
declare : As where it is said of the dam-  
ned ; *Cruciabuntur die & nocte* : They  
shall be tormented day and night. And  
again ; *Date illi tormentum* : Giue her  
torment, speaking of Babylon in hell,  
by which is signified, that the paines in  
hell are exercised, not for the chastise-  
ment, but for torment of the parties.  
And torments commonly wee see in this  
world to be as great and as extreame,  
as the wit of a man can reach to deuise  
Imagine then, when God shall lay his  
head to deuise torments (as hee hath  
done in hell) what manner of torments  
will they be ?

The fierce  
nature of the  
fire of Hell.

13 If creating an element here for  
our comfort (I meane the fire) he could  
create the same so terrible as it is, in  
such sort as a man would not hold only  
his hand in it one day, for to gaine a  
kingdome, what a fire thinke you hath  
he prouided for hell, which is not crea-  
ted for comfort, but onely for the tor-  
ments of the parties ? Our fire hath ma-  
ny differences from that, and therefore  
is truely said of the holy Fathers, to be  
but a painted and fained fire in respect  
of

of that. For our fire was made to comfort (as I haue said) and that to torment. Our fire hath neede to be fed continually with wood, or else it goeth out : that burneth continually without feeding. Ours giueth light : that giueth none. Ours is out of his naturall place, and therefore striueth to ascend, and to get from vs as we see ; but that is in the naturall place where it was created, and therefore it abideth there perpetually. Ours consumeth the matter laid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not, to the end the paine may be euermore lasting. Our fire is extinguished with water, and greatly abated by the coldnesse of the aire about it : that hath no such abatement, or qualification. Finally, what a strange and incredible kinde of fire that is, appeareth by these words of our Saviour so often repeated : *There shall be weeping and gnashing of teeth.* Weeping is to bee referred to the effect of extreame burning in that fire, for that the torment of scalding and burning inforceth teares sooner then any other torments, as appeareth in them, which vpon the sudden doe put an hot thing into their mouth, or scalde any other part of their body.

And

Mat. 8.

13:22, 24.

Luke 13.

**B**  
 \* Gnashing  
 and chate-  
 ring of the  
 teeth, are  
 not all one,  
 and proceed  
 of diuers  
 causes.

Apoc. 21.

Psal. 35.

Particular  
 paines for  
 particular  
 offenders.

Esay 17.

Esay 18.

Ier. 2.

Apoc. 20.

Psal. 27. 98.

Eze. 24.

Ose. 12.

Zach. 1.

And \* gnashing of teeth, or chattering at least (as euery man knoweth) proceedeth of great and extreame colde. Imagine then what a fire this is, which hath such extreame effects, both of heate and colde. O mighty Lord what a strange God art thou? How wonderfull and terrible in all thy workes and inuentions? How bountifull art thou to those that loue and serue thee? And how seuerer to them which contemne thy Commandements? Hast thou deuised a way how they which lye burning in a lake of fire and brimstone, shall also be tormented with extreame colde? What vnderstanding of man can conceiue how this may be? But thy iudgements (O Lord) are a depth without bottome, and therefore I leaue this to thy onely prouidence: praising thee eternally for the same.

14 Besides these generall paines common to all that be in that place, the Scripture signifieth also, that there shall be particular torments, peculiar both in qualitie and quantitie to the sinnes and offences of each offender. For to that end saith the prophet *Esay* to God: *Thou wilt iudge in measure against measure.* And God saith of himselfe, *I will exercise iudgement in waight, and iustice in measure*

measure. And that is the meaning of all those threatens of God to sinners, where he saith that hee will pay them home, according to their particular workes, and according to the inuentions of their owne hearts. In this sense it is said in the *Apocalyps*, of *Babylon* now throwne downe into the lake, *Looke how much she hath glorified her selfe, and hath liued in delights : so much torments and afflictions giue her.* Whereof the holy Fathers haue gathered the variety of torments that shall be in that place. As there be differences of sinners: so shall there be variety of torment (said olde *Ephraim*) as if the adulterer should haue one kinde of torment, the murderer another, the theefe another, the drunkard another, the liar another. As if the proud man should be trodden vnder feet, to recompence his pride: the glutton suffer inestimable hunger: the drunkard extreame thirst: the delicious mouth filled vp with gaule: and the delicate body seared with hot burning irons.

*Apoc. 18.*

*Lib de ver.  
Pan. cap. 20.*

15 The holy Ghost signifieth such a thing, when he saith in the Scripture of the wicked worldling; *His bread in his belly shall be turned into the gaule of Serpents: hee shall be constrained to spue out* *again*

*A marvelous  
description  
of the Scrip-  
ture.*

again the riches which he hath deuoured: nay, God shall pull them out of his belly againe: he shall be constrained to sucke the gauls of cockatrices, and the tongue of an adder shall kill him: he shall pay sweetly for all that euer he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his deuises: utter darknesse lieth in wait for him: and fire which needeth no kindling shall eat him up: this is the wicked mans portion from God. By which words, and such like, it is plainly shewed, that worldlings shall receiue as it were particular and proper torments for their gluttony, for their delicate fare, for their extortion, and the like. Which torments shall be greater then any mortall tongue can expresse: as may appeare by the vehement and horrible words, which the holy Ghost here vseth to insinuate the same.

*The straitnes  
of paines in  
Hell.*

*Mat. 23.*

16 Besides this, the Scripture sheweth vnto vs, not onely the vniuersalitie, particularitie, and seueritie of these paines: but also the straitnesse thereof without aide, helpe, ease or comfort when he saith; wee shall be cast in bound both hand and feete: For it is some kind of comfort in this world, to be able to resist or strue against our afflictions: but there we must lie still and suffer.

Against

Againe, when he saith ; *Clausā est ianua*;  
 The gate is shut. That is, the gate of all  
 mercy, of all pardon, of all ease, of all  
 intermission, of all comfort is shut vp  
 from heauen, from earth, from the cre-  
 ator, and from creatures: in so much as  
 no consolation is euer to be hoped for  
 more : as in all the miseries of this life  
 there is alwayes some. This straitnesse  
 is likewise most liuely expressed in that  
 dreadfull Parable of the rich glutton  
 in hell : who was driuen to that neces-  
 sity, as he desired that *Lazarus* might  
 dip the top of his finger in water to  
 coole his tongue, in the midst of that  
 fire wherein he saith hee was : and yet  
 could not hee obtaine it. A small refre-  
 shing ( it seemeth ) it would haue beene  
 vnto him, if he had obtained the same.  
 But yet to shew the straitnesse of the  
 place, it was denied him. Oh you that  
 liue in the sinfull wealth of the world,  
 consider but this one example of Gods  
 seueritie, and be afeard. This man was  
 in great royaltie a little before , and  
 nothing regarded the extreame mise-  
 ry that *Lazarus* was in : but now would  
 he giue a thousand worlds (if he had  
 them) for one drop of water to coole  
 his tongue. What demand could bee  
 lesse then this ? He durst not aske to be

Luke 16.  
 The won-  
 derfull ex-  
 ample of the  
 rich Glut-  
 ton.



deliuered thence, or to haue his torments diminished, or to aske a great vessell of water to refresh his whole bodie therein: but onely so much as would sticke on the top of a mans finger to coole his tongue. To what neede was this rich man now driuen? What a great imagination had he of the force of one drop of water? To what pitifull change was his tongue now come vnto, that was wont to bee so diligently applied with all kindes of pleasant liquors? Oh that one man cannot take example by another! Either this is true or else the Sonne of God is a liar. And then what men are we, that seeing our selues in danger of this misery, doe not seeke with more diligence to auoid the same?

17 In respect of these extremities and straight dealings of God, in denying all comfort and consolation at this day, the Scripture saith, that men shall fall into rage, fury, and vtter impatience, blaspheming God, and cursing the day of their natiuity, with eating their owne tongues for griefe, and desiring the rocks and mountaines to come and fall on them, to end their paines.

18 Now if wee adde to this, the eterni-

Apoc. 16.

Ezek. 13.

Apoc 13.

Luke 3.

ternity, and euerlasting continuance *The eternity of the pains.*  
 of these torments, we shall see that it  
 increaseth the matter greatly. For in  
 this world there is no torment so great;  
 but that time either taketh away, or  
 diminisheth the same, For either the  
 tormentor, or the tormented dyeth,  
 or some occasion or other happeneth,  
 to alter, or mitigate the matter. But  
 here is no such hope or comfort: but  
*Cruciabuntur* (saith the Scripture) in se-  
*cula seculorum, in flagno ardente igne &* *Apoc. 22.*  
*sulphure*: They shall be tormented for  
 euer in a poole burning with fire and  
 brimstone. As long as God is God, so  
 long shall they burne there: neither  
 shall the tormentor nor the tormen-  
 ted dye, but both liue eternally, for  
 the eternall misery of the parties to be  
 punished.

19 Oh (saith one Father in a godly *A wondrous full saying.*  
 meditation) if a sinner damned in hell  
 did know, that he had to suffer those  
 torments there, no moe thousands of  
 yeares then there be sands in the Sea,  
 and grasse-piles in the ground; or no  
 moe thousand millions of ages, then  
 there be creatures in Heauen, and in  
 Earth, he would greatly reioyce there-  
 of, for he would comfort himselfe at  
 the least with this cogitation, that once

yet the matter would haue an end. But now (saith this good man) this word *Neuer*, breaketh his heart when hee thinketh on it, and that after a hundred thousand millions of worlds there suffered, he hath as farre to his end as hee had at the first day of his entrance to these torments, Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in fire and brimstone onely during the space thereof. We see, if a man be grieuously sicke, though hee be laid vpon a very soft bed, yet one night seemeth a long time vnto him. He turneth and tosseth himselfe from side to side, telling the clocke, and counting euery houre, as it passeth, which seemeth to him a whole day. And if a man should say vnto him, that he were to abide that paine but seuen yeares, together; he would goe nigh to despaire for griefe. Now if one night seeme so long and tedious to him that lieth on a good soft bed afflicted onely with a little ague: what will the lying in fire and brimstone doe, when he shall know euidently that hee shall neuer haue end thereof? Oh (deere brother) the satietie of continuance is lothsome, euen in things that are not euill of themselves.

If thou shouldst be bound alwayes to eate one only meat, it would be displeasent to thee in the end. If thou shouldst be bound to sit still all thy life in one place without mouing, it would be grieuous vn-to thee, albeit no man did torment thee in that place. What then will it be to lie eternally, that is, world without end, in most exquisite torments? Is it any way tollerable? What iudgement then, what wit, what discretion is there left in men, which make no more account of this matter then they doe?

So I might here adde another circumstance which the Scripture addeth; to wit, that all these torments shall bee in darknesse: a thing dreadful of it selfe vn-to mans nature. For there is not the stoutest man in the world; if he found himselfe alone, and naked in extreame darknesse, and should heare a noise of spirits comming towards him, but hee would feare, albeit he felt neuer a lash from them on his backe. I might also adde another circumstance, that the Prophet addeth: which is, that God and good men shall laugh at them that day, which will be no small affliction. For as to be moned by a mans friend in time of aduersitie, is some comfort: so to be laughed at, especially by him who onely

*Darknesse  
in Hell  
Matt. 8. 12.*

*Derisio  
Psal. 37.*

may helpe him, is a great and intollerable increase of his misery.

21 And now all this that I haue spoken of hitherto, is but one part of a damned mans punishment only, called by Diuines, *Pœna sensus*; the paine of sense or feeling: that is, the paine or punishment sensibly inflicted vpon the soule and body. But yet besides this, there is another part of his punishment, called, *Pœna damni*; the paine of losse or damage, which (by all learned mens opinion) is either greater, or no lesse then the former: And this is the infinite losse which a damned man hath, in being excluded for euer and euer from the sight of his Creator, and his glory. Which sight only, being sufficient to make happy and blessed all them that are admitted vnto it, must needs be an infinite misery to the damned man to lacke that eternally. And therefore this is but as one of the first and chiefeest plagues to bee laid vpon him: *Tollatur impius, ne videat gloriam Dei*: Let the wicked man be taken away to hell, to the end he may not see the glory of God. And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy, (as I haue said) of eternal glory,

Paines of  
damage  
wich the  
damned  
suffer.

Esay 26.

glory, of eternall society with the Angels and the like : which losses when a damned man considereth (as hee cannot but consider them still) he taketh more griefe thereof (as Diuines doe hold) then by all the other sensible torments that he abideth besides.

32 Wherevnto appertaineth the worme of conscience : in Scripture so called for that as a worme lieth eating and gnawing the wood wherein shee abideth ; so shall the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worme or remorse shall principally consist in

*The worme of conscience*  
Mark 9.  
Esay 66.  
Eccle. 7.  
Iude 6.

bringing to our minds all the meanes and causes of our present extreame calamities : as our negligences, whereby wee lost the felicity which other men haue gotten. And at euery one of these considerations, this worme shall giue vs a deadly bite, euen vnto the heart, As when it shall lay before vs all the occasions that we had offered to auoid this misery, wherein now wee are fallen, and to haue gotten the glory which wee haue lost : how easie it had bin to haue done it ; how nigh wee were oftentimes to resolute our selues to doe it : and yet how vngraciously we left off that cogitation againe : how many

*The cogitations of the damned.*

times we were foretold of this danger, and yet how little care and feare we tooke of the same: how vaine the worldly trifles were wherein wee spent our time, and for which wee lost heauen, and fell into this intollerable misery: how they are exalted whom wee thought fooles in the world: and how wee are now proued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand more being laid before vs by our owne conscience, shall yeeld vs infinite grieve for that it is now too late to amend them. And this grieve is called the worme of remorse of our owne conscience: which worme shall more inforce men to weep and houle, then any torment else, considering how negligently, foolishly, and vainely they are come into those so insupportable torments, and that now there is no more time to redresse their error.

23 Now only is the time of weeping and lamenting for these men, but all in vaine. Now shal they begin to fret and fume, and maruell at themselues, saying: Where was our wit? Where was our vnderstanding? Where was our iudgement when wee followed vanities, and contemned these matters? This is  
the

the talke of sinners in hell (saith the Scripture) what hath our pride, or what hath the glory of our riches profited vs they are all now vanished like a shadow : wee haue wearied out our selues in the way of iniquity and perdition, but the way of the Lord wee haue not knowne. This (I say) must be the euerlasting song of the damned worm-eaten conscience in hell : eternall repentance without profit. Whereby hee shall be brought to such desperation (as the Scripture noteth) as hee shall turne into fury against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and inuite the fiends to torment him, seeing he hath so beastly behaued himselfe in this world, as not to prouide in time, for this principall matter, only (indeed) to haue beene thought vpon. Oh if he could haue but another life to liue in the world againe, how would he passe it ouer ? With what diligence ? With what seueritie ? But it is not lawfull : wee onely which are yet aliue haue that singular benefit, if wee know it, or would resoluē our selues to make the most of it. One of these daies wee shall be past it alio, and shall not recouer it againe, no not one houre, if wee would giue a thousand worlds for the same, as indeed the damned would doe.



if they might. Let vs now therefore so vse the benefit of our present time, as when we are past hence, we haue not need to wish our selues here againe.

24 Now is the time we may auoid all : now is the time wee may put our selues out of danger of these matters : now ( I say ) if we resolue our selues out of hand. For we know not what shall become of vs to morrow : it may be to morrow our hearts will be as hard and carelesse of these things, as they haue bin heretofore, and as *Pharao* his heart was, after *Moses* departure from him. Oh that he had resolued himselfe thoroughly while *Moses* was with him, how happy had he beene : If the rich glutton had taken the time while hee was in prosperitie, how blessed a man had he beene ? He was foretold of his miserie ( as we are now ) by *Moses* and the Prophets, as Christ signifieth : but he would no heare. Afterward he was in such admiration of his owne folly, that hee would haue had *Lazarus* sent from *Abrahams* bosome vnto his brethren to warne them of his successe. But *Abraham* told him, it was bootles for they would not haue beleueed *Lazarus*, but rather haue persecuted him as a liar, and defamer of their honorable

rable brother, dead, if hee should haue  
 come and haue told them of his tor-  
 ments. Indeed so would the wicked  
 of the world doe now, if one should  
 come and tell them, that their parents  
 or friends are damned in hell for such  
 and such things : and doe beseech them  
 to looke better to their liues, to the  
 end by their comming thither, they  
 doe not increase the others paines, for  
 being some cause of their damnation,  
 (for this is onely the cause of care which  
 the damned haue towards the liuing,  
 and not for any loue they now beare  
 them) if (I say) such a message should  
 come from hell, to the flourishing sin-  
 ners of this world, would they not  
 laugh at it ? Would they not perse-  
 cute eagerly the parties that should  
 bring such newes : what then can God  
 deuise to doe for the sauing of these  
 men ? What way, what meanes may  
 hee take, when neither warning, nor  
 example of others, nor threats, nor ex-  
 hortations will doe any good ? We  
 know, or may know, that leading the  
 life which we doe, we cannot be saued.  
 We know, or ought to know, that ma-  
 ny before vs haue beene damned for  
 lesse matters. We know, and cannot  
 chuse but know, that wee must shortly  
 dye.

dye, and receiue our selues, as they haue receiued : liuing as they did, or worse. We see by this laid downe before, that the paines are intollerable, and yet eternall, which doe expect vs for the same. Wee confesse them most miserable, that for any pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolute, to dispatch our selues quickly of all impediments ? To breake violently from all bonds and chaines of this wicked world, that doe let vs from this true and zealous seruice of God ? Why should wee sleepe one night in sinne, seeing that night may chance to be our last, and so the euerlasting cutting off of all hope for the time to come ?

25 Resolute thyselfe therefore ( my deere brother ) if thou bee wise, and cleere thy selfe from this danger, while God is willing to receiue thee, and moueth thee therevnto by these meanes, as hee did the rich man by *Moses* and the Prophets while hee was yet in his prosperitie. Let his example be often before thine eyes, and consider it thoroughly, and it shall doe thee good. God is a wonderfull God, and to shew his patience and infinite goodnesse, hee

Woeeth vs in this life, seeketh vnto vs, and lieth himselfe (as it were) at our feete, to moue vs to our owne good, to winne vs, to draw vs, and to saue vs from perdition. But after this life he altereth his course of dealing: he turneth ouer the leafe, and changeth his stile. Of a Lambe, he becommeth a Lion to the wicked: and of a Sauour, a iust and seuerer punisher. What can bee said or done more to moue vs? He that is forewarned and seeth his owne danger before his face, and yet is not stirred nor made the more wary or fearefull thereby, but notwithstanding will come or slide into the same: may well be pitied, but surely by no means can he be helped, making himselfe incapable of all the remedies that may be vsed.

## CHAP. X

*Of the most honorable and munificent rewards, proposed to all them that truly serue God.*

**T**HE reasons and considerations laid downe before in the former Chapters, might wel suffice to stirre vp the heart of any reasonable Christian, to take in hand this resolution, whereof wee talke, and wherevpon I so much couet to perswade thee (for thy onely good.

God: the best  
paymaster.

good and gaine) gentle Reader. But for that all hearts are not of one constitution in this respect, nor all drawne and stirred with the same meanes: I purpose to adioine here a consideration of commodity, wherevnto commonly each man is prone by nature. And therefore I am in hope it shall be more forcible to that we goe about, then any thing else that hitherto hath beene spoken. I meane then to treat of the benefits which are reaped by the seruice of God, of the gaine drawen thence, and of the good pay and most liberall reward which God performeth to his seruants, aboue all the masters created, that may be serued. And though the iust feare of punishment (if wee serue him not) might bee sufficient to driue vs to this resolution: and the infinite benefits already receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath beene said before) yet am I content so farre to enlarge this liberty to thee (good Reader) that except I shew this resolution (which I craue) to be more gainefull and profitable then any thing else in the world that can be thought of: thou shalt not bee bound vnto it for any thing that hitherto hath beene said in that behalfe.

halfe. For as God in all other things is a God of great maiesty, full of bounty, liberality, and princely magnificence: so is he in this point aboue all other: in such sort, as albeit whatsoeuer we doe, or can doe, is but due debt vnto him, and of it selfe deserueth nothing: yet of his munificent maiestie, he letteth passe no one iot of our seruice vnrewarded, *Mat. 102* no not so much as a cup of cold *Marke 92* water:

2 God commanded *Abraham* to sacrifice vnto him his onely sonne *Iaac*, which he loued so much: but when hee was ready to doe the same, God said; Do it not: it is enough for me that I see thine obedience. And because thou hast not refused to doe it; I sweare to thee (saith he) by my selfe, that I will multiply thy seed as the stars of heauen, and the sands of the sea: and among them also one shall be Christ, the Sauour of the world. Was not this a good pay for so little paines? King *Dauid* one night began to thinke with himselfe, that he had now an house of Cedar, and the Arke of God lay but vnder a tent, and therefore resolved to build an house for the said Arke. Which onely cogitation God tooke in so good part, as he sent *Nathan* the Prophet vnto him presently to refuse  
etc

Psal. 88.

Mat. 20.

Apoc. 22.

Luke 14.

the thing, but yet to tell him, that for so much as hee had determined such a matter, God would build an house or rather a kingdome to him, and his posteritie, which should last for euer, and from which he would neuer take away his mercy, what sinnes or offences so euer they committed. Which promise wee see now fulfilled in Christ his Church raised out of that family. What should I recite many like examples: Christ giueth a generall note hereof, when hee calleth the workemen and paieth to each man his wages, so duly; as also when he saith of himselfe; *Behold I come quickly, and my reward is with me.* By which place is euident, that God suffereth no labour in his seruice to be lost or vnpaid. And albeit (as after in place conuenient shall be shewed) he paieth also (and that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his comming in the end of the day, that is, after this life, *In the resurrection of the iust*: as himselfe saith in another place.

3 Of this paiment then reserued for Gods seruants in the life to come, wee are now to consider, what, and what manner a thing it is, and whether it be worth

worth so much labour and trauell, as the seruice of God requireth or no. And first of all, if we will beleue the holy Scripture, calling it a Kingdome: an Heauenly Kingdome, an eternall Kingdome, a most blessed Kingdome, we must needes confesse it to be a marueilous great reward. For that worldly Princes doe not vse to giue Kingdomes to their seruants for recompence of their labours. And if they did, or were able to doe it, yet could it be neither heauenly, nor eternall, nor a blessed Kingdome. Secondly, if we credit that which Saint Paul saith of it; *That neither eye hath seene, nor eare heard, nor heart of man conceined*, how great a matter it is: then must wee yet admit greater opinion thereof, for that we haue seene many wonderfull things in our dayes; wee haue heard more wonderfull, we may conceiue most wonderfull, and almost infinite. How then shall we come to vnderstand the greatnesse and value of this reward? Surely no tongue created, either of man or Angell, can expresse the same: no imagination conceiue, no vnderstanding comprehend it. Christ himselfe hath said, *Nemo scit, nisi qui accipit*: No man knoweth it, but he that enioyeth it. And therefore hee calleth

Mat. 25.

2 Tim. 4.

2 Pet. 2.

Luke 14.

1 Cor. 2.

Esa. 64.



called it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of *Hercules* foot vpon the hill of *Olympus*, drew out his whole body, by the proportion of that one part: so we by some thing set downe in Scripture, and by some other circumstances agreeing therevnto, may frame a coniecture of the matter, though, it come far behind the thing it selfe.

4 I haue shewed before how the Scripture calleth it an heavenly, an euerlasting, and a most blessed Kingdome: whereby is signified, that all must be Kings that are admitted thither. To like effect, it is called in other places; *A Crowne of glory, a throne of maiesty, a paradise, or place of pleasure, a life euerlasting.* Saint *John* the Euangelist being in his banishment, by speciall priuiledge made priuy to some knowledge and feeling thereof, as well for his owne comfort, as for ours, takerh in hand to describe it by comparison of a city: affirming that the whole city was of pure gold, with a great and high wal of the precious stone, called *Iaspis*. This wall had also twelue foundations, made of twelue distinct precious stones, which hee there nameth also twelue gates, made of twelue rich

*Apo. 2. 26.*

*Apo. 2. 53.*

*Mat. 16.*

*Luke 10.*

*Apo. 21.*

*And 22.*

*The description of Paradise.*

rich stones called *Margarits*, and euery gate hath an entire *Margarit*. The streets of the citty were paved with gold, interlaid also with pearles and precious stones. The light of the city was the cleerenes and shining of Christ himself, sitting in the midst thereof: from whose seat proceeded a riuer of water, as cleere as Cristall to refresh the city: & on both sides of the bankes there grew the tree of life, giuing out continuall and perpetuall fruit: there was no night in that city, nor any defiled thing entred there: but they which are within shall raigne (saith he) for euer and euer.

5 By this description of the most rich and precious things that this world hath, Saint *Iohn* would giue vs to vnderstand the infinite value, glory, and maiesty of this felicity, prepared for vs in Heauen: though (as I haue noted before) it being the princely inheritance of our Sauour Christ, the kingdome of his Father, the eternall habitation of the holy Trinity, prepared before all worlds, to set out the glory, and expresse the power of him that hath no end or measure, either in power or glory: wee may very well thinke with Saint *Paul*, that neither tongue can declare it, nor heart can imagine it.

6 When

The creation  
of Angels.

B  
Great ex-  
cellency of  
gifts may  
be ascribed  
vnto them:  
but not  
perfection.

Dan. 3.

Mal. 118.

6 When God shall take vpon him to doe a thing for the vttermoſt declaration (in a certaine ſort) of his power, wiſedome, and maiesty: imagine you, what a thing it will be. It pleased him at a certaine time to make certaine creatures to ſerue him in his preſence, and to be witneſſes of his glory: and therevpon with a word, created the Angel, both for number and \* perfection, ſo ſtrong and wonderfull, as maketh mans vnderſtanding aſtoniſhed to thinke of it. For as for their number they were almoſt infinite, paſſing the number of all the creatures of this inferiour world, as diuers learned men, and ſome ancient Fathers doe thinke: though Daniel (according to the faſhion of the Scripture) do put a certaine number for an vncertaine: when hee ſaith of Angels. *A thouſand thouſands did miniſter vnto him* (that is, vnto God) *and ten thouſand times an hundred thouſand, did ſtand about him to aſſiſt.* And for their perfection of nature, it is ſuch (being, as the Scripture ſaith, ſpirits, and like burning fire) as they farre ſurpaſſe all inferiour creatures in naturall knowledge, power, and the like. What an infinit maiesty doth this argue in the Creator?

7 After this, when many of these Angels were fallen : it pleased God to create another creature, farre inferiour to this, for to \* fill vp the place of such as had fallen : and therevpon created man of a peece of clay, as you know, appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is the world : a place of intertainement and triall for a time, which afterward is to bee destroyed againe. But yet in creating of this transitory world (which is but a cottage of his owne eternall habitation) what power, what magnificence, what maiesty hath he shewed ? What heauens, and how wonderfull hath he created ? What infinit stars and other lights hath hee deuised ? What elements hath he framed ? And how maruailously hath hee compact them together ? The seas tossing and tumbling without rest, and replenished with infinit sorts of fish : the riuers running incessantly thorow the earth like veines in the body, and yet neuer to be empty, nor ouerflow the same : the earth it selfe, so furnished with all varietie of creatures, as the hundreth part thereof is not imployed by man, but onely remaineth to shew the full hand, and strong arme of the creator. And all this

*The creation  
of the world  
to exercise  
the power  
of God.*

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\* We may not well restraine the purpose of God onely to this, besides that it may be doubted likewise by what warrant that opinion doth stand.

(as I said) was done in an instant, with one word onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall we imagine that the habitation prepared for that eternitie shall be? If the cottage of his meanest seruant (and that made onely for a time, to beare off, as it were, a shower of raine) be so Princely, so gorgeous, so magnificent, so full of maiesty as we see this world is: what must wee thinke that the Kings palace it selfe is, appointed for all eternity; for him and his friends to raigne together? We must needs thinke it to bee as great, as the power and wisdom of the maker could reach vnto, to performe: and that is, incomparable, and aboue all measure infinit. The great King *Assuerus*, which raigned in *Asia* ouer an hundred twenty and seven Prouinces, to discover his power and riches to his Subiects, made a feast (as the Scripture saith) in his city of *Susa*, to all Princes, States, and Potentates of his Dominions, for an hundred and fourescore dayes together. *Esay* the Prophet saith, that our God and Lord of hosts, will make a solemne banquet to all his people vpon the hill and mount of Meauen, and that an harvest banquet of fat meates, and pure

wines.

Esa. 55.

Esa. 55.

Luke 13.

wines. And this banquet shall be so solemne, as the very Sonne of God himselfe, chiefe Lord of the feast shall bee content to gird himselfe, and to serue in the same, as by his owne words he promisseth. What manner of banquet then shall this be? How magnificent? How full of maiesty? Especially seeing it hath not onely to endure an hundred and fourescore dayes (as that of *Assuerus* did) but more then an hundred and fourescore millions of ages: not serued by men (as *Assuerus* feast was) but by Angels, and the very Sonne of God himselfe: not to open the power and riches of an hundred twenty and seuen Prouinces, but of God himselfe, King of Kings, and Lord of Lords, whose power and riches are without end, and greater then all his creatures together can conceiue? How glorious a banquet shall this be then? How triumphant a ioy of this festiuall day? O miserable and foolish children of men, that are borne to so rare and singular a dignitie, and yet cannot be brought to consider, loue, or esteeme of the same.

3 Other such considerations there be *The pleasures and commodities of this life* to shew the greatnesse of this felicity: as that, if God hath giuen so many pleasures, and comfortable gifts in this life,

(as

**The rewards.****The first part.**

Apoc. 12.

*In Solilo-  
quijs anime  
ad Deum.*

(as wee see are in the world) being a place notwithstanding of banishment, a place of finners, a vale of misery, and the time of repenting, weeping, and wailing: what will he doe in the life to come, to the iust, to his friends, in the time of ioy, and mariage of his sonne? This was a most forcible consideration with good Saint *Augustine*, who in the secret speech of his soule with God, said thus, O Lord, if thou for this vile body of ours, giue vs so great and innumerable benefits, from the firmament, from the aire, from the earth, from the sea, by light, by darknesse, by heate, by shadow, by dewes, by showres, by winds, by raines, by birds, by fishes, by beasts, by trees, by multitude of hearbes, and variety of plants, and by the ministry of all thy creatures: O sweet Lord what manner of things, how great, how good and how innumerable are those which thou hast prepared in our heavenly countrey, where wee shall see thee face to face? If thou doe so great things for vs in our prison: what wilt thou giue vs in our palace? If thou giuest so many things in this world, to good and euill men together: what hast thou laid vp for onely good men in the world to come? If thine enemies and friends to-  
gethet

gether are so well prouided for in this life: what shall thy onely friends receiue in the life to come? If there be so great solaces in these dayes of teares: what ioy shall there be in that day of marriage? if our Iayle containe so great matters: what shall our Country and Kingdome doe? O my Lord and God, thou art a great God; *And great is the multitude of thy magnificence and sweetnesse.* And as there is no end of thy greatnesse, nor number of thy wisedome, nor measure of thy benignity: so is there neither end, number, nor measure of thy rewards, towards them that loue and fight for thee. Hitherto *S. Augustine.*

Apoc. 19.

Psal. 30.

9 Another way to coniecture of this felicity is, to consider the great promises which God maketh in the Scriptures, to honour and glorifie man in the life to come. *Whofoener shall honour mee* (saith God) *I will glorifie him.* And the Prophet *Dauid*, as it were, complaineth ioyfully, that Gods friends were so much honoured by him. Which he might with much more cause haue said, if he had liued in the New Testament, and had heard that promise of Christ whereof I spake before, that his seruants should sit downe and banquet, and that himselfe would serue and minister

How much  
God hono-  
reth man.1 Kin 2.  
Psal. 138.

Luke 12.



## The rewards.

## The first part.

Mat. 19.  
Luke 22.

1 Cor. 6.

Mat. 10.

Gen. 12.  
14. 20.  
Exod. 5.  
6, 7, 8.

Iosh. 10.

Esay 38.

vnto them in the kingdome of my Father. What vnderstanding can conceiue, how great this honour shall be? But yet in some part it may be gessed, by that he saith, that they shall sit in iudgement with him, and (as *S. Paul* addeth) shall be iudges not onely of men, but also of Angels. It may also be coniectured by the exceeding great honour, which God at certaine times had done to his seruants, euen in this life. Wherein notwithstanding they are placed to be despised, and not to be honoured. What great honour was it that he did to *Abraham* in the sight of so many Kings of the earth, as of *Pharaoh*, *Abimelech*, *Melchisedech*, and the like? What honour was that he did to *Moses* and *Aaron* in the face of *Pharaoh* and all his court, by the wonderfull signes that they wrought? What excessive honour was that he did to holy *Josue*, when in the sight of all his Armie, he stayed the Sunne and Moone in the middest of the firmament at *Iosue* his appointment, obeying therein (as the Scripture saith) to the voyce of a man? What honour was that he did to *Esay* in the sight of King *Ezechias*, when hee made the Sunne to goe backe ten degrees in the Heauens? What honour was that he

did

did to *Heliass* in the sight of wicked *Achab*, when hee yeelded the Heauens in 3 Kin. 17.  
 to his hands, and permitted him to say,  
 that neither raine, nor dew, should fall  
 vpon the ground (for certaine yeeres)  
 but by the words of his mouth onely?  
 What honour was that he did to *Eli-*  
*zeus* in the sight of *Naaman* the noble 4 Kin. 5.  
 Syrian, whom hee cured onely by his  
 word from the leprosie: and his bones  
 after his death, raised (by onely touch-  
 ing) the dead to life? Finally, (not to  
 alledge more examples herein) what sin- 4 King. 13.  
 gular honour was that hee gaue to all  
 the Apostles of his Sonne, that as many  
 as euery they laid hands on, were hea-  
 led from all infirmities, as Saint *Luke* Acts 5.  
 saith? Nay, (which is yet more) the  
 very girdles and napkins of Saint *Paul*  
 did the same effect: and yet more then  
 that also, as many as came within the  
 onely shadow of Saint *Peter*, were hea- Acts 5.  
 led from their diseases. Is not this  
 marueilous honour euen in this life?

Was there euer Monarch, Prince, or  
 Potentate of the world, which could  
 vaunt of such points of honour? And if  
 Christ did this, euen in this world to  
 his seruants, whereof notwithstanding  
 he saith his Kingdome was not: what  
 honour shall we thinke hee hath refer- Iohn 18.

*The rewards.**The first part.*

2 Tim. 4.

Apoc. 4.

ued for the world to come, where his Kingdome shall be, and where all his seruants shall be crowned as Kings with him.

*The three  
places wher  
so a man is  
appointed.*

10 Another declaration yet of this matter is, laid downe by Diuines for opening of the greatnesse of this beatitude in heauen; and that is, the consideration of three places, whereto man by his creation is appointed. The first is his mothers wombe, the second this present world, the third is *Cælum Em-pyreum*, which is the place of blisse in the life to come. Now in these three places we \* must hold the proportion (by all reason) which we see sensibly to be obserued betweene the first two. So that looke in what proportion the second doth differ from the first; in like measure must the third differ from the second, or rather much more: seeing that the whole earth put together, is by all Philosophy, but as a pricke or small point, in respect of the maruailous greatnesse of the heauens. By this proportion then we must say, that as farre as the whole world would passe the wombe of one priuate woman: so much in all beauty, delights, and maiesty, doth the place of blisse passe all this whole world. And as much as a man

living

**B**  
\* It is rather a con-  
jecture then  
grounded  
vpon any  
sufficient  
warrant,  
set downe  
so iust a pro-  
portion  
herein.

living in the world doth passe a child in his mothers belly, in strength of body, beauty, wit, vnderstanding, learning, and knowledge: so much and farre more, doth a Saint in heauen passe men of this world, in all these things, and many moe besides. And as much horroure as a man would haue, to turne into his mothers wombe againe: so much would a glorified soule haue to returne into this world againe. The nine moneths also of life in the mothers wombe, are not so little in respect of mans life in the world, as is the longest life vpon earth, in respect of the eternall in heauen. Nor the blindnesse, ignorance, and other miseries of the child in his mothers wombe, are any way comparable to the blindnesse, ignorance, and other miseries of this life, in respect of the light, cleare knowledge, and other felicities of the life to come. So that by this also some coniecture may be made of the matter which we haue in hand.

11 But yet to consider the thing *Two parts* more in particular, it is to be noted, *of felicity in* that this glory of heauen shall haue *heauen.* two parts: the one belonging to the soule: the other belonging to the body. That which belongeth to the soule,

*The rewards.**The first part.*

*That which  
concerneth  
the body.*

*2 Cor. 13.*

*Sap. 9.  
Ephes. 4.*

*Mat. 5.*

consisteth in the vision of God, as shall be shewed after : that which belongeth to the body, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, whereby this corruptible body of ours shall put on incorruption (as Saint *Paul* saith) and of mortall, become immortall. All this flesh (I say) of ours, that now is so cumbersome, and grieveth the minde ; that now is so infested with so many inconueniences : subiect to so many mutations ; vexed with so many diseases ; defiled with so many corruptions ; replenished with so infinite miseries and calamities, shall then be made glorious, and most perfect to endure for euer, without mutation, and to raigne with the soule, world without end. For it shall be deliuered from this lumpish heauinesse, wherewith it is pestered in this life, from all diseases likewise, and paines of this life, and from all troubles and incumbrances belonging to the same, as sinne, eating drinking, sleeping ; and such like. And it shall be set in a most flourishing estate of health neuer deceiuable againe. So flourishing, that our Sauour Christ saith ; that *At that day shall the iust shine as the Sunne in the Kingdome of their Father.* A marueilous saying

saying of Christ, and in humane sense  
 almost incredible, that our putrified  
 bodies should shine and become as  
 cleere as the Sunne. Whereas on the  
 contrary part, the bodies of the dam-  
 ned shall be as blacke and vgly, as filth  
 it selfe. So likewise all the senses toge-  
 ther, finding then their proper objects  
 in much more excellency then euer  
 they could in this world (as shall bee  
 shewed after) euen euery part, sense,  
 member, and ioynt, shall be repleni-  
 shed with singular comfort, as the same  
 shall bee tormented in the damned. I  
 will here alledge *Anselmus* his words,  
 for that they expresse liuely this mat-  
 ter. All the glorified bodies (saith he) cap. 27.  
 shall bee filled with abundance of all  
 kinde of pleasure, the eyes, the eares, the  
 nose, the mouth, the hands, the throat,  
 the lungs, the heart, the stomacke, the  
 backe, the bones, the marrow, the in-  
 trals themselves, and euery part there-  
 of shall be replenished with such vn-  
 speakeable sweetnesse and pleasure, that  
 truly it may be said, that *The whole man* Psal. 35.  
*is made to drinke of the riuer of G O D S diuine*  
*pleasures, and made drunken with the a-*  
*bundance of G O D S house?* Besides al which,  
 it hath perpetuity, whereby it is made  
 sure now; neuer to dye, or alter from

his felicity: according to the saying of Scripture, that *the iust shall liue for euer*. Which is one of the chiefeft prerogatiues of a glorified body: for that by this all care and feare is taken away, all danger of hurt and noyance remoued from vs.

Sap. 5.  
That which  
concerneth  
the soule.

Aug. lib. de  
Tri. 64. 13.

Ioh. 17.

1 Cor. 13.

12 But now to come to that point of this felicity, which appertaineth to the soule, as the principall part, it is to be vnderstood, that albeit there bee many things that doe concurre in this felicity, for the accomplishment and perfection of happinesse: yet the fountaine of all is but one onely thing, called by Diuines, *Visio Dei beatifica*: The sight of GOD that maketh vs happy. *Hec sola est summum bonum nostrum*, saith Saint Augustine: This onely sight of God is our happinesse. Which Christ also assumeth, when he saith to his Father; *This is life euerlasting, that men know thee the true God, and Iesus Christ whom thou hast sent*, Saint Paul also putteth our felicity; *In seeing God face to face*: And Saint Iohn; *In seeing God as he is*.

And the reason of this is, for that all the pleasure and contentations in the world, being onely sparkles and parcels sent out from GOD: they are all contained much more perfectly and excel-

excellency in God himselfe, then they are in their owne natures created: as also all the perfections of his creatures, are more fully in him, then in themselves. Whereof it followeth, that whosoever is admitted to the vision and presence of God, he hath all the goodnesse and perfection of creatures in the world vnited together, and presented vnto him at once. So that whatsoeuer delighteth either body or soule, there he enioyeth it wholly knit vp together, as it were in one bundle, and with the presence thereof is rauished in all parts both of mind and body; as he cannot imagine, thinke, or wish for any ioy whatsoeuer, but there he findeth it in his perfection: there he findeth all knowledge, all wisedome, all beauty, all riches, all nobility, all goodnesse, all delight, and whatsoeuer beside, either deserueth loue and admiration, or worketh pleasure or contentation. All the powers of the mind shall be filled with this sight, presence, and fruition of God: all the senses of our body shall be satisfied: God shall be the vniuersall felicity of all his Saints, containing in himselfe all particular felicities, without end, number, or measure. He shall be a glasse to our

I 9

eyes.



eyes: musicke to our eares: honey to our mouthes: most sweet and pleasant balme to our smell: he shall be light to our vnderstanding: contentation to our will: continuation of eternity to our memory. In him shall we enioy all the variety of times, that delight vs here: all the beauty of creatures that allure vs here: all the pleasures and ioyes that content vs here. In this vision of God (saith one Doctor) we shall know: we shall loue: we shall reioyce: we shall praise. We shall know the very secrets and iudgements of God: which are a depth without bottom. Also the causes, natures, beginnings, of springs, and ends of all creatures. We shall loue incomparably both God (for the infinite causes of loue that wee see in him) and our companions as much as our selues, for that wee see them as much loued of God as our selues: and that also for the same, for which we are loued. Whereof insueth, that our ioy shall be without measure: both for that wee shall haue a particular ioy for euery thing we loue in God (which are infinite) and also for that we shall reioyce at the felicity of euery one of our companions, as much as at our owne, and by

*Aug. lib.*  
*de anim. cap.*  
*15.*  
*Knowledge.*  
*Psal. 53.*

*Loue.*

*The great-  
ness of ioy in  
heauen.*

by that meanes we shall haue so many distinct felicities, as we shall haue distinct companions in our felicity, which being without number, it is no maruell though Christ said, *Goe into the ioy of t he* Mat. 25.

Lord: And let not the Lords ioy enter into thee: for that no one heart created can receiue the fulnesse and greatnesse of this ioy. Hereof it followeth lastly, that we shall praise God without end or wearinesse, with all our heart, with all our strength, with al our powers, with all our parts, according as the Scripture saith: *Happy are they that live in* Psal. 83. *thy house (O Lord) for they (shall praise thee eternally without end.*

23 Of this most blessed vision of God, the holy Father Saint *Außen*, writeth thus: *Happy are the cleane of heart, for they shall see God,* (saith our Sauour) then is there a vision of God (deare brethren) which maketh vs happy: a vision (I say) which neither eye hath seene in this world, nor eare hath heard, nor heart *Tract. 1. 79. Epist. 106. Mat. 5.* conceiued. A vision that passeth all the beauty of earthly things, of gold, of siluer, of woods, of fields, of sea, of ayre, of Sunne, of Moone, of Starres, of Angels: for that all these things haue their beauty from thence. *Wee shall see* 1 Cor. 3. *him face to face* (saith the Apostle) and

The reward.

The first part.

Aug cap.  
36. Sol loq.  
2 Cor. 13.

*wee shall know him as wee are knowne.* We shall know the power of the Father, we shall know the wisdom of the Sonne, we shall know the goodnesse of the holy Ghost: we shall know the inuisible nature of the most blessed Trinity. And this seeing of the face of God, is the ioy of Angels, and all Saints in heauen. This is the reward of life euerlasting: this is the glory of blessed Spirits: their euerlasting pleasure; their crowne of honour: their gaine of felicitie; their rich rest, their beautifull place; their inward and outward ioy; their diuine Paradise; their heauenly Ierusalem; their felicity of life; their fulnesse of blisse; their eternall ioy; their peace of God that passeth all vnderstanding. This sight of God is the full beatitude, the totall glorification of man; to see him (I say) that made both heauen and earth, to see him that made thee, that redeemed thee, that glorified thee. For in seeing him, thou shalt possesse him: in possessing him, thou shalt loue him: in louing him, thou shalt praise him. For he is the inheritance of his people: he is the possession of their felicitie: he is the reward of their expectation. I will bee thy great reward (saith he to Abraham,) O Lord thou art great, and there-

Psal. 4.

Gen. 5.

therefore no maruaile if thou be a great rewarder. The sight and fruition of thee therefore is all our hire, all our reward, all our ioy and felicity, that we expect: seeing thou hast said: that *this is life euerlasting, to see and know thee our true God, and Iesus Christ whom thou hast sent.*

Iohn 174

14 Hauing now declared the two generall parts of heavenly felicity, the one appertaining to our soule, the other to our body; it is not hard to esteeme what excesse of ioy, both of them ioyned together shall worke, at that happy day of our glorification. O ioy aboue all ioyes, passing all ioy, and without which there is no ioy! when shall I enter into thee (saith Saint Augustine) when shall I enioy thee to see my God that dwelleth in thee? O euerlasting Kingdome! O Kingdome of all eternities! O light without end! O peace of God that passeth all vnderstanding! in which the soules of Saints doe rest with thee: *And euerlasting ioy is vpon their heads, they possesse ioy and exaltation: and all paine and sorrow is fled from them.* O how glorious a Kingdome is thine (O Lord) wherein all Saints doe raigne with thee: *Adorned with light, as with apparell: and hauing crownes of pre-*

Cap. 36. S<sup>a</sup>  
Eloq.

Philip 4

Esay 33.

Esay 51.

Psal. 53.

Ial. 31.

sions.

*ious stones on their heads ?* O Kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the Diademe of all their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this Kingdome of thine, there is infinite ioy and mirth without sadnesse; health, without sorrow; life, without labour; light, without darkenesse; felicity, without abatement; all goodnesse, without any euill: where youth flourisheth, that neuer waxeth old: life, that knoweth no end: beauty, that neuer fadeth: loue, that neuer cooleth: health, that neuer diminisheth: ioy, that neuer ceaseth. Where sorrow is neuer felt: complaint, is neuer heard: matter of sadnesse is neuer seene; nor euill successe is euer feared. For that they possesse thee (O Lord) which art the perfection of their felicity.

*comfor-  
the consi-  
deration.*

15 If we would enter into these considerations as this holy man, and others his like did; no doubt but wee should more be inflamed with the loue of this felicity, prepared for vs, then we are; and consequently should strue more to gaine it then we doe. And to the end thou mayest conceiue some more feeling in the matter (gen-  
le

de Reader) consider a little with mee,  
 what a ioyfull day shall that be at thy  
 house, when hauing liued in the feare  
 of God, and atchieued in his seruice  
 the end of thy peregrination, thou  
 shalt come (by the meanes of death)  
 to passe from misery and labour to  
 immortality: and in that passage (when  
 other men begin to feare) thou shalt  
 lift vp thy head in hope, according as  
 Christ promisseth, for that the time of  
 thy saluation commeth on. Tell me  
 what a day shall that be, when thy soule  
 stepping forth of prison, and  
 conducted to the Tabernacle of Hea-  
 nen, shall be receiued there, with the  
 honourable companions, and troopes of  
 that place? with all those blessed spi-  
 rits mentioned in Scripture, as Princi-  
 palities, Powers, Vertues, Domina-  
 tions, Thrones, Angels, Archangels,  
 Cherubins, and Seraphins: also with  
 the holy Apostles and disciples of  
 Christ, Patriarches Prophets, Mar-  
 tyrs, Innocents, Confessors, and Saints  
 of God? All which shall triumph now  
 at thy Coronation and glorification.  
 What ioy will thy soule receiue in that  
 day, when she shall be presented in  
 the presence of all those states, before  
 the seat and Maiesty of the blessed  
 Trinity,

Luke 14.

 Ephes. 1.  
 Coloss. 1.  
 1 Thess. 2.  
 Esay 6.

Luke 19.

*The rewards.**The first part.*

**B**  
 \* This must  
 needs be  
 warily ta-  
 ken: other-  
 wise, with  
 the comfort  
 that is  
 sought  
 thereby,  
 there may  
 be danger  
 of error  
 also.

Trinity, with \* recitall and declara-  
 tion of all thy good workes, and trauels  
 suffered for the loue and seruice of  
 God? When there shall be laide downe  
 in that honourable consistory, all thy  
 vertuous deeds, all thy labours that  
 thou hast taken in thy Calling: all thy  
 almes: all thy prayers: all thy fasting:  
 all thy innocency of life: all thy pati-  
 ence in iniuries: all thy constancy in  
 aduersities: all thy temperance in  
 meates: all the vertues of thy whole  
 life? When all (I say) shall be recoun-  
 ted there: all commanded: all rewar-  
 ded: shalt thou not see now the value  
 and profit of vertuous life? Shalt thou  
 not confesse that gainefull and honou-  
 rable is the seruice of God? Shalt thou  
 not now be glad and blesse the houre,  
 wherein first thou resoluedst thy selfe to  
 leaue the seruice of the world, to serue  
 God? Shalt thou not thinke thy selfe  
 beholding to him or her that perswaded  
 thee vnto it? Yes verily.

*The joy of  
 security.*

6 But yet (more then this) when as  
 being so neere thy passage here, thou  
 shalt consider into what a Port and Ha-  
 uen of Security thou art come, and  
 shalt looke backe vpon the dangers  
 which thou hast passed, and wherein  
 other men are yet in hazzard: thy cause  
 of

of ioy shall greatly be increased. For thou shalt see euidently how infinite times thou wert to perish in that iourney, if God had not held his speciall hand ouer thee. Thou shalt see the dangers wherein other men are, the death and damnation whereinto many of thy friends and acquaintance haue fallen, the eternall paines of hell incurred by many, that vsed to laugh and be merry with thee in the world. All which shall augment the felicity of this thy blessed estate.

And now for thy selfe, thou maist be secure, thou art out of all danger for euer and euer. There is no more need now of feare, of watch, of labour, or of care. Thou maist lay downe all armour now, better then the children of Israel *Iosua 4* might haue done, when they had gotten *Gen. 19* the land of promise. *Sap. 17* For there is no more enemy to assaile thee, there is no more wily Serpent to beguile thee: all is peace, all is rest, all is ioy, all is security: Good Saint *Paul* hath no more need *1 Cor. 9* now to labour in the ministry of the Word, neither yet to fast, to watch, or to punish his body. Good old *Ierom* may *Ierom. ep. 22. ad Eust.* now cease to afflict himselfe both night and day, for the conquering of his spirituall enemy. Thy only exercise must be

now



*The rewards.**The first part.*

Apoc. 19.

Mat. 2.

Luke 2.

Serm. 37.  
de, *auſten*.

now to reioyce, to triumph, to ſing *Halleluiahs* to the Lambe, which hath brought thee to this felicity, and will keepe thee in the ſame, world without end. What a comfort will it be to ſee that Lambe ſitting on his ſeate of ſtate? If the wiſe men of the Eaſt, came ſo far off, and ſo reioyced to ſee him in the manger: what will it be to ſee him ſitting in his glory? If Saint *Iohn Baptiſt* did leape at his preſence in his Mothers belly: what ſhall his preſence doe in this his royall and eternall Kingdome? It paſſeth all other glory that Saints haue in Heauen (ſaith Saint *Auſten*) to be admitted to the inſtimable ſight of Chriſt his face, and to receiue the beames of glory, from the brightneſſe of his maieſty. And if we were to ſuffer torments euery day, yea, to tollerate the very paines of hell for a time, thereby to gaine the ſight of Chriſt, and to bee ioyned in glory to the number of his Saints: it were nothing in reſpect of the reward. O that wee made ſuch account of this matter, as this holy and learned man did: we would not liue as we doe, nor leeſe the ſame for ſuch trifles as moſt men doe.

17 But to goe forward yet further in this conſideration: imagine beſides  
all

all this, what a ioy it shall be vnto thy soule at that day, to meete with all her godly friends in Heauen, with \* father, with mother, with brothers, with sisters, with wife, with husband, with Master, with Schollers, with neighbours, with familiars, with kindred, with acquaintance; the welcomes, the mirth, the sweet embracements that shall bee there, the ioy whereof (as \* noteth well Saint *Cyprian*) shall be vn-speakeable. Adde to this, the daily feasting, and inestimable triumph which shall be there, at the arriual of new brethren and sisters comming thither from time to time, with the spoyles of their enemies, conquered and vanquished in this world. O what a comfortable sight will it be to see those seates of Angels fallen, filled vp againe with men and women from day to day! To see the Crownes of glory set vpon their heads: and that in varietie, according to the variety of their conquests. One <sup>b</sup> for martyrdome or confession, against the persecutor: another for chastic, against the flesh:

Meeting  
with our  
friends in  
heauen,

B.  
\* There be diuers of this mind: but seeing that the knowledge of father, and mother and such like, is earthly knowledge, and all earthly knowledge shall then be abolished: I see not how it may be warranted that we shall

then have remembrance or knowledge of any such, sauing onely as they are members of one body: and not as our father, kinsman, or friend, *a Cyp. lib. de mortalitate.* <sup>b</sup> 2 Tim. 4. Apoc. 2.3-4.

another

**The rewards.****The first part.**

another for pouerty or humility, against the world : another for many conquests together, against the Diuell.

*Lib. de mer-  
ceditate.*

There the glorious company of the Apostles, (saith holy *Cyprian*) there the number of reioycing Prophets, there the innumerable multitude of Martyrs shall receiue the crownes of their deaths and sufferings.

There triumphing Virgines, which haue ouercome concupiscence with the strength of continency : there the good Almers which haue most liberally fed the poore, and (keeping Gods Commandements) haue transferred their earthly riches to the steepe house of heauen, shall receiue their due and peculiar reward. O how shall vertue shew her selfe at this day ? How shall good deedes content their doers ?

*A compar-  
son.*

And among all other ioyes and contentations, this shall not be the least, to see the poore soules that come hither on the sudden from the miseries of this life, how they (I say) shall remaine astonied, and as it were besides themselues, at the sudden mutation, and excessiue honour done vnto them. If a poore man, that were out of his way, wandring alone vpon the mountaines in the midst of a darke and tempestuous night, farre from

com-

company, destitute of money, beaten with raine, terrified with thunder, stiffe with cold, wearied out with labour, and almost famished with hunger and thirst, and neare brought to despaire with multitude of miseries, should vpon the sudden, in the twinkling of an eye, be placed in a goodly, large, and rich palace, furnished with all kind of cleare lights, warme fire, sweet smels, dainty meates, soft beds, pleasant musicke, fine apparell, and honourable company, all prepared for him, and attending his comming, to serue him, to honour him, and to anoint and crowne him a King for euer: what would this poore man doe: How would he looke? What could he say? Surely I thinke he could say nothing, but rather would weepe in silence for ioy, his heart being not able to containe the sudden and exceeding greatnesse thereof.

19 Well then so shall it be, and much more with these twice happy soules, that come to heauen. For neuer was there cold shadow so pleasant in a hot burning sunny day; nor the well-spring to the poore traeller in his greatest thirst of the Summer; nor the repose of an easie bed to the wearied seruant after

**The rewards.****The first part.**

after his labour at night, as shall be this rest of Heauen to an afflicted soule which commeth thither. O that wee could conceiue this, that wee could imprint this in our hearts (deere brother) would we follow vanities as wee doe? Would we neglect this matter as wee doe? Surely our coldnesse in seeking after these ioyes, doth proceed of the small opinion we doe conceiue of them. For if we made such account and estimate of this iewell, as other Merchants before vs (more skilfull and wiser then our selues) haue done: we would bid for it as they did; or at leastwise would not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem*: He laying before his eyes the ioyes of Heauen, sustained the crosses.

*The great  
account that  
Saints make  
of Heauen.*

**Heb. 12.**

**Matt. 13.**

**Phil. 3.**

A great estimation of the matter, which he would buy at so deere a rate. But what counsell giueth hee to other men about the same? Surely none other, but to *Goe and sell all that euer they have, to purchase this treasure*. Saint Paul of himselfe what saith hee? Verely, that *Hee esteemed all the world as dung*, in respect of the purchasing of this iewel. Saint Pauls scholler Ignatius, what biddeth he?

he? Heare his owne words: Fire, gal-  
lowes, beasts, breaking of my bones,  
quartering of my members, crushing of  
my body, all the torments of the Deuill  
together, let them come vpon me, so I  
may enioy this treasure of Heauen.  
Saint *Austen* that learned Bishop, what  
offereth he? You haue now heard before  
that he would be content to suffer tor-  
ments euery day, yea the very torments  
of hell it selfe to gaine this ioy. Good  
Lord, how farre did these holy Saints  
differ from vs? How contrary were  
their iudgement to ours in these mat-  
ters? Who will now maruell of the  
wisdom of the world, iudged folly by  
God, and of the wisdom of God, iud-  
ged folly by the world? *Oh children of*  
*men* (saith the Prophet) *why doe yee loue*  
*vainity, and seeke after a lie?* Why doe  
you embrace straw and contemne gold?  
Straw (I say) and most vile chaffe,  
and such as finally will set your owne  
house on fire, and be your ruine and eter-  
nall perdition.

19 But now to draw towards an end  
in this matter (though there be no end  
in the thing it selfe) let the Christian  
consider whereto he is borne, and  
whereof he is in possibility if he will,  
He is borne heire apparant to the  
kingdome

*Ierem. in  
Catalogo.*

*Serm. 31. de  
sanctis.*

*1 Cor. 13.  
2. and 3.  
Psalm. 47.*

*The rewards.**The first part.*

*Whereunto  
Christians  
borne by  
Baptisme.  
Gal. 3. 4.  
Ephes. 1.  
And 5.  
Colos. 3.  
Tit. 3.  
Rom. 8.  
James 3.  
Heb. 9.*

*1 Pet. 1. 3.  
2 Pet. 3.  
Apoc. 1.  
Mat. 19.  
Luke 22.  
1 Cor. 6.*

*Apoc. 1.  
And 4.  
Luke 12.*

kingdome of heauen, a kingdome without end, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: he is borne to be ioyned heire with Iesus Christ the Sonne of God, to raigne with him: to triumph with him: to sit in iudgement of maiestie with him: to iudge the very Angels of heauen with him. What more glory can be thought vpon, except it were to become God himselfe? All the ioyes, all the riches, all the glory, that heauen containeth shall bee powred out vpon him. And to make this honour yet more, the glorious Lambe that sitteth on the throne of Maiesty, with his eyes like fire, his feet like burning Copper, and all his face more shining then precious stone: from whose seat there proceedeth Thunder and Lightning without end: and at whose feet the foure and twenty Elders lay downe their Crownes: this Lambe (I say) shall rise and honour him with his owne seruice. Who will not esteeme of his royall inheritance? Especially seeing that now we haue so good opportunity to the obtaining thereof, by the benefit of our redemption, and grace purchased to vs therein.

20 Tell me now (gentle Reader) why  
wilt

wilt thou not accept of this his offer? Why wilt thou not account of this his Kingdome? Why wilt thou not buy this glory of him for so little a labour as he requireth? *Suadeo tibi emere à me aurum ignium, probatum, ut locuples fias* (saith Christ:) I counsell thee to buy pure and tried gold of mee, to the end thou maist be rich. Why wilt thou not follow this counsell (deere brother) especially of a Merchant that meaneth not to deceiue thee? Nothing grieveth this our Saviour more, then that men will seeke with such paines to buy straw in Egypt, whereas hee would sell them fine gold at a lower price: and that they will purchase puddle water, with more labour then hee would require for tenne times as much precious liquor out of the very fountaine it selfe. There is not the wickedst man in the world, but taketh more trauell in the gaining of hell (as after shall be shewed) then the most painefull seruant of God in obtaining of Heauen.

Apoc. 3.

Exod. 5.

Ier. 2.

Apoc. 2. 3. &amp;c.

11. Follow thou not their folly then (deere brother) for thou shalt see them suffer grievously for it one day, when thy heart shall be full glad thou hast no part among them. Let them goe

*The vanity  
of worldly  
men.*

K

now



*The rewards.**The first part.*

Luke 6.

Luke 12.

Mat. 26.

1 Cor. 2.

Epist. Jude.

*A similitude*

1 Cor. 2.

now and bestow their time in vanity, in pleasures, in delights of the world. Let them build palaces, purchase dignities, and pieces and patches of ground together: let them hunt after honours, and build Castles in the ayre: the day will come (if thou beleue Christ himselfe) wherein thou shalt haue small cause to enuy their felicity; if they talke basely of the glory and riches of Saints in heauen, not esteeming them indeed, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therein; make little account of their words, for that *The sensuall man vnderstandeth not the things which are of God* If horses were promised by their masters a good banquet, they could imagine nothing else but prouender and water, to be their best cheare, for that they haue no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their mind no higher then the same. But I haue shewed thee before (gentle Reader) some wayes and considerations to conceiue greater matters, albeit as I haue aduertised thee often, wee must confesse still with Saint *Paul*, that no humane heart can conceiue the least part thereof.

thereof: for which cause also it is not vnlike, that Saint *Paul* himselfe was forbidden to vtter the things which he had seene and heard, in his miraculous assumption into the third heauen.

22 To conclude then, this game and goale is set vp for them that will run, as Saint *Paul* noteth: and no man is crowned in this glory, but such onely as will fight, as the same Apostle teacheth: *It is not euery one that saith to CHRIST, LORD, LORD, that shall enter into the Kingdome of Heauen: but they onely which doe the will of CHRIST his Father in Heauen.*

Though this Kingdome of Christ be set out to all: yet euery man shall not come to reigne with Christ, but such onely as shall be content to suffer with Christ: Thou art therefore to sit downe, and consider according to thy Sauours counsell, what thou wilt doe, whether thou haue so much spirituall money, as is sufficient to build this tower, and make this warre or no: that is, whether thou haue so much good will and holy manhood in thee, as to bestow the paines of suffering with Christ (if it be rather to be called paines then pleasure) that so thou maist raigne with him in his Kingdome. This is the question, that is the very whole issue of the matter, and

2 Cor. 12.

1 Cor. 6.

Phil. 3.

2 Tim. 2. 12.

Tit. 9.

Heb. 11.

Mat. 7.

19. 25.

Rom. 8.

Mat. 11.

Mat. 7.

And 9.

Iohn 14.

Luke 14.

hitherto hath appertained whatsoever hath beene spoken in this booke before, either of thy particular end, or of the maiesty, bounty, and iustice of God: and of the account he will damaund of thee also of the punishment or reward laid vp for thee. All this (I say) was meant by me to this onely end, that thou measuring the one part and the other, shouldest finally resolue what thou wouldest doe, and not to passe ouer thy time in carelesse negligence, as many doe, neuer spying their owne error, vtill it bee too late to amend it.

23 For the loue of God then (deere brother) and for the loue thou bearest to thine owne soule, shake off this dangerous security, which flesh and bloud is wont to lull men in: and make some earnest resolution, for looking to thy soule for the life to come. Remember often that worthy sentence; *Hoc momentum, unde pendet eternitas*: This life is a moment of time, whereof all eternity of life or death to come dependeth. If it be a moment, and a moment of so great importance, how is it passed ouer by worldly men, with so little care as it is?

*As saying to  
be remem-  
bered.*

24 I might haue alledged heere infinite

nite other reasons and considerations to moue men vnto this resolution, whereof I haue talked : and surely no measure of volume were sufficient to containe so much as might be said in this matter. For that all the creatures vnder Heauen, yea, and in Heauen it selfe, as also in hell : all (I say) from the first to the last, are arguments and perswasions vnto this point : all are bookes and Sermons, all doe preach and cry (some by their punishment ; some by their glory ; some by their beauty, and all by their creation) that wee ought without delay, to make this resolution, and that all is vanity ; all is folly ; all is iniquitie ; all is misery, besides the onely seruice of our maker and redeemer. But yet notwithstanding (as I had said) I thought good onely to chase out these few considerations before laid downe, as chiefe and principall among the rest, to worke in any true Christian heart. And if these cannot enter with thee, (good Reader) little hope is there that any other would doe thee good. Wherefore heere I end this first part, reseruing a few things to be said in the second, for remouing of some impediments, which our spirituall aduersary is wont to cast against  
 K 3 this

*The rewards.**The first part.*

this good worke, as against the first  
 step of our saluation. Our LORD GOD  
 and Sauious IESVS CHRIST, which  
 was content to pay his owne bloud for  
 the purchasing of this notable inheri-  
 tance vnto vs, giue vs his holy grace, to  
 esteeme of it as the great weight of  
 the matter requireth, and  
 not by negligence to  
 lose our portions  
 therein.

*The end of the first part.*


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 THE  


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## THE SECOND PART OF THIS BOOKE.

### CHAP. I.

*Of impediments that let men from this resolution: and first of the difficulties or hardnesse, which seemeth to many to be in vertuous life.*



Notwithstanding all the reasons and considerations before set downe, for inducing men to this necessary resolution of ser-

*Epist. Iudas  
Rom. 1.*

uing God: there want not many Christians abroad in the world, whose hearts either intangled with the pleasures of this life, or giuen ouer by God to a reprobate sense, doe yeeld no whit at all to this battery that hath beene made: but shewing themselues more hard then Adamant, doe not onely resist and contemne, but also doe seeke excuses for their sloth and wickednesse, and doe alledge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there be no one thing more against reason, then that a man should become enemy to his owne soule, as the Scripture

*Prou. 18.  
And 20.  
Psal. 140.*

Tob 12.  
Prou. 29.

affirmeth obstinate sinners to be. But yet (as I say) they haue their excuses: and the first and principall of all is, that vertuous life is painefull and hard, and therefore they cannot endure to follow the same: especially all such as haue beene brought vp delicately, and neuer were acquainted with such asperity, as (they say) we require at their hands. And this is a great, large, and vniuerfall impediment, which staieeth infinite men from embracing the meanes of their conuersion, for which cause it is fully to be answered to this place.

Lib de. com.  
punct cordis.

2 First then supposing that the way of vertue were so hard indeede as the enemy maketh it seeme: yet might I well say with Saint *Iohn Chrysost.* That seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtaining of the same. Againe, I might say with holy Saint *Austen*; That seeing we take daily so great paine in this world, for auoiding of small inconueniences, as of sicknesse, imprisonment, losse of goods, and the like, what paines should wee refuse for auoiding the eternity of hell fire set downe before? The first of these considerations Saint *Paul* vsed when he

Hob 16.  
ex Se.

he said : The sufferings of this life are not *Rom. 8.*  
 worthy of the glory which shall be revealed  
 in the next. The second Saint Peter vsed,  
 when he said ; Seeing the Heauen must bee *2 Pet. 2.*  
 dissolued, and Christ to come to iudgement, to  
 restore to euery man according to his worke :  
 what manner of men ought we to be in holy  
 conuersation ? As who would say ; No la-  
 bour, no paines, no trauell ought to  
 seeme hard or great vnto vs, to the  
 end we might auoid the terror of that  
 day. Saint Austen asketh this question ;  
 What we thinke the rich glutton in *Luke 16.*  
 Hell would doe if he were now in this  
 life againe ? Would he take paines, or  
 no ? Would he not besirre himselfe  
 rather then turne into that place of  
 torment againe ? I might adde to this,  
 the infinite paines that Christ tooke  
 for vs, the infinite benefits he hath be-  
 stowed upon vs ; the infinite sinnes we  
 haue committed against him ; the infi-  
 nite examples of Saints, that haue tro-  
 den this path before vs, in respect of  
 all which, we ought to make no bones  
 at so little paines and labour, if it were  
 true that Gods seruice were so trauek-  
 some, as many doe esteeme it.

3 But now in very deede the matter  
 is nothing so, and this is but a subtile  
 deceit of the enemy for our discou-



Of difficulty.

The way of  
 Merit is  
 not to be  
 Mat. 23.

ragement. The testimony of Christ him-  
 selfe, is cleare in this point; *Yugum me-  
 um suauiter est, & onus meum leue.* My yoke  
 is sweet, and my burden light. And the  
 dearly beloued Disciple Saint Iohn, who  
 had best cause to know his Masters se-  
 crets herein, saith plainly; *Mandata  
 eius graua non sunt:* His Commande-  
 ments are not grieuous. What is the  
 cause then, why so many men doe con-  
 ceiuie such a difficulty in this matter?

The cause of  
 pretended  
 difficulty.

Surely one cause is (besides the subtil-  
 ty of the Diuell, which is the chiefeft)  
 for that men feele the disease of con-  
 cupiscence in their bodies, but doe not  
 consider the strength of the medicine  
 giuen vs against the same. They cry

Rom. 7.

with Saint Paul, that they finde a law in  
 their members repugning to the law of their  
 minde (which is the rebellion of concu-  
 piscence left in our flesh by origi-  
 nall sinne) but they confesse not, or con-  
 sider not with the same Saint Paul, that

2 Cor. 12.

The grace of God by Iesus Christ, shall de-  
 liuer them from the same. They remem-  
 ber not the comfortable saying of  
 Christ to Saint Paul, in his greatest  
 temptations: *Sufficit tibi gratia mea:*  
 My grace is sufficient to strengthen  
 thee against them all. These men doe

4 Kings 6.

as Heliens his Disciple did, who ca-  
 sting

fixing his eyes onely vpon his enemies, that is, vpon the huge Army of the Syrians ready to assault him, thought himselfe lost, and vnpossible to stand in their sight, vntill by the prayers of the holy Prophet, he was permitted from God to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

4 So these men beholding onely our *The force of*  
 miseries and infirmities of nature, *grace, for*  
 whereby daily tentations doe rise a- *the easing*  
 gainst vs: doe account the battell pain- *of various*  
 full, and the victory vnpossible, ha- *life.*  
 uing not tasted indeed, nor euer pro-  
 ued (through their owne negligence)  
 the manifold helps of grace, and spi-  
 rituall succours, which God alwayes  
 sendeth to them who are content (for  
 his sake) to take this conflict in hand,  
 Saint Paul had well tasted their ayde,  
 which hauing reckoned vp all the har-  
 dest matters that could be, addeth, *Sed Rom. 8.*  
*in his omnibus superamus, propter eum Phil. 4.*  
*qui dilexit nos:* But we overcome in all  
 these combats, by his assistance that  
 loued vs. And then falleth he to that  
 wonderfull protestation, that neither  
 death nor life, nor Angels, nor the  
 like, should separate him; and all this  
 vpon

Psal. 118.

upon the confidence of spirituall ayd from Christ, whereby he sticketh not to auouch ; that *Hee could doe all things.* David also had proued the force of his assistance, who said ; *I did run the way of thy Commandements, when thou diddest enlarge my heart.* This enlargement of heart, was by spirituall consolation of internall vnction, whereby the heart drawne together by anguish, is opened and enlarged when grace is powdered in : euen as a dry purse is softened and enlarged by annoynting it with oyle. Which grace being present, David said, he did not onely walke the way of Gods Commandements easily, but that he ran them euen as a Cart-wheele which cryeth and complaineth vnder a small burthen being dry ; runneth merily and without noise, when a little oyle is put vnto it. Which thing aptly expresseth our state and condition who without Gods helpe are able to doe nothing, but with the aid thereof, are able to doe whatsoeuer he now requireth of vs.

Psal. 118

5 And surely I would aske these men that imagine the way of Gods law to be so hard and full of difficulty, how the Prophet could say : *I haue taken pleasure ? (O LORD) in the way of thy Commandements*

dements, as in all the riches of the world.  
 And in another place That they were Psal. 18.  
 more pleasant and more to be desired then  
 gold or precious stone, and more sweet then  
 hony, or the hony-combe. By which words  
 he yeeldeth to vertuous life, not onely  
 due estimation aboue all treasures in  
 the world ; but also pleasure, delight,  
 and sweetnesse thereby to confound all  
 those that abandon and forsake the  
 same, vpon idle pretences, and fained  
 difficulties. And if *David* could say thus  
 much in the old law : how much more  
 iustly may we say so now in the new,  
 when grace is giuen more abundantly,  
 as the Scripture saith? And thou poore  
 Christian which deceiuest thy selfe Ioh. 10.  
 with this imagination, tell me, why came Rom. 5.  
 Christ into this world ? Why laboured Heb. 6.  
 he, and why tooke he so much paines  
 here ? Why shed he his bloud ? Why  
 prayed he to his Father so often for  
 thee ? Why appointed he the Sacra-  
 ments as conduits of grace ? Why sent  
 he the holy Ghost into the world ?  
 What signifieth the word *Gospell*, or  
*good tidings* ? What meaneth the word  
*Grace*, and mercy brought with him ? Mat. 23.  
 What importeth the comfortable name  
 of *Iesus* ? Is not all this to deliuer vs from  
 sinne ? From sinne past (I say) by his  
 onely

Esay 40.

Esay 11.

ib. vide.

Jerem.

ibid.

Ambros.

lib. 1. de Spi-

rit. Sanct.

cap. 20.

Mat. 5.

Luke 6.

Acts 4.

2 Cor. 4.

Esay 10.

Of the force  
of grace.

only death, from sinne to come by the same death, and by the assistance of his holy grace bestowed on vs more abundantly then before, by all these meanes? Was not this one of the principall effects of Christ his comming, as the Prophet noted: *That craggie wayes should be made straight, and hard wayes plaine?* Was not this the cause why he endued his Church with so many blessed gifts of the holy Ghost, and with diuers speciall graces, to make the yoke of his seruice sweet: the exercises of good life, easie: the walking in his Commandements, pleasant, in such sort as men might now sing in tribulations; haue confidence in perils; security in afflictions; and assurance of victory in all temptations? Is not this the beginning, middle, and end of the Gospell? Were not these the promises of the Prophets: the tydings of the Euangelists? the preachings of the Apostles: the doctrine, beliefe, and practise of all Saints? And finally, is not this *verbum abbreviatum*: The Word of God abbreviated: wherein do consist all the riches and treasures of Christianity.

6 And this grace is of such efficacy and force in the soule where it entreth, that it altereth the whole state thereof: making those things cleare, which were

were obscure before: those things easie  
 which were hard and difficult before.  
 And for this cause also it is said in the  
 Scripture, to make a new spirit and a  
 new heart. As where *Ezechiel* talking of  
 this matter, saith in the person of God,  
*I will giue vnto them a new heart, and I will*  
*put a new spirit in their bowels, that they*  
*may walke in my precepts, and keepe my*  
*Commandements.* Can any thing in the  
 world be spoken more plainly? Now  
 for mortifying and conquering of our  
 passions, which by rebellion do make the  
 way of Gods Commandements vnplea-  
 sant, Saint *Paul* testifieth clearly, that  
 abundant grace is giuen to vs also by  
 the death of Christ to doe the same: for  
 he saith, *This wee know that our old man is*  
*crucified also, to the end that the body of sinne*  
*may be destroyed, and wee serue no more vnto*  
*sinne.* By the old man and the body of  
 sinne, Saint *Paul* vnderstandeth our re-  
 bellious appetite and concupiscence,  
 which is so crucified and destroyed by the  
 most noble sacrifice of Christ, as wee  
 may by the grace purchased vs in that  
 sacrifice, in some good measure resist  
 and conquer this appetite, being freed  
 so much as we are from the seruitude of  
 sinne. And this is that noble and entire  
 victory (in this world begun, and to be  
 finished

*Ezek. 126.*  
*And 36.*

*Rom. 6.*

*Of difficulty.**The second part.*

*So proueth  
S. Aug. lib.  
2. de peccat.  
meritis ca. 6.  
Esay 4.*

finished in the world to come) which God promised so long agoe to euery Christian soule by the meanes of Christ, when he said : Be not afraid, I am with thee, step not aside, for I thy God haue strengthened thee, and haue assisted thee: and the right hand of my iust man, hath taken thy defence. Behold, all that fight against thee shall be confounded and put to shame: thou shalt seeke thy rebels; and shalt not finde them: they shall be as though they were not, for that I am thy Lord and God.

7 Lo here a full victory promised vpon our rebels. by the heple of the right hand of Gods iust man; that is, vpon our disordinate passions, by the ayd of grace from Iesus Christ. And albeit these rebels are not here promised to be taken cleane away, but onely to be conquered and confounded: yet is it said; *That they shall be as though they were not.* Whereby is signified, that they shall not hinder vs of our saluation, but rather aduance and further the same. For as wilde beasts, which of nature are fierce, and would rather hurt then profit mankind; being mastered and tamed, become very commodious and necessary for our vses; so these rebellious passions of ours which of them-

selves

*A simili.  
rude.*

selues would vtterly ouerthrow vs, being once subdued and mortified by the grace of God, doe stand vs in singular stead to the practise and exercise of all kind of

*The use of  
passions mo-  
derated.*

vertues: as \* choler or anger, to the enkindling of zeale: hatred, to the pursuing of sin: an haughty minde to the reiecting of the world: loue, to the embracing of all great and heroicall attempts, in consideration of the benefits receiued from God. Besides this, the very conflict and combate it selfe, in subduing these passions, is left vnto vs for our great good, that is, for our patience, humility, and victory in this life: and for our glory, and crowne in the life to come: as Saint Paul affirmeth of himselfe, and confirmed to all others by his example;

**B**  
A Specie  
all point  
to be con-  
sidered  
for the  
rectifying  
of one  
point of  
Philoso-  
phie;  
which is,  
that the  
soule  
doth fol-  
low the  
tempera-  
ture of

the body And this they hold, for that by experience it is commonly seene, that the disposition is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasant: those that are flegmaticke, slow: those that are cholericke, earnest: and those that are melanchollicke, solitarie, and suchlike: And yet the truth is, that the soule doth not follow, but rather doth vse such temperature as the body hath: and that very well, and to good vse, if the soule be good: but otherwise, abuseth it ill: For the complexions are indifferent: neither good nor ill of themselves: but as they are vsed: But because that most mens soules are ill (as wee are all by originall corruption) therefore doe most men abuse their complexions to ill: as blood, to wantonnesse: flegme, to sloth: choler, to anger: and melancholy, to secret practises of deceit, or nauigatiness. Whereas notwithstanding, those



those soules that are good, doe vse them well: as blood to be valiant, and cheeresull in goodnesse; flegme to moderate their affections with sobrietie; choler to bee earnest in the glory of God; and melancholy, to study and contemplation. Which point notwithstanding might easily be pardoned to Philosophers, that hold many things else, as wrong as it is, but that this one point of error with them, is the cause of some others besides in waighy matters: for out of this haue some of our Diuines taken their opinion, that the fountaine of sinne is originall in the body, and from it deriued from the soule: and were they rather induced to thinke that the blessed Virgin was her selfe also conceived without sinne, for that otherwise they did not plainly see, how Christ taking flesh of her, should haue the same in himselfe without staine of sinne. And of themselues there beeth that haue doubted of their immortality of the soule, for that supposing the soule to hang vpon the temperature of the body, they did not see how it could be immortall, when as the temperature and body it selfe are knowne to be mortall.

Prou. 16.

Prou. 20.

Prou. 24.

8 Now then let the slothfull Christian goe Put his hands vnder his girdle, as the Scripture saith: and say; *There is a Lion in the way, and a Lionesse on the path ready to deuour him*, that he dare not goe forth of the doores, Let him say; *It is cold, and therefore he dareth not goe to plow*. Let him say; *It is vnease to labour, and therefore he cannot purge his vineyard of nettles and thistles, nor build any wals about the same*. That is, let him say; His passions are strong, and therefore he cannot conquer them: his body is delicate, and therefore he dare not put it to trauell: the way of vertuous life is hard and vnease,

sic, and therefore he cannot apply him-  
 selfe therevnto. Let him say all this, and  
 much more, which idle and slothfull  
 Christians doe vse to bring for their ex-  
 cuse : let him alledge it (I say) as much  
 and as often as he will : it is but an ex-  
 cuse, and a false excuse, and an excuse  
 most dishonourable and detractory to  
 the force of Christ his grace purchased  
 vs by his bitter passion ; that now his Mat. 11.  
 yoke should be vnpleasant, seeing hee 1 Ioh. 5.  
 hath made it sweet : that now his burden Iohn 8.  
 should be heauy, seeing he hath made  
 it light : that now his commandements  
 should be grieuous, seeing the holy Rom. 7.  
 Ghost affirmeth the contrary : that now  
 we should be in seruitude of our passi-  
 ons, seeing he hath by his grace deliue-  
 red vs and made vs truly free. *If God be* Rom. 8.  
*with vs, who will be against vs* (saith the  
 Apostle) *G O D is my helper and defender*  
 (saith holy Danid) *whom shall I feare ? Or at* Psal. 16. 22  
*whom shall I tremble ? If whole armes should*  
*rise against me ; yet will I alway hope to haue*  
*the victory.* And what is the reason ? For  
*that thou art with me (O L O R D) thou fightest* Psal. 23  
*on my side : thou assistest me with thy grace ;*  
*by helpe whereof I shall haue the victory :*  
 though all the squadrons of my enemies,  
 that is, of the flesh, the world, and the  
 Deuill, should rise against me at once :  
 and

difficully.

The second part.

Ioh. 5.

and I shall not onely haue the victory, but also shall haue it easie, and with pleasure and delight. For so much signifieth Saint Iohn, in that hauing said that the commandements of Christ are not grieuous, he inferreth presently, as the cause thereof : *Quoniam omne quod natum est ex Deo vincit mundum*. For that all which is borne of God, conquereth the world. That is, this grace, and heauenly assistance sent vs from God, doth both conquer the world, with all difficulties, and temptations thereof, and also maketh the commandements of God easie, and vertuous life most pleasant and sweete.

An obiection  
on answere  
vid.

9 But it may be you will say, Christ himselve confesseth it to be a yoke and a burthen : how then can it be so pleasant and easie as you make it ? I answer that Christ addeth, that it is a sweet yoke, and a light burthen. Whereby your obiection is taken away, and also is signified further, that there is a burthen which grieueth not the bearer, but rather helpeth and refresheth the same ; as the burthen of feathers vpon a birds backe beareth vp the bird, and is nothing at all grieuous vnto her. So also though it bee a yoke, yet it is a sweete yoke, a comfortable yoke, a  
yoke

yoke more pleasant then hony or the Psal. 118.  
 hony-combe, as saith the Prophet. And  
 why so? Because we draw therein *We draw*  
 with a sweet companion, we draw with *wish Christ*  
 Christ: that is, his grace at one end,  
 and our \* endeuour at the other, \* *There*  
 And because when a great Oxe and a *gen. rate*  
 little doe draw together, the waight *haue an in-*  
 lieth all vpon the greater Oxe his neck, *dour*  
 for that he beareth vp quite the yoke *in them*  
 from the other: thereof it commeth, *by grace:*  
 that we drawing, in this yoke with *but other-*  
 Christ, which is greater then wee *wise the na-*  
 are, he lightneth vs of the whole *turall child-*  
 burden, and onely requireth that we *dren of A-*  
 should goe on with him comforta- *dum haue*  
 bly, and not to refuse to enter vnder *none such*  
 the yoke with him, for that the paine *themselves,*  
 shall be his and the pleasure ours, This *but onely*  
 he signifieth expressly when he saith: *to euill*  
*Come you to mee all that labour and*  
*are heavy laden, and I will refresh you.* *Mat. 11.*

Here you see that he moueth vs to this  
 yoke, onely thereby to refresh and dis-  
 burden vs, to disburden vs (I say) and  
 to refresh vs: and not any way to load  
 or agrieue vs: to disburden vs of the  
 heauy loadings and yokes of this  
 world: as from the burden of care,  
 the burden of melancholy, the bur-  
 den of enuy, hatred, and malice, the  
 burden

burden of pride, the burden of ambition, the burden of couetousnesse, the burden of wickednesse, and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliuer vs, by couering our neckes onely with his yoke and burden, so lightned and sweetned by his holy grace, as the bearing thereof is not trauelsome, but most easie, pleasant, and comfortable as hath beene shewed.

2  
*Long ma-  
 keth the way  
 pleasant.*

*The force of  
 love.*

10 Another cause why this yoke is so sweet, this burden so light, and this way of Gods Commandements so pleasant to good men, is loue: loue (I meane) towards God, whose Commandements they are. For euery man can tell, and hath experienced in himselfe, what a strong passion the passion of loue is, and how it maketh easie the very greatest paines that are in this world. What maketh the mother to take such paines in the bringing vp of her childe, but onely loue? What caused the wife to sit so attentiuely at the bed side of her sicke husband, but onely loue? What moueth the beasts and birds of the aire, to spare them their owne foode, and to indanger their owne liues for the feeding and defending of their little ones, but only the force of loue?

Saint Au-

Saint *Augustine* doth prosecute this point *Serm. 9. de verbis Domini* at large by many other examples : as of Merchants: that refuse no aduventure of Sea, for loue of gaine : of hunters, that refuse no season of euill weather, for loue of game : of souldiers, that refuse no danger of death, for loue of the spoile. And he addeth in the end, that if the loue of man can bee so great towards creatures here, as to make labour easie, and indeed to seeme no labour, but rather pleasure; how much more shall the loue of good men towards God make all their labour comfortable, which they take in his seruice ?

11 This extreame loue was the cause *The loue of Christ to his Saints, and of his Saints to him.* why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him And this loue also was the cause, why all the trauels and torments, which many Chistians haue suffered for Christ, seemed nothing vnto them. Imprisonments, torments, losse of honor, goods, and life, seemed trifles to diuers seruants of God, in respect of this burning loue. This loue droue many Virgins and tender children, to offer themselves in time of persecution, for the loue of him which in their cause wa. persecuted. This loue caused holy *Apolonia* of *Alexan.*

Euseb. lib. 6.  
cap. 34.

Sermon. in  
Galat. 20.

Alexandria, being brought to the fire to be burned for Christ, to slip out of the hands of such as led her, and ioyfully to runne into the fire of her selfe. This loue mooued *Ignatius* the ancient Martyr to say (being condemned to Beasts, and fearing lest they would refuse his body, as they had done of diuers Martyrs before) that he would not permit them so to doe, but would prouoke and stir them to come vpon him, and so take his life from him, by tearing his body in peeces.

Psal. 6.  
And 18.  
Mat. 11.  
1 Ioh. 5.  
Tract. 27.  
in Iohann.

12 These are the effects then of feruent loue, which maketh euen the things that are most difficult and dreadfull in themselves to appeare sweete and pleasant: and much more the lawes and commandements of God, which in themselves are most iust, reasonable, holy, and easie: *Dianianem* (saith Saint *Austen*, speaking of this matter) *scenit quid dico: Si autem frigido loquor, nescit quid loquor*: Giue me a man that is in loue with God, and he feeleth this to be true which I say: but if I talke to a cold Christian, he vnderstandeth not what I say. And this is the cause why Christ talking of the keeping of his Commandements, repeateth so often this word *Loue*, as the surest cause of keeping

keeping the same, for want whereof in the world, the world keepeth them not as there he sheweth. *If ye loue me, keepe my commandements*, saith he. And againe: *He that hath my commandements, and keepeth them, he is he that loueth me.* Again, *He which loueth me will keepe my commandment.* In which last words, is to be noted, that to the loue he saith, *His commandment*, in the \* singular number: for that to such an one all his commandements are but one commandement, according to the saying of Saint Paul, that *Loue is the fulnesse of the Law*: For that it comprehendeth all. But to him that loueth not, Christ saith, his commandements in the plural number: signifying thereby, that they are both many, and heauy to him, for that he wanteth loue, which should make them easie. Which Saint Iohn also expresth when he saith; *This is the loue of God. when we keepe his commandements, and his commandements are not heauy.* That is, they are not heauy to him which hath the loue of God: otherwise no maruell though they be most heauy. For that euery thing seemeth heauy, which we do against our liking. And so by this also (gentle Reader) thou maiest gesse, whether the loue of God be in thee or no.

Iohn 14.

Marke this  
observation  
Rom. 13.

B

\* But a little before  
he useth the  
plural number in that  
case also.  
Ioh. 14. 15.

2 Ioh. 5.



## Of difficultie.

## The second part.

<sup>3</sup>  
Peculiar  
light of vn-  
derstanding.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this world. There follow diuers others, to the end that these negligent excusers may see, how vniust and vnttrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing, which in very deed is indued with infinit priuiledges of comfort, aboue the life of wicked men euen in this world. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in Scripture; *Prudentia sanctorum* : The wisdom of Saints : which is nothing else, but a certaine sparkle of heauenly wisdom, bestowed by singular priuiledge vpon the vertuous in this life, whereby they receiue most comfortable light, and vnderstanding in spirituall matters especially touching their owne saluation, and things necessary therevnto. Of which the Prophet David meane when he said : *Notas mihi fecisti vias vite* : Thou hast made the wayes of life knowne to me. Also when hee said of himselfe ; *Super senes intellexi* : I haue vnderstood more then old men, And againe in another place ; *Incerta & occulta sapientie tue manifestasti mihi* : Thou

210.9.

Psal. 16.

Psal. 50.

Thou hast opened to me the vn-  
 knowne and hidden secrets of thy wis-  
 dome. This is that light wherewith Saint Ioh.2.  
*John* saith that Christ lighteneth his  
 seruants : as also that vnction of the  
 holy Ghost, which the same Apostle 1 Iohn 2.  
 teacheth to be giuen to the godly, to  
 instruct them in all things behooeu-  
 full for their saluation. In likewise this  
 is that writing of Gods law in mens  
 hearts, which he promiseth by the Pro-  
 phet *Jeremy* : as also the instruction of  
 men immediately from God himselfe, Ier. 32.  
 promised by the Prophet *Esay*. And Esay 54.  
 finally this is that soueraigne vnder-  
 standing in the law, commandements,  
 and iustifications of God, which ho-  
 ly *Dauid* so much desired, and so of-  
 ten demaunded in that most diuine  
 Psalme, which beginneth ; *Blessed are* Psal. 119.  
*the vnspotted in the way* : that is, in this  
 life.

10 By this light of vnderstanding,  
 and supernaturall knowledge and fee-  
 ling from the holy Ghost in spirituall  
 things, the vertuous are greatly hol-  
 pen in the way of righteousness, for  
 that they are made able to discerne  
 for their one direction in matters  
 that occurre, according to the saying  
 of Saint Paul ; *Spiritualia omnia indicat* : A 1 Cor. 2.

spirituall man iudgeth of all things : *Animalis autem homo non percipit quae sunt spiritus Dei* : But the carnall man conceiue not the things which appertaine to the spirit of God. Doth not this greatly discoure the priuiledge of a vertuous life ? The ioy, comfort, and consolation of the same ; with the exceeding great misery of the contrary part ? For if two should walke together, the one blinde, and the other of perfect sight, which of them were like to bee weary first ? Whose journey were like to be more painfull ? Doth not little ground weary out a blind man ? Consider then in how wearysome darknesse the wicked doe walke. Consider whether they be blind or no. Saint Paul saith in the place before alledged, that they cannot conceiue any spirituall knowledge : is not this a great darknesse ? Again the Prophet *Esay* describeth their state further, when he saith in the person of the wicked ; *Wee haue groped like blind men after the wals, and haue stumbled at midday, euen as if it had bin in darknesse*. And in another place the Scripture describeth the same yet more effectuously, with the painefullnesse thereof, euen from the mouthes of the wicked themselves, in these words ; *The light*

1 Cor. 2.

Esay 66.

of iustice hath not shined vnto vs, and the Sap. 5.  
 Some of understanding hath not appeared vnto ouer eyes : wee are wearied out in the way of iniquity and perdition, &c. This is the talke of sinners in Hell. By which words appeareth not onely that wicked men doe liue in great darkenesse : but also that this darkenesse is most painefull vnto them, and consequently that the contrary light is a great easement to the way of the vertue.

15 Another principall matter, which maketh the way of vertue easie and pleasant to them that walke therein, is a certaine hidden and secret consolation which God powreth into the hearts of them that serue him. I call it secret : for that it is knowne but of such onely as haue felt it : for which cause Christ himselfe calleth it ; *Hidden Manna* : Apoc. 2.  
*knowne onely to them that receiue it.* And the Prophet saith of it ; *Great is the multitude of thy sweetnesse (O LORD) which thou hast hidde for them that feare thee.* And againe in another place ; *Thou shalt lay aside (O LORD) a speciall chosen raine or dew for thine inheritance.* And another Prophet saith in the person of God, talking of the deuout soule that serueth him : *I will leade her aside into a wilderness : and*  
 there

Pfal. 35.  
And 64.

Mat. 13.  
Mar. 9.  
Luke 9.

Pfal 35.

Esay 19.

there I will talke into her heart. By all which words of *wildernesſe*, *ſeparating*, *choiſe*, and *hidden*, is ſignified, that this is a ſecret priuiledge beſtowed onely vpon the vertuous, and that the carnall hearts of wicked men haue no part or portion therein. But now, how great and ineſtimable the ſweetneſſe of this heauenly conſolation is, no tongue of man can expreſſe: but we may coniecture by theſe words of *Dauid*, who talking of the celeftiall wine, attributeth to it ſuch force, as to make all thoſe drunken that taſte of the ſame: that is, to take from them all ſenſe and feeling of terreſtriall matters; euen as Saint *Peter* hauing drunke a little of it, vpon the mount *Thabor*, forgot himſelfe preſently, and talked as a man diſtracted of building Tabernacles there, and reſting in that place for euer. This is the *Torrents voluptatis*, That ſweet ſtreame of pleaſure, as the Prophet calleth it, which comming from the mountaines of Heauen, watereth (by ſecret wayes and paſſages) the hearts and ſpirits of the godly; and maketh them drunken with the vnſpeakeable ioy, which it bringeth with it. This is a little taſte in this life of the very ioyes of Heauen beſtowed vpon good men, to  
comfort

comfort them withall, and to incourage men to goe forward. For as Merchants desirous to sell their wares, are content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so GOD almighty, willing (as it were) to sell vs the ioyes of Heauen, is content to impart a certaine taste before hand to such as hee seeth are willing to buy: thereby to make them come off roundly with the price, and not to sticke in paying so much and more, as he requirerh. This is that exceeding ioy and iubile in the heart of iust men, which the Prophet meaneth, when he saith; *The voice of exultation and saluation is in the Tabernacle of the iust.* And againe, *Blessed is that people that knoweth iubilati- on: that is, that hath experienced this extreame ioy and pleasure of eternall consolation.* Saint Paul had tasted it when he wrote these words, *amidst all his labours for Christ; I am filled with consolation: I overflow or exceedingly abound in all ioy, amidst our tribulation.* What can be more effectually said or alledged, to proue the seruice of GOD pleasant than this? Surely (good Reader) if thou hadst tasted once, but one drop of this heauenly ioy, thou wouldest

*A similitude*

Apoc. 3.

Psal. 157.

2 Cor. 7.

dest giue the whole world to haue another of the same, or at least wise, not to leese that one againe.

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet neuer tasted of this consolation? To which I answere, that (as it hath beene shewed before) this is not meat for euery mouth; but *A chosen moisture laid aside for GODS inheritance onely. This is wine of GODS owne cellar, laid up for his spouse*: as the Canticle declareth. That is, for the deuout soule dedicated vnto Gods seruice. This is a teat of comfort onely for the child to sucke, and fill himselfe withall, as the Prophet *Esay* testifieth. The soule that is drowned in sinne and pleasures of the world, cannot be partaker of this benefit, neither the heart replenished with carnall cares and cogitations. For as Gods arke, and the Idoll Dagon could not stand together vpon one altar: so cannot Christ and the world stand together in one heart. God sent not the pleasant *Manna* vnto the people of *Israel*, as long as their flower and chibbals of Egypt lasted: so neither will he send this heavenly consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanity. He is a wise Merchant, though

*The way to  
come to spiri-  
tual consolation.*

*Psal. 69.*

*Cant. 1.*

*Esay 66.*

*1 Kin. 5.*

*Ioh. 8. 14.*

*15, 15.*

*1 Ioh. 2.*

*Exod. 16.*

though a liberall : he will not giue a taste of his treasure, where he knoweth there is no will to buy. Resolue thy selfe once indeede to serue God, and thou shalt then feele this ioy that I talke of, as many thousands before thee haue done, and neuer yet any man was herein deceiued. *Moses first* **Exod. 3.** ran out of Egypt, to the hils of *Madian*, before G O D appeared vnto him : and so must thy soule goe out of worldly vanity, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe throughly to Gods seruice, then thou shalt finde intertainment aboute thy expectation. For that his loue is more tender indeede vpon them that come newly to his seruice, then vpon those which haue serued him of old, as he sheweth plainly by the parable of the prodigall sonne : *whom hee cherisketh with much more dalliance and good cheeres, then he did the elder brother, which had serued him of long time.* And the causes hereof are two : the one for the ioy of the new gotten seruant, as is expressed by Saint *Luke* in the text. the other, lest he finding no consolation at the beginning should turne backe to Egypt againe : as God by a figure in the children of *Is-*

*Luke 15.*  
*Beginners*  
*chiefely che-*  
*rished with*  
*spirituall*  
*consolation.*



Exod. 13.

rael declareth manifestly in these words. When Pharaο had let goe the people of Israel out of Egypt : G O D brought them not by the countrey of the Philistines, which was the neereſt way, thinking with himſelfe that it might repent them, if they ſhould ſee warres ſtraight way riſe againſt them, and ſo ſhould returne into Egypt againe. Vpon which two cauſes thou maiſt aſſure thy ſelfe of ſingular conſolations and comforts in the ſeruice of G O D (if thou wouldeſt reſolue thy ſelfe therevnto) as all other men haue found before thee : and by reaſon thereof haue proued the way not hard, as worldly men imagine it : but moſt eaſie, pleaſant, and comortable, as Chriſt hath promiſed.

Mat. 11.

5  
The quiet of  
conſcience.

17 After this priuiledge of internall conſolation inſueth another, making the ſeruice of G O D pleaſant, which is the teſtimony of a good conſcience, whereof Saint Paul made ſo great account, as he called it *His glory*. And the holy Ghoſt ſaith of it further, by the mouth of the wiſe man, *Secur a mens quaſi iuge conuiuium*. A ſecure mind, or a good conſcience is a perpetuall feaſt. Of which we may inferre, that the vertuous man hauing alwayes this ſecure minde, and peace of conſcience, liueth alwayes in feſtiuall glory, and glorious feaſting

2 Cor. 1.

Pro. 15.

feasting. And how then, is this life  
 hard or vnpleasant, as you imagine? On  
 the contrary side, the wicked man ha-  
 uing his conscience vexed with the pri-  
 uity of sinne, is alwayes tormented  
 within it selfe, as wee reade that *Cain* Gen. 4.  
 was, hauing killed his brother *Abel*: 1 Mac 6.  
 and *Antiochus*, for his wickednesse done Mat. 27.  
 to Ierusalem: and *Iudas*, for his treason Acts 1.  
 against his Master: and Christ signifi-  
 eth it generally of all naughty men,  
 when he saith; that *They haue a worme*  
*which gnaweth their consciences within.*  
 The reason whereof, the Scripture o-  
 peneth in another place, when it saith;  
*All wickednesse is full of feare, giuing te-* Mar 9.  
*stimony of damnation against it selfe: and*  
*therfore a troubled conscience alway sus-*  
*pecteth cruell matters.* That is, suspec-  
 teth cruell things to be imminent o-  
 uer it selfe, as it maketh account to  
 haue deserued. But yet further, aboue  
 all other, holy *Iob* most liuely setteth  
 forth this miserable state of wicked  
 men in these words; *A wicked man is* Sap. 7.  
*proued all the dayes of his life, though the* Iob 15.  
*time be uncertaine how long he shall play* The troubles  
*the tyrant: the sound of terrour is alwayes* of an euill  
*in his eare, and although it be in time of* conscience.  
*peace yet he alway suspecteth some treason*  
*against him: he beleueth not that he can*  
*rise.*

rise againe from darknesse to light: expecting on euery side the sword to come vpon him. When he sitteth downe to eate, he remembreth that the day of darknesse is ready at hand for him: tribulation terrifieth him, and anguish enuironeth him, euen as a king is enuironed with souldiers, when he goeth to warre.

Hom. 8. ad  
Pop. Anti-  
cheum.

18 Is not this a marueilous description of a wicked conscience vttered by the holy Ghost himselfe? What can be imagined more miserable then this man; which hath such a butchery and slaughter-house within his owne heart? What feares, what anguishes are here touched? Saint Chrysostome discourseth notably vpon this point. Such is the custome of sinners (saith he) that they suspect all things: doubt their owne shadowes; they are afraid at euery little noise: and they thinke euery man that commeth towards them, to come against them. If men talke together, they thinke they speake of their sins. Such a thing sinne is, that it bewrayeth it selfe, thought no man accuse it; condemneth it selfe, though no man beare witnesse against it; it maketh alwayes the sinner fearefull, as iustice doth the contrary. Heare how the Scripture doth describe the sinners feare, and the iust mans liberty; *The wicked man flieth though no*  
man

man pursue him (Saith the Scripture.) Why doth he flie if no man doe pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies he carrieth about him. And as he cannot flie from himselfe: so cannot he flie from his accuser within, his conscience: but wheresoeuer he goeth he is pursued and whipped by the same, and his wound vncurable. But the iust man is nothing so: *The iust man* (saith Salomon) *Prou. 28.* *is as confident as a Lion.* Hitherto are the words of Saint Chrysostome.

19 Whereby, as also by the Scriptures alledged, wee take notice yet of another prerogative of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations, and aduersities, most ioyfully as Saint Iames signifieth. By this we say with Saint Paul; *We doe glory in our tribulation: Knowing that tribulation worketh patience, and patience prooffe, and prooffe hope, which confoundeth vs not.* This is our most strong and mighty comfort: this is our sure anchor in all tempestuous times, as Saint Paul saith; *We haue a* *Heb. 6.* *most strong solace* (saith he) *by which wee doe flie vnto the hope reposed to lay hands on the* *Iames.*

8  
The hope of  
vertuous  
men.

Iames in  
Rom. 5.

## Of difficulty.

## The second part.

Ephes. 16.

3 Ihes. 1.

same : which hope we hold as a sure and firme anchor of our soule. That is that noble *Galea salutis*, the head peece of saluation, as the same Apostle calleth it, which beareth off all the blowes that this world can lay vpon vs. And finally, this is the onely rest set vp in the heart of vertuous man: that come life, come death, come health, come sicknesse, come wealth come pouerty, come prosperity, come aduersity, come neuer so tempestuous stormes of persecution, he sitteth downe quietly, and saith calmly with the Prophet: *My trust is in GOD, and therefore I feare not what flesh can doe vnto me.* Nay, further with holy *Iob* amidst all his miseries he saith: *Si occiderit me, in ipso sperabo:* If God should kill me, yet would I trust in him. And this is (as the Scripture said before) to be as confident as a Lyon, whose property is to shew most courage, when he is in greatest perill, and neerest his death.

Psal. 1.

20 But now as the holy Ghost saith, *Non sic impij, non sic.* The wicked cannot say this: they haue no part in this confidence, no interest in this consolation: *Quia spes impiorum peribit*, saith the Scripture: The hope of wicked men is vaine, and shall perish. And againe, *Presulatio impiorum furor*: The expectation of wicked

Pro. 10.

Pro. 11.

ked men in fury- And yet further : *Spes impiorum abominatio animæ* : The hope of wicked men is abomination, and not a comfort vnto their soule. And the reason hereof is double, First, for that in very deed (though they say the contrary in words) wicked men doe not put their hope and confidence in God ; but in the world, & in their riches, in their strength, friends, and authority : and finally, in the *deceiuing arme of man*. Euen as the Prophet expresseth in their person, when he saith : *we haue put a lye for our hope*. That is, we haue put our hope in things transitory, which haue deceiued vs. And this is yet more expressed by the Scripture, saying : *The hope of wicked man is as chaffe, which the wind bloweth away, and as a buble of water which a storme disperseth : and as a smoke which the wind bloweth abroad : and as the remembrance of a guest that staieth but one day in his Inne*. By all which metaphors, the holy Ghost expresseth vnto vs both the vanity of the things, wherein indeed the wicked doe put their trust, and how the same faileth them after a little time, vpon euery small occasion of aduersity that falleth out.

21 This is that also which God meaneth, when he so stormeth & thundreth against those which goe into Egypt for helpe,

Iob 11.

Ier. 17.

Esay 28.

Ier. 5.

Esay 30.

And 36.

Yer. 17.

Prou. 10.

Job 8.

helpe, and do put the confidence in the strength of *Pharao*, accursing them for the same: and promising that it shal turn to their own confusion which is properly to be vnderstood of all those, which put their chiefe confidence in worldly helpes as all wicked men doe, whatsoeuer they dissemble in words to the contrary. For which cause also of dissimulation, they are called hypocrites by *Iob*: For whereas the wise man saith; *The hope of wicked men shall perish*: *Iob* saith; *The hope of hypocrites shall perish*. Calling wicked men hypocrites, for that they say, they put their hope in God, whereas indeed they put it in the world. Which thing (besides the Scripture) is euident also by experience. For with whom doth the wicked man consult in his affayres, and doubts? With God principally, or with the world? Whom doth he seeke to in his affliction? Whom doth he call vpon in his sicknesse? From whom hopeth he comfort in his aduersitie? to whom yeeldeth he thanks in his prosperity? When a worldly man taketh in hand any worke of importance, doth he first consult with God about the euent thereof? Doth he fall downe on his knees, and aske his ayde? Doth hee referre it wholly and principally to his honour? If  
he

he doe not: how can he hope for ayde therein at his hands? How can he repaire to him for assistance, in the dangers and lets that fall out about the same? How can he haue any confidence in him, which hath no part at all in that worke? It is hypocrisie then (as *Iob* truly saith) for this man to affirme, that his confidence is in God: whereas indeed, it is in the world: it is in *Pharaoh*: it is in Egypt: it is in the arme of man: it is in a lye. He buildeth not his house with the wise man vpon the rocke, but with the foole vpon the sands: and therefore (as Christ well assurcth him:) *When the raine shall come, and the floods descend, and winds blow, and all together shall rush vpon the house* (which shall be at the houre of death) *Then shall this house fall, and the fall of it shall be great.* Great for the change that hee shall see: great, for the great horror which he shall conceiue: great, for the great misery which he shall suffer: great, for the vnspeakeable ioyes of Heauen lost: great, for the eternall paines of Hell fallen into; great, euery way assure thy selfe (deere brother) or else the mouth of God would neuer haue vled this word, Great: and this is sufficient for the first reason, why the hope of wicked

Mat. 7.



## Of difficulty.

## The second part.

*Wicked men  
cannot hope  
in God.*

*James 2.  
Mar. 7.  
1 Cor. 13.  
And 15.  
Rom. 1.  
Gal. 3.  
1 phel. 2.*

*1 Ioh. 3.*

wicked men is vaine : for that indeed they put it not in God, but in the world.

22 The second reason is, for that albeit they should put their hope in G O D ( yet liuing wickedly ) it is vaine, and rather to bee called presumption then hope. For vnderstanding whereof, it is to be noted ; that as there are two kinds of faith recounted in Scripture ( the one a dead faith, without good workes, that is, which beleeueth all you say of Christ, but yet obserueth not his commandement ; the other a liuely, a iustifying faith, which beleeueth not onely, but also worketh by charity, as Saint Pauls words are : ) so are there two hopes following these two faiths: the one, of the good proceeding of a good conscience, whereof I haue spoken before ; the other, of the wicked, resting in a guilty conscience, which is indeed no true hope, but rather presumption. This Saint Iohn proueth plainly, when he saith, *Brethren, if our hearts reprehend vs not, then haue we confidence with G O D.* That is, if our heart be not guilty of wicked like. And the word immediately following doe more expresse the same, which are these ; *Whensoever wee aske wee shall receiue of him, for that wee keepe his commandements, and doe those things which*  
are

are pleasing in his sight. The same confirmeth Saint Paul when he saith, that The *1 Tim. 3.*  
 end of GODS commandments is charitie  
 from a pure heart, and a good conscience. Which  
 words, Saint Austen expounding in diuers  
 words, and in diuers places of his works,  
 proueth at large, that without a good  
 conscience, there is no true hope that  
 can be conceiued. Saint Paul (saith he)  
 addeth (from a good conscience) be- *S. Aust. lib.*  
 cause of hope : for hee which hath the *de doct.*  
 scruple of an euill conscience, despair- *Christ. c. 17.*  
 reth to attaine that which hee beleeu-  
 ueth. And againe ; euery mans hope  
 is in his owne conscience, according  
 as he seeleth himselfe to loue God. And  
 againe, in another booke ; The Apostle  
 putteth a good conscience for hope, for *S. Austen*  
 hee onely hopeth which hath a good *in Prefat.*  
 conscience : and hee whom the guilt *Psal. 31.*  
 of an euill conscience doth picke, reti-  
 reth backe from hope, and hopeth no-  
 thing but his owne damnation. I might  
 here repeate a great many more pri-  
 uiledges and prerogatiues of vertu-  
 ous life, which make the same easie,  
 pleasant, and comfortable, but that this  
 Chapter groweth to be long ; and there-  
 fore I will onely touch (as it were in pas-  
 sing by) two or three of the other  
 points of the most principall : which  
 notwithstanding

*Liberty of  
the soule.*

*Iob 8*

*a Cor. 3.*

*An example  
to expresse  
the bondage  
of wicked  
men to their  
sensuality.*

notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable priuiledge of liberty and freedome, which the vertuous doe enjoy about the wicked, according as Christ promiseth in these words. *If you abide in my commandments, you shall be my scholars indeed: and you shall know the truth, and the truth shall set you free.* Which words Saint Paul as it were expounding, saith, *Where the spirit of the LORD is, there is freedome.* And this freedome is meant, from the tyranny and thraldome of our corrupt sensuality and concupiscence, wherevnto the wicked are so in thraldome, as there was neuer bondman so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceiued by this one example. If a man had married a rich, a beautifull, and noble gentlewoman, adorned with all gifts and grace, which may be deuised to bee in a woman: and yet notwithstanding should be so sorted and intangled with the loue of some foule and dishonest begger, or seruile maide of his house, as for her sake to abandon the company and friendship of the said wife: to spend the time in dalliance and seruice of his base woman: to run,

to goe, to stand at her appointment, to put all his liuing and reuenues into her hands, for her to consume and spoyle at her pleasure : to deny her nothing, but to wait and serue her at her becke : yea, and to compell his said wife to doe the same : would you not thinke this mans life miserable and most seruile ? And yet surely, the seruitude whereof we talke, is farre greater, and more intolerable then this. For no woman, or other creature in the world, is, or can be of that beauty or nobility, as the grace of Gods spirit is, to whom man by his creation was espoused ; which notwithstanding we see abandoned, contemned, and reiected by him, for the leue of sensuality her enemy, and a most deformed creature, in respect of reason : in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they serue her day and night with all paines, perills, and expenses, and doe constrain also the good motions of Gods spirit, to giue place at euery becke, and commandement of this new mistresse. For wherefore doe they labour ? Wherefore doe they watch ? Wherefore doe they heape riches together ? But onely to serue their sensuality, and her desires.

fires : Wherefore doe they beate their braines ? But onely to satisfie this cruell tyrant and her passions.

*The misery  
of a man  
ruled by sen-  
suallity.*

1 Kin 11.  
Iudge 14.  
2 Kin. 11.

23 And if you will see indeed how cruell and pittifull this seruitude is, consider but some particular examples thereof. Take a man whom shee ouer-ruleth in any passion : as for example, in the lust of the flesh : and what paines taketh hee for her ? How doth he labour ? How doth hee sweate in this seruitude ? How mighty and strong doth hee feelee her tyranny ? Remember the strength of *Sampson*, the wisdom of *Salomon*, the sanctity of *Dauid* ouerthrowne by this tyranny. *Jupiter*, *Mars*, and *Hercules*, who for their valiant acts otherwise were accounted Gods of the Panims, were they not overcome and made slaues by the enchantment of this tyrant ? And if you will yet further see of what strength shee is, and how cruelly shee executeth the same vpon those that Christ hath not deliuered from her bondage : consider (for examples sake in this kinde) the pittifull case of some disloyall wife, who, though shee know that by committed adultery, she runneth into a thousand dangers and inconueniences (as the losse of Gods fauour,

our, the hatred of her husband, the danger of punishment, the offences of her friends, the vttar dishonour of her person (if it bee knowne) and finally the ruine and perill of body and soule) yet to satisfie this tyrant, shee will venture to commit this sinne, notwithstanding any dangers of perils whatsoever.

24 Neither is it onely in this one *An amb.*  
point of carnall lust, but in all other, *our mans.*  
wherein a man is in seritude to this tyrant, and her passions. Lookke vpon an ambitious or vaine glorious man, see how he serueth this mistresse: with what care and diligence hee attendeth her commandement, that is, to follow after a little wind of mens mouthes: to pursue a little feather flying before him in the ayre: you shall see that hee omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trotteeth by day, studieth by night: here he flattereth, there hee dissembleth: here hee stoopeth, there hee looketh big: here hee maketh friends, there hee preuenteth enemies. And to this onely end hee referreth all his actions, and applieth all his other matters: as his order of life, his company keeping

ping, his suites of apparell, his house, his table, his horses, his seruants, his talke, his behauiour, his iests, his lookes, and his very going in the street.

*A comon  
man.*

15 In likewise he that serueth his Lady in passion of couetousnesse : what a miserable slavery doth he abide ? His heart being so walled in prison with money : as he must onely thinke thereof, talke thereof, dreame thereof, and imagine onely new wayes to get the same, and nothing else. If you should see a Christian man in slavery vnder the great Turke, tyed in a gaily by the leg with chaines there to serue by rowing for euer ; you could not but take compassion of his case : And what then shall we doe to the misery of this man, who standeth in captiuity to a more base creature then a Turke, or any other reasonable creature, that is, to a peece of mettall, in whose prison he lieth bound, not onely by the feete, in such sort as he may not goe any where against the commodity and commandement of the same ; but also by the hands, by the mouth, by the eye, by the eares, and by the heart ; so as he may neither doe, speake, see, heare, or thinke any thing, but the seruice of the same : Was there euer seruitude so,  
great

great as this? Doth not Christ say truly now, *Qui facit peccatum, seruus est peccati*: Hee that doth sinne, is a slaue vnto sinne? Doth not Saint Peter say well, *A quo quis superatus est, huius & seruus est*: A man is a slaue to that, whereof he is conquered.

Ioh. 8.

Rom. 8.

2 Pet. 2.

26 From this slavery then are the vertuous deliuered, by the power of Christ, and his assistance: in so much as they rule ouer their passions in sensuality, and are not ruled thereby.

This God promised by the Prophet Ezechiel, saying; *And they shall know, that I am their Lord, when I shall breake the chaines of their yoke, and shall deliuer them from the power of those that ouer-ruled them before.*

Ezek. 34.

And this benefit holy David acknowledged in himselfe, when he vsed these most effectuous words to God: *O Lord, I am thy seruant, I am thy seruant, and the child of thy handmaid: thou hast broken my bands, and I will sacrifice to thee the sacrifice of praise.* This benefit also acknowledgeth S. Paul, when he saith, that *Our old man was crucified, to the end the body of sinne might be destroyed, and wee bec no more in seruitude to sinne.* Vnderstanding by the old man, and the body of sin, our concupiscence mortified by the grace of Christ in the children of God.

Rom. 6.



Peace of  
minde.

Psal. 75.

Psal. 118.

Isay 48. 57.

Psal. 13.

Rom. 11.

27 After this priuiledge of freedome followeth another of no lesse importance then this, and that is, a certaine heavenly peace, and tranquillity of minde, according to the saying of the Prophet; *Factus est in pace locus eius*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: There is great peace to them that loue thy law. And on the contrary side the Prophet *Esay* repeateth this sentence often from God; *Non est pax impijs, dicit Dominus*: The Lord saith, There is no peace vnto the wicked. And another Prophet saith of the same men; *Contrition and infelicity is in their wayes, and they haue not knownen the way of peace*. The reason of this difference hath beene declared before in that, which I haue noted of the diuersity of good and euill men touching their passions. For the vertuous, hauing now (by the aid of Christ his grace) subdued the greatest force of their said passions, doe passe on their life most sweetly and calmly, vnder the guide of his spirit, without an perturbations that much trouble them, in the greatest occurrences of this life. But the wicked men, not hauing mortified the said passions,  
are

are tossed and troubled with the same, as with vehement and contrary winds. And therefore their state and condition is compared by *Esay* to a tempestuous sea, that neuer is quiet, and by *Saint Iames* to a city or country, where the inhabitants are at warre and sedition among themselves. And the causes hereof are two first, for that the passions of concupiscence being many, and almost infinite in number, doe lust after infinite things, and are neuer satisfied, but are like those bloud-suckers, which the Wiseman speaketh of, that cry alwayes ; Giue, giue, and neuer ho. As for example : When is the ambitious man satisfied with honour ? Or the incontinent man with carnality ? Or the couetous man with money ? Neuer truly : and therefore, as that mother cannot but be greatly afflicted, which should haue many children crying at once for meate, she hauing no bread at all to breake vnto them : so the wicked man, being greedily called vpon, by almost infinite passions, to yeeld them their desires, must needs be vexed, and pitifully tormented, especially, being not able to satisfie any one of their smallest demands.

Esay 57.

Iames 3.

Two causes  
of dissatisfac-  
tion in  
wicked men.

Prov. 30.

28 Another cause of vexation is, for  
that

M 1

Gen. 11.

Psal. 54.

Phil. 4.

Iohn. 4. 17.

Mat. 10.

that these passions of disordinate concupiscence, bee oftentimes one contrary to the other, and doe demand contrary things, representing most liuely the confusion of Babel, where one tongue spake against another, and that in diuers and contrary languages. So wee see oftentimes, that the desire of honour saith : Spend here ; But the passion of auarice saith ; Hold thy hands. Lechery saith ; Venture here : but Pride saith ; No, it may turne to thy dishonour. Anger saith ; Reuenge thy selfe here : but Ambition saith ; Is it better to dissemble. And finally, here is fulfilled that which the Prophet saith ; *Vidi iniquitatem & contradictionem in ciuitate* : I haue seene iniquity, and contradiction in the selfesame city. Iniquity, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demands. From all which miseries God hath deliuered the iust by giuing them his peace, *which passeth all understanding*, as the Apostle saith, and which the world can neuer giue nor tast of, as Christ himselfe affirmeth.

29 And these many causes may bee alledged

alledged now (besides many others, which I passe ouer) to iustifie Christs words, that his yoke is sweete and easie: to wit, the assistance of grace; the loue of God; the light of vnderstanding from the holy Ghost; the inter-nall consolation of the minde; the quiet of conscience; the confidence thereof proceeding; the liberty of soule and body; with the sweet rest of our spirits, both towards GOD, towards our neighbour, and towards our selues. By all which meanes, helps, priuiledges, and singular benefits, the vertuous are afflicted aboue the wicked, as hath been shewed: and their way made easie, light, and pleasant.

To which also we may adde as the last, *Expectation of reward.* but not the least comfort, the expectation of reward: that is, of eternall glory, and felicity to the vertuous: and eueral-lasting damnation vnto the wicked. O how great a matter is this to comfort the one, if their life were painefull in godlinesse: and to afflict the other, amidst all their great pleasure of sinne?

The labourer, when he thinketh on his good pay at night, is encouraged *An example* to goe through, though it bee painefull to him. Two that should passe together towards their country, the one

to receive honour for the good service done abroad ; the other as prisoner to be arraigned of treasons, committed in forraine dominions against his Soueraigne, could not be like merry in their Inne vpon the way, as it seemeth to me : and though hee that stood in danger should sing, or make shew of courage and innocency, and set a good face vpon the matter : yet the other might well thinke, that his heart had many a cold pull within him : as no doubt but all wicked men haue, when they thinke with themselves of the life to come. If *Ioseph* and *Pharaos* Baker had knowne both their distinct lots in prison (to wit, that on such a day the one should be called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallows) they could hardly haue beene equally merry, whiles they liued together in time of their imprisonment. The like may be said, and much more truely, of vertuous and wicked men in this world. For when the one doth but thinke vpon the the day of death (which is to be the day of their deliuerance from this prison) their hearts cannot but leape for very ioy, considering what is to insue vnto them  
after

Gen. 40 41.  
43.

after. But the other are afflicted, and fall into melancholy, as often as mention or remembrance of death is offered : for that they are sure that it bringeth with it their bane, according as the Scripture saith ; *The wicked man being dead, there remaineth no more hope vnto him.*

Prou. 12.

30 Well then (deere brother) if all these things bee so, what should stay thee now at length to make this resolution, which I exhort thee vnto ? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way vnpleasant ? Or wilt thou beleue others that tell thee so, though they know lesse of the matter then thy selfe ? Beleue rather the word and promise of Christ, which assureth thee the contrary : beleue the reasons before alledged, which doe proue it euidently : beleue the testimony of them which haue experienced it in themselves (as of King *Dauid*, Saint *Paul*, and Saint *Iohn* the Euangelist, whose testimonies I haue alledged before of their owne prooffe) beleue many hundreds which by the grace of God are conuerted daily in Christendome from vitious life, to the true seruice of God : all which doe protest themselves to haue

Mat. xx.

found more then I haue said, or can say in this matter.

**B**  
 \* The  
 soundlier  
 that the  
 Gospel is  
 any where  
 receiued,  
 the more  
 examples of  
 sound con-  
 uersion are  
 there to be  
 found: and  
 yet on the  
 other side,  
 it is not to  
 be denied,  
 but that a  
 kind of re-  
 morse and  
 sorrowing,  
 especially  
 for the ex-  
 ternal or  
 grosser of-  
 fences, is  
 oft to bee  
 found: not  
 onely a-  
 mong con-  
 trite Chri-  
 stians, but  
 among the  
 Heathen  
 also.

2 Phil. 1. 26.

31 And for that thou maist reply here, and say, that such men are not \* where thou art, to giue this testimony of their experiences; I can and doe assure thee vpon my conscience before God, that I haue walked with no small number of such my selfe, to my singular comfort, in beholding the strong hand and exceeding bountifullnesse of Gods sweetnesse towards them in this case. O ( deare brother ) no tongue can expresse, what I haue seene herein: and yet saw I not the least part of that which they felt. But yet this may I say, that those which are knowne to be skilfull, and to deale so sincerely withall, that others disburden their consciences vnto them for their comfort or counsell, are some part of those whereof the prophet saith, that \* *They worke in multitude of waters, and doe see the marvels of GOD in the depth:* In the depth ( I say ) of mens consciences vttered with infinite multitudes of teares, when God toucheth the same with his holy grace. Beleene me (good Reader) for I speake in truth before our Lord Iesus, I haue seene so great and exceeding consolation, in diuers great sin-  
 ners

ners after their conuerſion, as no heart can almoſt conceiue, and the hearts which receiued them, were hardly able to containe the ſame : ſo abundantly ſtilled downe the heauenly dew from the moſt liberall and bountifull hand of God. And that this may not ſeeme ſtrange vnto thee, thou muſt know, that it is recorded of one holy man called *Eſſrem*, that hee had ſo maruei- lous great conſolations after his con- uerſion, as he was often conſtrained to cry out to GOD; O LORD, retire the hand from me a little, for that my heart is not able to receiue ſo extreame ioy. And the like is written of Saint *Bernard*; *Gof. in vna Bern.* who for a certaine time after his con- uerſion from the world, remained as it were deſtroyed of his ſenſes by the ex- ceſſiue conſolation hee had from God.

32 But yet if all this cannot mooue thee, but thou wilt ſtill remaine in thy diſtruſt, heare the teſtimony of one whom I am ſure thou wilt not diſcre- dit, eſpecially ſpeaking of his owne ex- perience in himſelfe. And this is the holy marty and Doctor Saint *Cyprian*, *Lib. ep. 1.* who writing of the very ſame matter to a ſecret friend of his, called *Dona- tus*, confeſſeth that hee was before his  
M conuerſion



conuerſion of the ſame opinion that thou art of : to wit, that it was impoſſible for him to change his manners, and to finde ſuch comfort in a vertuous life as after he did : being accuſtomed before to all kind of looſe behauiour. Therefore he beginneth his narration, to his friend in this ſort ; *Accipe quod ſentitur antequam diſcitur* : Take that which is felt, before it be learned : and ſo followeth on with a large diſcourſe, ſhewing that he proued now by experience which he could neuer beleue before his conuerſion, though God had promiſed the ſame. The like writeth Saint *Auſten* of himſelfe in his books of Confeſſion : ſhewing that his paſſions would needs perſwade him before his conuerſion, that he ſhould neuer be able to abide the aſterity of a vertuous life, eſpecially touching the finnes of the fleſh. (wherein hee had liued wantonly, vntill that time) it ſeemed impoſſible that he could euer abandon the ſame, and liue chaſtly : which notwithstanding hee felt eaſie, pleaſant, and without difficulty afterward. For which he breaketh into theſe words ; My GOD, let me remember and confeſſe thy mercies towards me : let my very bones reioyce and

Lib. 6. con-  
feſſ. cap. 11.

Lib. 8. con-  
feſſ.  
Pſal. 34.

and say vnto thee : O Lord, who is like Psal. 115.  
 vnto thee ? Thou hast broken my chaines, and  
 and I will sacrifice vnto thee a sacrifice of thank-  
 giuing. These chaines were the chaines  
 of concupiscence, whereby he stood  
 bounden in captiuitie before his conuer-  
 sion, as he there confesseth : but pre-  
 sently thereupon he was deliuered from  
 the same by the helpe of Gods most holy  
 grace.

33 My counsell should be therefore  
 (gentle Reader) that seeing thou hast  
 so many testimonies, examples, rea-  
 sons, and promises of this matter, thou  
 shouldest at least prooue once by thy  
 owne experience, whether this thing  
 be true or no : especially seeing it is  
 a matter of so great importance, and so  
 worthy thy triall : that is, concerning  
 so neere thine eternall saluation as it  
 doth. If a meane fellow should come  
 vnto thee, and offer for hazarding of  
 one crowne of gold, to make thee a  
 thousand by Alchymie : though thou  
 shouldest suspect him for a cousoner, yet  
 the hope of gaine being so great, and  
 the aduenture of so small losse, thou  
 wouldest goe nigh for once to proue  
 the matter. And how much more shoul-  
 dest thou doe it in this case, where by  
 prooffe thou canst leese nothing : and

if thou speed well, thou maicst gaine as much as the euerlasting ioy of Heauen is worth,

*Resistance at the beginning.*

*Cypr. lib. 1.*

*cap. 1.*

*Aug. lib. 1.*

*doct. cap. 23.*

*Greg. lib.*

*Mor. 4.*

*1. 24. lib. 30.*

*1. 18.*

*Bar. in Psal.*

*90.*

*Cyrl. lib. de*

*Ora.*

*Orig. hom.*

*30 in Exod.*

*1. Lewis. 1.*

*11. Iosua.*

*Hilar. in.*

*Psal. 118.*

*Eccles. 2.*

34 But yet here by the way, I may not let passe to admonish thee of one thing which the ancient Fathers and Saints of God that haue passed ouer this riuer before thee (I meane this riuer diuiding betweene Gods seruice and the world) do affirme of their owne experience : and that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open warre within thy selfe as Saint Cyprian, Saint Augustine, Saint Gregory, and Saint Bernard doe affirme, and vpon their owne prooffe. This doe Cyril and Origen shew in diuers places at large. This doth Saint Hilary proue by reasons and examples. This doth the wise man forewarne thee of, willing thee ; *When thou art to come to the seruice of GOD, to prepare thy minde vnto temptation.* And the reason of this is, for that the Deuill possessing quietly thy soule before, lay still, and sought onely means to content the same, by putting in new and new delights and pleasures of the flesh. But when he seeth thou offerest to goe from him, he beginneth straight to rage, and to moue sedition within thee,

*Mar. 9.*

and

and to trosse vp and downe both Hea-  
uen and Earth, before he will leese his  
Kingdome in thy soule. This is euident  
by the example of him, whom Christ  
comming downe from the hill after his  
transfiguration, deliuered from a deafe  
and dumbe spirit. For albeit the De-  
uill would seeme neither to heare nor  
speake, while hee possessed that body  
quietly: yet when Christ commanded  
him to goe out, he both heard and cry-  
ed out, and did so teare and rent that  
poore body before hee departed, as  
all the standers by thought him indeed  
to bee dead. This also in figure was  
shewed by the story of *Laban*, who  
\* neuer persecuted his sonne in law *Ja-  
cob*, vntill hee would depart from him.  
And yet more was this expressed in the  
doings of *Pharao*, who after once hee  
perceiued that the people of Israel  
meant to depart from his Kingdome,  
neuer ceased grieuoufly to afflict them,  
(as *Moses* testifieth) vntill GOD vtterly  
deliuered them out of his hands, with  
the ruine and destruction of all Egypt,  
their enemies. Which euent the holy  
Doctors, and Saints of the Church, haue  
expounded to be a plaine figure of the  
deliery of soules from the tyranny of  
the Deuill.

Mar. 26

Gen. 31.

B

\* He was  
very grie-  
uous vnto  
him before  
but he did  
not follow  
after him in  
hostile ma-  
ner, till he  
departed  
from him.  
Exod. 5.

The conuer-  
sion of Saint  
*Austens*.

B.

\* Yee some  
points of  
the story at  
large are  
such, as that  
a man may  
as well  
doubt the  
readinesse  
of Satan  
to illude  
and deceiue  
as behold  
to our com-  
fort, the  
goodnesse  
of God in  
his con-  
uerfion.  
*Lib. 8 con-  
fess. cap. I.  
¶ 6.*

25 And now if thou wouldest haue a  
liuely example of all this that I haue said  
before, I could alledge thee many; but  
for breuity sake, one only of Saint *Austens*  
conuerfions shall suffice, testified by him-  
selfe in his bookes of confession. It is a  
marueilous example, and containeth  
many \* notable and comfortable points.  
And surely whosoever shall but read the  
whole at large, especially in his Sixth  
Seuenth and Eighth Bookes of confessi-  
ons, shall greatly be moued and instruc-  
ted thereby. And I beseech the Reader  
that vnderstandeth the Latine tongue, to  
view ouer at the least but certaine  
Chapters of the Eighth booke, where  
this Saints finall conuerfion (after in-  
finite combats) is recounted. It were too  
long to repeat here, though indeed it be  
such matter as no man need to be weary  
to heare it. There he sheweth how he was  
tossed and troubled in this conflict be-  
tweene the flesh and the spirit, betweene  
God drawing on the one side, & the world  
the flesh, and the Deuill holding backe  
on the other part. He went to *Simplicianus*  
a learned old man, and deuout Christi-  
an: he went to Saint *Ambrose* Bishop of  
*Millan*: and after his conference with  
them, he was more troubled then be-  
fore. He consulted with his compani-  
ons

ons, *Nebridius*, and *Alipius*: but all would not ease him. Till at the length a Christian Courtier and Captaine, named *Pontition*, had by occasion told him and *Alipius* of the vertuous life that Saint *Anthony* led, who a little before had professed \* a priuate and a solitary life in Egypt: as also others (he then heard) did euen in *Millan* it selfe, where then he was. Which when he had heard, then withdrawing himselfe aside, hee had a most terrible combate with himselfe. Wherefore he writeth thus: What did I. not say against my selfe in this conflict; How did <sup>a</sup> I beate and whip mine owne soule, to make her follow thee. (O Lord?) But shee held backe, she refused and excused her selfe: and when all her arguments were conuicted, shee remained trembling and fearing as death to be restrained from her loose custome of sin, whereby she consumed her selfe euen vnto death. After this he went into a garden with *Alipius* his companion: And there cried out vnto him: <sup>b</sup> *Quid hoc est? Quid patimur? Surgunt indecti, & cælum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ibi volumur in carne & sanguine.* What is this (*Ali-*

<sup>B</sup>  
\* This kind  
of Monasti-  
call or pri-  
uate life,  
was very  
ancient,  
and such  
as the time  
and estate  
of the  
Church re-  
quired  
then: but  
that which  
after in  
place there-  
of sprang  
vp among  
vs, was of  
latter time,  
and being  
at the first  
farre vnlike  
to the other,  
the longer  
it stood,  
did not  
withstan-

ding still degenerate more and more, till at the length it grew intollerable. <sup>a</sup> Cap. 7. <sup>b</sup> Cap. 11.

*pius*) what suffer we vnder the tyranny of sinne? Vnlearned men (such as *Anthony* and others: for he was altogether vnlearned) doe take Heauen by violence: and we with all our learning, without hearts, behold, how wee lie groueling in flesh and bloud, And hee goeth forward in that place shewing the wonderfull and almost incredible tribulations that he had in this fight that day. After this he went forth into an orchard: and there hee had yet a greater conflict. For there all his pleasures past represented themselues before his eyes, saying; *Demittesne nos, & à momento isto non erimus tecum ultra in æternum, &c.* What wilt thou depart from vs? And shall we be with thee no more for euer, after this moment? Shall it not be lawfull for thee to doe this or that no more hereafter? And then (saith Saint *Austen*) O Lord, turne from the minde of thy seruant, to thinke of that which they objected of my soule: what filth, what shamefull pleasures did they lay before mine eyes? At length hee saith, that after long and tedious combats, a marueilous tempest of weeping came vpon him: and being not able to resist, he ran away from *Alipius*; and cast himselfe on the ground vnder a figtree,

Marke this  
gentle Rea-  
der.

Cap. 10.

Agree, and gaue full scope vnto his eies, which brought forth presently whole fouds of teares. Which after they were a little past ouer, he began to speake to God in this sort: *Et tu Domine: usquequo? quàm diu, quàm diu? cras & cras? quare non modò? quare non hac hora finis est turpitudinis meae?* O Lord, how long wilt thou suffer me thus? How long, how long shall I say, to morrow, to morrow? Why should I not doe it now? Why should there not be an end of my filthy life, euen at this houre? And after this followeth his finall and miraculous conuersion, together with the conuersion of *Alipius* his companion, which because it is set downe briefly by himselfe, I will recite his owne words, which are as followeth immediately vpon those which went before.

36 I did talke thus to God, and did weepe most bitterly, with a deepe contrition of my heart: and behold I heard a voyce, as if it had been of a boy or maid singing from some house by, and often repeating. Take vp and reade, take vp and read, and straight way I changed my countenance, and beganne to thinke most earnestly with my selfe, whether children were wont to sing any such thing, in any kinde of game that

Lib. I. c. 120

*S. Austen's  
finall con-  
uersion, by a  
voyce from  
heaven.*



*S. Anthony  
his conuer-  
ſion.*

*Athanaſius  
in vita an-  
tonij.*

Mat. 19.

B  
\* In ſuch  
things as  
are peculi-  
ar or pro-  
pert to ſome  
as this was,  
there can  
be no ge-  
nerall rule  
drawne vn-  
to others  
that can  
ſtand by  
vndoubted  
warrant,  
without  
ſome ſpeci-  
all calling

beſides, and ſo may it well be doubted whether Saint *Anthony*  
had on that place ſufficient ground-wooke of thoſe his doings,  
vneſſe hee had ſome ſpeciall motion beſides. It was other-  
wiſe with Saint *Auguſtine*, whoſe conueſion was not, but to  
ſuch things as we are all bounden vnto, and vpon ſuch a place,  
ſpeaketh to all.

that they vied: But I neuer remember,  
that I had heard any ſuch thing before.  
Wherefore reſpreſſing the force of my  
tears, I roſe, interpreting no other thing  
but that this voyce came from Heauen,  
to bid me open the booke that I had  
with me (which was Saint *Pauls* Epistles)  
and to reade the firſt Chapter that I  
ſhould find For I had heard afore of  
Saint *Anthony* how he was admoniſhed to  
his conueſion, by hearing a ſentence of  
the Goſpell, which was read, when hee  
on occaſion came into the Church: and  
the ſentence was; *Goe, and ſell all thou  
haſt, and give to the poore, and thou ſhalt  
haue a treaſure in Heauen: and come and  
follow mee.* Which ſaying Saint *Anthony*  
taking as ſpoken to him in particular,  
was preſently conuerted to \* thee (O  
Lord.) Wherefore I went in haſte to the  
place where *Alipius* ſate, for that I had  
left my booke there when I departed: I  
ſnatched it vp, and opened it, and read  
in ſilence the firſt Chapter that offered  
it ſelfe vnto mine eyes: and therein were

theſe

these words : Not in banquetting, or in Rom. 13.  
 drunkenesse : not in wantonnesse and  
 chamber-workes : not in contention and e-  
 mulation : but doe you put on the Lord Je-  
 sus Christ : and doe you not performe the  
 providence of the flesh in concupiscence.

Further then this sentence I would  
 not reade, neither was it needfull. For  
 presently with the end of this sen-  
 tence, as if the light of security had  
 beene powred into my heart, all the  
 darkenesse of my doubtfullnesse fled a-  
 way : wherevpon putting in my finger,  
 or some other signe (which now I re-  
 member not) vpon the place, I closed  
 the booke, and with a quiet counte-  
 nance opened the whole matter to *Alipius*.  
 And hee by this meanes vttered  
 also that which now wrought in him,  
 (which I before know not) he desired  
 that he might see what I had read ; and  
 I shewed him. He marked it all, and  
 went further also then I had read. For  
 it followeth in Saint Paul, (which I  
 knew not. ) Take vnto you him that is yet  
 weak in faith. Which *Alipius* applied  
 vnto himselfe, and opened his whole  
 state of doubtfullnesse vnto me. But by  
 this admonition of Saint Paul, he was  
 established, and was ioyned to me in  
 my good purpose, but yet calmly, and  
 without

without any troublesome cunctation, according to his nature and manners, whereby he differed alwayes greatly from me in the better part.

*Her name  
was Moni-  
ca: a very  
holy woman,  
as he shew-  
eth, lib. 9.  
c. 9. 10. 11.  
12. 13.*

**B**  
\* Which  
was but a  
more care-  
full endeour  
in the way of  
godlinesse  
such as was  
not vsed of  
the com-  
mon sort.  
& so is this  
example of  
his no pa-  
tronage to  
any of our  
late Mona-  
steries, or  
rules, that  
were laden

with loosenesse and superstition: which notwithstanding some would gladly defend by this rule of his.

37 After this we went to my mother, we tell her the matter: she reioyceth: we recite vnto her the order of the thing: she exulteth and triumpheth, and blessed thee ( O Lord, which art more strong and liberall, then we can aske or vnderstand ) for that she saw now much more granted to her from thee, touching me, then she was wont to aske with her pittifull and lamentable fighes.. For thou hadst so conuerted me now to thee, that I neuer sought for wife, nor any other hope at all in this world: liuing and abiding in that \* rule of faith, in which thou didst reueale me vnto her so many yeeres before. And so thou didst turne her sorrow now into more abundant ioy then she could wish: and into much more deere and chaste ioy, then she could require by my children her Nephewes, if I had taken wife. O Lord, I am thy seruant, I am now thy seruant, and child of thy handmaid, thou hast broken my chaines, and I will sacrifice to thee therefore a sacrifice of praise. Let my

heart

heart and tongue praise thee, and let my bones say to thee, O Lord, who is like vnto thee? \* Let them say it (O Lord) and doe thou make answer (I beseech thee) and say vnto my soule; *I am thy salvation.* Hitherto are Saine Austens words. \* Lib. 9. c. 1.

38 In this marueilous example of this famous mans conuersion, there be diuers things to be noted, both for our comfort, and also for our instruction. First is to be noted the great conflict he had with his ghostly enemy, before he could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to bee so great a pillar afterwarde in Gods Church. And we see *Alipius* found not so great resistance, for the enemy saw there was much lesse in him, to hurt his Kingdome then in *Austen*. Which ought greatly to animate them, that feelee great resistance, and strong temptations against their vocation, assuring themselves, that this is a signe of grace and fauour, if they manfully goe through. So was Saint *Paul* called (as we read) most violently, being stricken downe to the ground, and made blinde by Christ before his conuersion: for that he was a chosen vessel to beare Christs name vnto the Gentiles. Annotations upon this conuersion. Those 18. are to be best men, haue greatest conflict in their conuersion. Acts 9.

39 Secondly, it is to be noted, that although this man had most strong passions before his conuersion, and that in the greatest, and most incurable diseases, which commonly afflict worldly men, as in ambition, couetousnesse and sinnes of the flesh, as himselfe before confesseth : which maladies possessed him so strongly indeed, as he thought impossible (before his conuersion) euer to subdue and conquer the same : yet afterward he proueth the contrary by the helpe of Gods omnipotent grace. Thirdly, also is to be noted, that he had not only a good victory ouer these passions, but also found great sweetnesse in the way of vertuous life. For a little after his conuersion he writeth thus : I could not be satisfied (O Lord) in those daies with the maraeilous sweetnesse which thou gauest me : How much did I weepe \* in thy Hymnes and Canticles, being vehemently stired vp with the voyces of thy Church, singing most sweetly ? Those voyces did run into mine eares, and thy truth did melt into my heart, and thence did boile out an affection of piety, and made teares to run from me, and I was in most happy state with them.

Lib. 2 ca. 6.

B

\* Where  
the people  
of God did  
sing their  
Psalmes of  
thanksgi-  
uing and  
praises to  
God.

40 Fourthly, is to be noted for our instruction and imitation : the behaviour of

of this man about his vocation. First in *S. Austens* searching and trying out the same by *diligence in* his repaire to Saint *Ambrose*, *Simplicianus*, *trying out* and others, by reading the word of *his vocation* God, frequenting of good company, and the like. Which thou oughtest also (good Reader) to doe, when thou fee-  
lest thy selfe inwardly moued : and not to lye dead as many are wont, resisting *Apoc. 3.* openly the holy Ghost with all good motions, and not so much as once to giue eare to the knocking of Christ, at the doore of their consciences. More- *Lib. 9. cap. 2.* ouer Saint *Ansten* as wee see, refused not the meanes to know his vocation, but prayed, wept, and often times retired himselfe alone from company to talke with God in that matter. Which many of vs will neuer doe : but rather doe detest and flie all meanes, that may bring vs into those cogitations of our conuersion. Finally, Saint *Augustine* after he had once scene cleerely the will and pleasure of God, made no more stay of the matter, but brake off strongly from all the world and vanities thereof ; gaue ouer his Rhetoricke lecture at *Millan* : left all hope of promotion in the Court, and betooke himselfe to serue God thoroughly : and therefore no maruell, if he receiued so great consolation

solation and aduancement from GOD afterward, as to be so worthy a member in his Church. Which example is to be followed of all them that desire to keepe a good conscience, so far forth as each mans condition and state of life permit-  
teth.

*Violence to  
be used at  
the begin-  
ning of our  
conversion.*

23 And here by this occasion, I may not let passe to aduertise thee, good Reader, and also by *S. Austens* example to forewarne thee, that whosoever meaneth to make this resolution throughly, must vse some violence at the beginning. For as fire if you rush in vpon it with force, is easily put out; But if you deale softly, putting in one hand after another, you may rather hurt your selfe then extinguish the same; So is it with our passions, who require manhood and courage for a time at the beginning, which whosoever shall vse, together with the other meanes therevnto appertaining, hee shall most certainly find that thing easie, which now he thinketh heauy, and that most sweet, which now he esteemeth so vn-  
sauory. For prooffe whereof, as also for conclusion of this Chapter, I will alledge a short discourse out of *Bernard*: who after his fashion prooueth the same fitly out of the Scriptures. Christ  
saith

*Bern in  
verba Evan-  
gelij; Ecce  
nos reliqui-  
mus omnia,  
&c.*

saith vnto vs ; *Take my yoke, eou shall find rest.* This is a marueilous nouelty : but it commeth from him which maketh all things new. He that taketh vp a yoeke findeth rest; hee that leaueth all, findeth an hundred times so much. Hee knew well this (I meane that man according to the heart of God) which <sup>a</sup> said in his Psalme, \* *Doth the seate of iniquity cleaue to thee (O Lord) which faintest a labor in thy commandements ?* Is not this a fained labour (deere brethren) in a commandement ? I meane, a light burden, an easie yoke, an annointed crosse. So in olde time he said to *Abraham*, <sup>b</sup> *Take thy sonne Isaac whom thou louest, and offer him vnto me a sacrifice.* This was a fained labour in a commandement : for *Isaac* being offered, he was not killed, but sanctified thereby. Thou therefore if thou heare the voyce of God within thy heart, willing thee to offer vp *Isaac* (which signifieth ioy or laughter) feare not to obey it faithfully and constantly : whatsoeuer thy corrupt affection iudgeth of the matter, be thou secure, Not *Isaac*, but the *Ram* shall die for it, thy ioy shall not perish, but thy stubbornnes only, whole hornes are intangled with thornes, and cannot bee in thee without the prickings of anxiety. Thy Lord doth but

N

tempt

<sup>a</sup> Psal. 93.

B

<sup>\*</sup> The place

being bet-

ter consid-

ered, it doth

not appeare

that *Dauid*

so said: Ne-

uerthelesse

that which

*Bernard*

doth gather

out of it,

doth stand

very well

with those

words of

*Christ*, that

therewith-

all he al-

ledgeth of

the light

burden and

easie yoke.

<sup>b</sup> Gen. 22.



Gal. 2. 20.

tempt thee as he did *Abraham*, to see what thou wilt doe. *Isaac* (that is, thy ioy in this life) shall not die, as thou imaginest, but shall liue : onely he must be lifted vp vpon the wood, to the end thy ioy may be on high, and that thou maiest glory not in thine owne flesh, but only in the crosse of thy Lord, by whom thy selfe also art crucified : crucified (I say) but crucified to the world : for vnto God thou liuest stil, and that much more then thou diddest before.

## CHAP. II.

*Of the second impediment, which is persecution, affliction, and tribulation, whereby many men are kept from the seruice of God.*

**M**Any there are in the world abroad, who either vpon these considerations before laid down, or for that they see some good men to liue as merily as themselues, are content to yeeld thus much, that in very deepe they esteeme vertuous life to be pleasant enough: to such as are once entered in therevnto : and that in good sooth for their owne parts they could be content to follow the same, if they might doe it with quiet and peace of all hands. But to request them vnto it

in such time or place, or with such order and circumstances, as tribulation, affliction, or persecution may fall vpon them for the same; they thinke it a matter vnreasonable to be demanded, and themselues very excusable, both before GOD and man, for refusing it. But this excuse is no better then the other going before, of the pretended difficulty: for that it standeth vpon a false ground, as also vpon an vniust illation, made vpon that ground. The ground is this: That a man may liue vertuously, and serue God truly, with all worldly ease, and without any affliction, tribulation, or persecution: Which is false. For that, albeit externall contradictions, and persecutions be more in one time then in another; more in this place then in that; yet can there not be any time or place without some, both externall, and internall. Which althought (as I haue shewed before) in respect of the manifold helps and consolations sent from GOD in counterpoize of the same, they seeme not heavy nor vnpleasant vnto the godly: yet are they in themselues both great and waighty, as would appeare if they fell vpon the wicked and impatient. Secondly, the illation made

N 2

vpon

*Four points  
to be hand-  
led in this  
Chapter.*

vpon this ground, is vniust: for, that it alledgeth tribulation, as a sufficient reason to abandon G O D S seruice, which G O D himselfe hath ordained for a meane to the contrary effect: that is, to draw men thereby vnto his seruice. For better declaracion whereof (the matter being of very great importance) I will handle in this Chapter these foure points. First, whether it be ordinary for all that must be saued, to suffer some kinde of persecution, tribulation, or affliction. Secondly, what are the causes why G O D (so louing vs as he doth) would chuse and appoint so to deale with vs here in this life. Thirdly, what principall reasons of comfort a man may haue in tribulation. Fourthly, what is required at his hands in that state. Which foure points being declared, I doubt not but great light shall appeare in this whole matter, which seemeth to flesh and bloud to be so full of darkenesse and improbability.

*Whether all  
good men  
must suffer  
tribulation,  
or no.*

*John 16.*

2 And touching the first, there needeth little proefe: for that Christ himselfe saith to his Disciples, and by them to all other his seruants: *In mundo persuram sustinebitis*: In the world you shall sustaine affliction. And in another place; *In your patience shall you possesse*

*seffe your soules.* That is, by suffering patiently in aduersities: which Saint Paul Luke 11. yet vttereth more plainly when he 2 Tim. 3. saith; *All those that will liue godly in Iesus Christ shall suffer persecution.* If all, then none can be excepted. And to signifie yet further the necessity of this matter, both Paul and Barnabas also did teach (as Saint Luke reporteth) That wee of necessity must enter into the Kingdome of GOD by many tribulations, vsing the word *Oportet*, which signifieth a certaine necessity. And Christ himselfe yet more reuealeth this secret, when he saith to Saint Iohn the Euangelist; That he chastiseth all those whom he loueth. Which words the Apostle as it were expounding to the Hebrewes, saith; *Flagellat omnem filium quem recipit*: He whippeth euery child whom he receiueth. And the Apostle vrgeth this matter so farre in that place, as hee affirmeth plainly all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paul holdeth to Timothy; *Sisulminemus, & conregnabimus*: If we suffer with Christ, we shall raigne with Christ, and no otherwise. Wherein also concurreth holy Dauid, when he saith; *Multa tribulationes istorum*: The iust

Acts 14.

Apoc. 3.

Heb. 12.

Verse 8.

2 Tim. 3.

are appointed to many tribulations.

- 3 The same might be proued by many other meanes, as by that Christ saith; *Hee came not to bring peace: but the sword into the world.* Also by that Saint Paul saith; *That no man can be crowned except he fight lawfully.* But how can we fight, if we haue no enemy to oppose vs? The same signifieth Christ in the *Apocalyps*, when he repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship whereinto Christ entred with his Disciples, which was tossed and tumbled as if it would haue beene drowned: this (I say) by the ancient Fathers exposition, was a figure of the troubles and affliction that all those should suffer, which doe rowe in the same ship with Christ our Saviour. The same also is proued by that the life of man is called a Warfare vpon the earth: and by that he is appointed to labour and trauell while he is here: also by that his life is replenished with many miseries: euen by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed euery man to passe through the paines of death, before he come to ioy: also, by the in-

*finite*

*Mat. 10.*

*2 Tim. 2.*

*Cap. 3. &c.*

*Mat. 3.*

*Job 7.*

*Job 5.*

*Job 13.*

finite contradictions, and tribulations both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiscence, and ether miseries of his minde wherewith hee hath continually to make warre, if hee will saue his soule. Without are the world, and the Diuell, which doe neuer cease to assault him, now by faire meanes, and now by foule; now by flattery, and now by threat: now alluring by pleasure and promotion; now terrifying by affliction and persecution: against all which the good Christian hath to resist manfully, or else he leeleth the crowne of his eternall salvation.

4 The very same also may be shewed by the examples of all the most renowned Saints from the beginning: who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardly: thereby to confirme more manifestly this purpose of God. As we see in *Abel*, persecuted and slaine by *Gen. 4* his owne brother, as soone as euer hee began to serue God: also in *Abraham*, *Gen. 22* afflicted duersly after hee was once chosen of God, and most of all by making him yeeld to the killing of his

## Of tribulation.

## The second part.

Judit. 8.  
Mat. 5. 13.  
Luke 13.

Iob 1.

Tob. 2.

Tob. 12.

Heb. 11.

owne deare and onely childe. Of the same cup dranke all his children and posterity that succeeded him in Gods fauour: as *Isaac, Iacob, Ioseph, Moses*, and all the Prophets: Of which Christ himselfe giueth testimony, how their bloud was shed most cruelly by the world. The affliction also of *Iob* is wonderfull, seeing the Scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more wonderfull was the affliction of holy *Tobias*, who among other calamities, was stricken blind by the falling downe of Swallowes dung into his eyes: of which the Angell *Raphael* tolde him afterward: *Because thou wert a man acceptable to GOD, it was of necessitie that this temptation should proue thee.* Behold the necessity of afflictions to good men. I might adde to this the example of *Dauid*, and others: but that the Apostle giueth a generall testimony of all the Saints of the Old Testament, saying; *That some were racked, some reproached, some whipped, some chained, some imprisoned: others were stoned, cut in pieces, tempted and slaine with the sword: some went about in haire-cloth, in skinneres of goates, in great need, pressed and afflicted* war.

wandering and hiding themselves in wildernesses ; in hills, in caves and holes underground, the world not being worthy of them. Of all which hee pronounceth this comfortable sentence to bee noted of all men ; *Non suscipientes redemptionem ut meliorem inuenirent resurrectionem* : That is, GOD would not deliuer them from these afflictions in this life, to the end their resurrection and reward in the life to come, might be more glorious. And this of the Saints of the old Testament.

5 But now in the new Testament founded expressly vpon the Crosse, the matter standeth much more plaine, and that with great reason. For if Luke 24. Christ could not goe into his glory, but by suffering, as the Scripture saith ? then by the most reasonable rule of Christ, affirming, that *The seruant hath* Mat. 10. *not priuiledge aboue his master,* it must Luke 6. needs follow, that all haue to drinke Mat. 10. of Christs cup, which are appointed to bee partakers of his glory. And for proofof hereof looke vpon the dearest friends that euer Christ had in this life ? and see whether they had part thereof, or no. Of his mother, *Simeon* prophesied, and told her at the beginning ; that *the sword of tribulation* Luke 22.



1 Cor. 4.  
2 Cor. 4.  
6. 11. 13.  
A. 5. 10.  
Rom. 1.

Tertul. lib.  
de pra. cript.  
baptis. le-  
rom. lib.  
som. 1. 10. 11.

Mat. 10.

should passe her heart. Signifying thereby the extreame afflictions that shee felt afterward in the death of her sonne, and other miseries heaped vpon her. Of the Apostles it is euident, that besides all the labours, trauels, needs, sufferings, persecutions, and calamities, which were infinite, and in mans sight intolerable (if wee belecue Saint Paul, recounting the same) besides all this (I say) God would not be satisfied, except he had their blood also: and so we see that he suffered none of them to dye naturally, but onely Saint Iohn: albeit, if wee consider what Iohn also suffered in so long a life as hee liued, being banished by Domitian to Patmos: and at another time thrust into a Tunne of hot oyle at Rome (as Tertulian and Saint Hierom do report) we shall see that his part was no lesse then others in this cup of his master. I might reckon vp here infinite other examples: but it needeth not. For it may suffice that Christ hath giuen this generall rule in the new Testament: *Hee that taketh not vp his crosse and followeth me, is not worthy of me.* By which is resolved plainely, that there is no saluation now to be had, but onely for them that take vp (that is, do beare willingly) their

their proper crosses, and therewith doe follow their Captaine, walking on with his crosse on his shoulders before them.

6 But here some man will say; If this be so that no man can be saued without a crosse, that is, without affliction and tribulation; how doe all those that live in peaceable times and places, where no persecution is, no trouble, no affliction, no tribulation? To which I answer: first, that if there were any such time or place, the men living therein should be in great danger: according to the saying of the Prophet; *They are not in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatnesse or abundance.* Secondly, I answer; that there is no such time or place so voide of tribulation, but that there is alwayes a crosse to be found for them that will take it vp. For either is there poverty, sicknesse, slander, enmity, iniury, contradiction, or some like affliction offered continually: for that those men neuer want in the world; whereof the Prophet said: *These that doe render euill for good, did detract from me for that I followed goodnesse.* At the least wise, there neuer

*An objection  
on answer*

*Plal. 72.*

*Plal. 37.*

want

Mat. 7.

Time of  
peace more  
dangerous  
then of per-  
secution.

A parable.

want those domesticall enemies, of which Christ speaketh: I meane, either our kindred and carnall friends, which commonly resist vs, if wee begin once thoroughly to serue God, or else our owne disordinate affections, which are the most perillous enemies of all: for that they make vs warre vpon our owne ground. Againe, there neuer want the temptations of the world, and Deuill: the resisting whereof is much more difficult in time of peace and wealth then in time of externall affliction and persecution: for that these enemies are stronger in flattery then in force: which a godly Father expresth by this parable: The Sunne and Winde (saith he) agreed on a day to prooue their seuerall strengthes, in taking a cloake from a wayfaring man. And in the forenoone the winde vsed all violence that he could to blow off the said cloake, but the more he blew the more fast held the traoueller his cloake, and gathered it more closely about him. At afternoone the Sunne set forth his pleasant beames, and by little and little so entred into this man, as he caused him to yeeld and put off, not onely his cloake, but also his coat. Whereby is meant (saith this Father) that the allurements

lurements of pleasure are more strong and harder to be resisted, then the violence of persecution. The like is shewed by the example of *Dauid*, who resisted easily many assaults of aduersary: but yet fel dangerously in time of prosperity. Whereby appeareth that vertuous men haue no lesse Warre in time of peace, then in time of persecution: and that there neuer wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proue that euery man must enter into Heauen by tribulation, as Saint Paul saith.

2 King. 12.

*The cause why God sendeth affliction to the godly.*

7 Touching the second, why God would haue this matter so: it were sufficient to answere, that it pleased him best so, without seeking any further reason of his meaning|herein: euen as it pleased him \* without all reason in our sight, to abase his sonne so much as was the iustice of God to be satisfied, which notwithstanding no man but he alone could doe. Whereby it might seeme, that although God hath giuen to this our Author, a very good gift in perswading to godlinesse of life, for which we haue to esteeme of him accordingly: yer hath he not giuen him therewithall, so full a knowledge of the mystery of our redemption in Christ. So it is lesse maruell that he is in matters of controuersie further to seeke, then otherwise by his godly disposition, wee may thinke that he should.

\* There was great reason in it, for that seeing man hath sinned, by man,

to send him hither into this world to suffer and die for vs. Or if we will needs haue a reason hereof, this one might be sufficient for all: that seeing we looke for so great a glory as wee doe, wee should labour a little first for the same, and so bee made somewhat worthy of Gods fauour and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which doe suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towards vs.

*Increase of  
glory.  
2 Tim 2.  
Apoc. 2.*

8 The first cause then, and the most principall, is to increale thereby our glory in the life to come. For hauing appointed by his eternall wisdom and iustice, that none shall be crowned there but such as endure (in some good measure) a fight in this world: the more and greater combats that hee giueth (together with sufficient grace to ouercome therein) the greater crowne of glory prepareth hee for vs at our resurrection. This cause, touching the Apostle in the words alledged of the Saints

Saints of the olde Testament, to wit;  
 that they receiued no deliuerance  
 from their miseries in this world, to the  
 end they might finde a better resurrec- Hob. xiii  
 tion in the world to come. This also  
 meant Christ expressely when he said;  
 Happy are they which suffer persecution, Mar. v.  
 for theirs is the Kingdome Heauen: hap-  
 pie are you when menspeake euill and per-  
 secute you, &c. Reioyce and be glad (I say)  
 for that your reward is great in Heauen.  
 Hitherto also doe appertaine all those  
 promises: Of gaining life by leessing life: Mat. xxi.  
 of receiuing an hundred for one, and the Mar. ix.  
 like. Herehence doe proceed all those Euy 35.  
 large promises to mortification and  
 newnesse of life. In both which are  
 great conflicts against the flesh, world,  
 and our owne sensuality, and cannot  
 be performed but by sufferings, and af-  
 fliction. Finally, Saint Paul declareth  
 this matter fully when he saith; That a lit-  
 tle and short tribulation in this life worketh a  
 weight of glory aboue all measure in the height of  
 Heauen.

9 The second cause why God appoin-  
 ted this, is to draw vs thereby from the Hate of the  
 loue of the world his professed enemy: world.  
 as in the next Chapter shall be shewed  
 at large. This cause Saint Paul vttereth  
 in these words; Wee are punished of God,

1 Cor. iiii

to the end we should not bee damned with this world. Euen then, as a nurse, that to weane her child from the liking of her milke, doth annoint her teate with Aloes ; or some other such bitter things : so our mercifull Father, that would retire vs from the loue of worldly delights, whereby infinite men doe perish daily vseth to send tribulation : which of all other things hath most force to worke that effect : as we see in the example of the prodigall sonne, who could by no meanes be staied from his pleasures but onely by affliction.

Luke 15.

3  
A medicine  
to cure our  
diseases.

10 Thirdly, God vseth tribulation as a most present and Soueraigne medicine to heale vs of many diseases, otherwise almost incurable. As first, of a certaine blindnesse, and carelesse negligence in our stat, contracted by wealth and pouerty. In which sense the Scripture saith : *That affliction giueth vnderstanding.* And the wise man affirmeth : *That the rod bringeth wisdom :* as also the sight of Tobie was restored by the bitter gall of a fish, And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses : all which came to see their owne faults by tribulation, which they would neuer haue done in the time of prosperi-

Eccles. 28.

Prou. 29.  
Tob. 12.

Dan. 4.  
2 Mac. 9.  
2 Chro. 33.

ric. The like we read of the brethren  
 of Ioseph, who falling into some afflicti-  
 on in Ægypt, presently entred into  
 their owne consciences, and said; *We*  
*suffer these things worthily, for that wee* Gen. 42.  
*sinne against our brother.* And as tri-  
 bulation bringeth this light, whereby  
 wee see our owne defects: so helpeth it  
 greatly to remooue and cure the same:  
 wherein it may bee well likened vnto  
 the rod of Moses: For as that rod stri-  
 king the hard rockes, brought forth wa-  
 ter, as the Scripture saith: so this rod  
 of affliction falling vpon stony hearted  
 sinners, mollifieth them to contrition,  
 and oftentimes bringeth forth the  
 fountaines of teares to repentance. In re-  
 spect whereof holy Tobie saith to God; Tob. 3.  
*In time of tribulation thou forgivest sinne.* Job 23.  
 And for like effect it is compared also  
 to a file of iron, which taketh away the  
 rust of the soule; also to a purgation,  
 that driueth out corrupt humours: and  
 finally, to a goldsmiths fire, which con-  
 sumeth away the refuse mettals, and fi-  
 neth the gold to his perfection. *I will*  
*try thee by fire to the quick* (saith God to  
 a sinner, by Esay the Prophet) *and I will*  
*take away all thy Tinne and refuse mettall.*  
 And againe, by Ieremie; *I will melt them,*  
*and try them by fire.* This hee meant of  
 the

Exod. 17.  
 Deut. 8.  
 Plal. 57.

Prou. 17.  
 Eccles. 2.



## Of tribulation.

## The second part.

Sep. 3.

Psalm. 23.

Psalm. 14.

Job 31.

Verse 35.

the fire of tribulation, whose property is ( according as the Scripture saith ) to purge and fine the soule, as fire purgeth and fineth gold in the furnace. For besides the purging and remouing of greater sinnes, by consideration and contrition, ( which tribulation worketh, as hath been shewed ) it purgeth also the rust of infinite euill passions, appetites, and humours in man; as the humour of pride, of vaine glory, of sloth, of choler, of delicate nicenesse, and a thousand moe, which prosperity ingendreth in vs. This God declareth by the Prophet Ezechiel, saying, of a rusty soule; *Put her naked upon the hot coales, and let her heate there, untill her brasse bee melted from her, and untill her corruption be burned out, and her rust consumed.* There hath bene much labour and sweat taken about her, and yet ouer much rust is not gone out of her. This also signifieth holy Iob, when hauing said, that *G O D instructeth a man by discipline or correction, to the end hee may turne him from the things that hee hath done, and deliuer him from pride:* which is vnderstood of his sintull acts: hee addeth a little after, the manner of this purgation, saying; *His flesh being consumed by punishment: let him returne againe to the dayes of his*

*In youth.* That is, all his fleshly humors and passions, being now consumed by punishments and tribulations, let him begin to liue againe in such purity of soule, as he did at the beginning of his youth, before he had contracted these cull humours and diseases.

II Neither onely is tribulation a *strong* medicine to heale sinne, and to *time* purge away the refuse mettrals in vs of brasse, tinne, iron, lead, and d'osse, as *Ezek. 22.* God by *Ezechie.* saith: but also a most excellent preseruatiue against sinne for the time to come; according as good King David saith; *Thy discipline Psal. 119* (O Lord) hath corrected mee for euermore. That is, it hath made me wary and watchfull, not to commit sinne againe, according as the Scripture saith in another place; *A grievous infirmity or affliction maketh the soule sober.* For which cause the Prophet *Jeremy* calleth tribulation *Virgam vigilantem:* A watchfull rod. *Ier. 10.* That is, *S. Ieron* expoundeth it, a rod that maketh a man watchfull. The same signifieth God when he said by *Ose* the Prophet; *I will hedge in thy way Ose 2.* with thornes: That is, I will so close thy life on euery side with the remembrance and feare of affliction, that thou shalt not dare to tread awy, lest thou tread vpon

## Of tribulation.

## The second part.

Psa. 119.

vpon a thorne. All which good *Dauid* expresseth of himselfe in these words; *Before I was hamb'd and brought low by affliction, I did sinne and offnd thee (O Lord) but after that time I haue kept thy commandements.*

3  
A presentment  
of punishment.

Ser. 53. in  
Gen. 16.

Numb. 1.

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vpon them, in the world to come. Touching which *Saint Bernard* saith thus: Oh would to GOD some man would now before hand prouied for my head abundance of waters, and to mine eyes a fountaine of teares; for so happily the burning fire should take no hold, where running teares had censed before. And the reason of this is, (as that holy man himselfe noteth after) for that GOD hath said by *Naum* the Prophet; *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from me a double tribulation.*

6  
To prooue  
vs.

Gen. 27.

13 Sixthly, GOD sendeth tribulation vpon his seruants, to prooue them thereby, whether they be faithfull and constant or no: that is, to make themselves and other men see and confesse, how faithfull or vnfaithfull they are. This after a sort was figured when *Isaac* would grope and touch his Sonne *Iacob*, before he would blesse him. And this the

the Scripture expresseth plainely, when talking of the tribulation laid vpon *Abraham*; It addeth, *Tentauit Deus Abraham*. *Gen. 22.* God tempted *Abraham*, by these meanes to proue him. And *Moses* said to the people of *Israel*; *Thou shalt remember how thy GOD led thee forty yeeres about the desert to afflict thee, and tempt thee, to the end it might appeare what was in thy heart: whether thou wouldest keepe his Commandements or no.* *Deut. 8.* And againe, *Deut. 13.* a few Chapters after; *Your GOD and LORD doth tempt you, to the end it may be manifest whether you loue him or no, with all your hearts, and with all your soules.* In which sense also the Scripture saith of *Ezechias*, after many praises giuen vnto him, *That GOD left him for a time to bee tempted, that the thoughts of his heart might thereby be made manifest.* And that this is *GODS* fashion towards all good men, *King Dauid* sheweth in the person of all, when he saith; *Thou hast proued vs O Lord,* *Psal. 63.* *thou hast examined vs by fire, thou hast laid tribulation vpon our backes, and hast brought men vpon our heads.* And yet how well he liked of this matter he signifieth, when hee calleth for more thereof in another place, saying? *Try me, O LORD,* *Psal. 25.* *and tempt me, burne my reines and heart within me.* That is, try me by the way  
of

Eccles. 9.

Luke 9.

7  
To make  
Eccles. 9. 11. 12.  
God.

O's 11.

of tribulation and persecution; search out the secrets of my heart and reins: let the world see whether I will sticke to thee in aduersity or no. This said that holy Prophet, well knowing that, which in another place the holy Ghost uttereth; that *As the furnace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels only doe hold when they come to the furnace, and those which are crased doe breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeit bewray themselues: according to the saying of Christ; *In tempore tentationis recedunt*: They depart from me in time of temptation.

14 The seventh reason, why God laieth tribulation vpon the vertuous, is thereby to make them run vnto him for aid and helpe; euen as the mother to make her childe more to loue her, and to runne vnto her, procureth the same to be made afraid and terrified by others. This God expresseth plainly by the Prophet *Ose*, saying of those that hee loued; *I will draw them vnto me, in the ropes of Adam, in the chaines of loue, and I will seeme vnto them, as though I raised a yoke vpon their iaw bones.* By the ropes of Adam, he meaneth affliction, whereby

hee

he drew Adam to know himselfe, as al-  
 so appeareth by that he addeth of the  
 heauy yoake of tribulation, which hee  
 will lay upon the heads and faces of his  
 seruants, as chaines of loue, thereby  
 to draw them vnto him. This chaine  
 had drawne Dauid vnto him when hee  
 said ; O Lord, thou art my refuge, from the Psal. 34.  
 tribulation of sinners. Also those where-  
 of Esay saith ; They sought thee out O Lord Eley 26.  
 in their affliction. As also those of whom  
 Dauid said ; Infirmities were multiplied vpon Psal. 13.  
 them, and after that they made haste to  
 come. And God saith generally of all  
 good men ; They will rise betimes in the Ose 6.  
 morning, and come to me in their tribula-  
 tion. Wherefore holy King Dauid, de-  
 siring to doe certaine men good, and to  
 win them to GOD, saith in one of his  
 Psalmes, Fill their faces (O Lord) with Psal. 83.  
 shame and confusion, and then will they  
 seeke vnto thy name. And this is true (as  
 I said) in the elect and chosen seruants  
 of God : but in the reprobate this rope  
 draweth not, this yoake holdeth not,  
 neither doth this chaine of loue winne  
 them vnto God. Whereof God him- Ier. 1.  
 selfe complaineth, saying ; In vaine haue  
 I stricken your children, for they haue not  
 receiued my discipline. And againe, the  
 Prophet Jeremy saith of them to God ;  
 Thou

## Of tribulation.

## The second part.

Thou hast crushed them, and they haue refused to receiue thy discipline : they haue hardened their faces euen as a rocke, and will not returne to thee. Behold, they haue rent their yoke, and broken the chaines.

To manifest  
Gods power  
and loue  
in deliuering

15 Of this now ensueth an eight reason, why God bringeth his seruants into affliction: to wit, thereby to shew his power and loue in deliuering them. For as in this world a princely mind desireth nothing more, then to haue occasion whereby to shew his ability and good will vnto his deere friend : so GOD, which hath all occasions in his owne hand, and passeth all his creatures together in greatnesse of loue, and nobility of mind, worketh purposely diuers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning furance, thereby to shew his power and loue in deliuering them. So he brought *Daniel* into the Lyons den, *Susanna* vnto the point of death, *Iob* into extreame misery, *Ioseph* into prison, *Tob* e vnto bli desse ; thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the ship to bee almost drowned, before he would awake, and Saint *Peter* to bee almost vnder water before hee would

Dan. 3. 6. 13  
Iob 12.  
Gen 31.  
Tob. 2. 11.

would take him by the hand.

19 And of this one reason many other reasons and most comfottable causes doe appeare of Gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioy and delight thereof, then if wee had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drithe; and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuey more sweet after persecution or tribulation: according as the Scripture saith; *Speciosa misericordia Dei in tempore tribulationis*: the mercy of God is beautyfull and pleasant in time of tribulation. This signifieth also Christ when he said; *Your sorrow* shall be turned into ioy, that is, you shall reioyce that euer you were sorrowfull. This had *Dauid* proued, when he said; *Thy rod (O Lord) and thy staffe haue comforted me*: that is, I take great comfort that euer I was chastised with them. And againe: *According to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euery sorrow that I receiued in time of affliction, I receiue now a consolation after my deliuerance. And againe in another place; *I will exult and reioyce in thy mercy, O Lord.*

9  
The ioy of  
deliuerance.

Eccles. 35.

Iohn 16.

Psal. 23.

Psal. 39.



Psal. 30.

Indit. 6.  
14 15.

Acts 12.

The testi-  
mony for our  
deliverance.

And wherefore ( good King ) wilt thou reioyce ? it followeth immediately ; For that thou hast respected mine abasement , and hast deliuered my soule from the necessitie wherein shee was , and hast not left me in the bands of mine enemy. This then is one most gracious meaning of our louing and mercifull Father, in afflicting vs for a time ; to the end our ioy may be the greater after our deliuerance , as no doubt but it was in all those whom I haue named before , deliuered by Gods mercy ; I meane Abraham , Ioseph , Daniel , Sidrach , Misach , and Abednago , Susanna , Iob , Tobias , Peter , and the rest , who tooke more ioy after their deliuerance , then if they had neuer been in affliction at all. When Iudith had deliuered Bethulia , and returned thither with Holofernes head : there was more hearty ioy in that City , then euer there would haue been if it had not been in distresse. When Saint Peter was deliuered out of prison by the Angell , there was more ioy for his deliuerance in the Church , then could haue been , if he had neuer been in prison at all.

17 Out of this great ioy resulteth another effect of our tribulation , much pleasant to God , and comfortable to our selues : and that is a most hearty  
and

and earnest thanksgiuing to God for our deliuerance: such as the Prophet vsed, when he said, after his deliuerance; *I for my part will sing of thy strength, and will exhort thy mercy betimes in the morning, for that thou hast beene my ayder, and refuge in the day of my tribulation.* Such hearty thanks and praise did the children of *Israel* yeeld to God for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which beginneth; *Cantemus Domino.* And is registred by *Moses* in *Exodus*. From like hearty effect came also those songs of *Anna*, *Deborah*, and *Judith*, mooued thereunto by the remembrance of their affliction past.

Psal. 58.

Exod. 15.

1 Kings 2.

Iudg. 5.

Iudith 13.

And finally, this is one of the chiefeſt things that God esteemeth and desireth at our hands: as he testifieth by the Prophet, saying; *Call vpon mee in the day of tribulation: I will deliuer thee: and thou shalt honour me.*

Psal. 50.

18 Besides all these, God hath yet further reasons of laying persecution vpon vs: as for example, for that by suffering and perceiuing indeed Gods assistance and consolation therein, wee come to bee so hardy, bold, and constant in his seruice, as nothing afterward can dismay vs: euen as *Moses*,  
O 2                    though

II  
Emboldening  
vs in Gods  
seruice.

## Of tribulation.

## The second part.

Exod. 4

Psal. 45.

though he were first afraid of the serpent made of his rod, and fled away from it : yet after by Gods commandment he had once taken it by the taile, hee feared it no more. This the Prophet *David* expresseth notably, when he saith ; *God hath beene our refuge, and strength, and helper in our great tribulation; and therefore we will not feare, if the whole earth should bee troubled, and the mountaines cast into the midst of the sea : What greater confidence can bee imagined then this ?*

13  
The exercise  
of all the  
vertues.

Faith

Hope

Charity.

Obedience.

19 Againe, by persecution and affliction GOD bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example : Faith is exercised in time of tribulation, in considering the causes of GODS exercising of vs ; and beleeuing most assuredly the promises hee hath made for our deliuerance. Hope is exercised in conceiuing and assuring her selfe of the reward promised to them that suffer patiently. Charity is exercised in considering the loue of Christ suffering for vs, and thereby prouoketh the afflicted to suffer againe with him. Obedience is exercised in conforming our

our wils to the will of Christ. Patience <sup>Patience</sup> in bearing quietly. Humility in aba- <sup>Humility</sup> sing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, and established in man by tribulation, according to the saying of Saint Peter; <sup>1 Pet. 5.</sup> GOD shall make perfect, confirme, and establish those which haue suffered a little for his name.

20 Finally, GODs meaning is, by <sup>13</sup> laying persecution and affliction vpon <sup>To make vs</sup> vs, to make vs perfect Christians: that <sup>like vnto</sup> is, like vnto Christ our Captaine, <sup>Christ.</sup> whom the Prophet calleth; *Virum dolorum, & scientem infirmitatem*: A man of sorrowes, and one that had tasted of all manner of infirmities: thereby to receiue the more glory at his returne to Heauen, and to make more glorious all those that will take his part therein. To speake in one word, <sup>Isay 53.</sup> God would make vs by tribulation crucified <sup>Crucified</sup> Christians, which is the most honorable title that can bee giuen vnto a creature: crucified (I say) and mortified to the vanities of this world, to the flesh, and to our owne concupiscence and carnall desires: but quicke and full of all liuely spirit, to vertue, godlinesse, and deuotion. This is the

*Tribulation.**The second part.**Iob 5.**Mat. 5.*

heavenly meaning of our soueraigne Lord and God, in sending vs persecution, tribulation, and affliction, in respect whereof holy Iob doubteth not to say; *Blessed is the man that is afflicted by G O D.* And Christ himselfe yet more expressely; *Happy are they which suffer persecution.* If they are happy and blessed thereby: then are the worldly greatly awrie, which so much abhorre the sufferance thereof: then is G O D but vnthankfully dealt withall by many of his children, who repine at this happines bestowed vpon them: whereas indeede they should accept it with ioy and thankesgiuing. For prooffe and better declaration whereof, I will enter now into the third point of this Chapter, to examine what reasons and causes there be, to induce vs to this ioyfullnesse and contentation of tribulation.

*The third  
part of this  
Chapter,  
why tribula-  
tion should  
be received  
joyfully.*

21 And first the reasons laid downe already of Gods mercifull and fatherly meaning in sending vs affliction, might bee sufficient for this matter: that is, to comfort and content any Christian man or woman, who taketh delight in Gods holy prouidence towards them. For if God doe send affliction vnto vs, for the increase of  
our

our glory in the life to come: for drawing vs from the infection of the world: for opening our eyes, and curing our diseases: and for preserving our soules from sinne hereafter (as hath beene shewed) who can bee iustly displeased therewith, but such as are enemies vnto their owne good? Wee see that for the obtaining of bodily health wee are content, not onely to admit many bitter and vnpleasant medicines: but also (if neede require) to yeeld willingly some part of our blood to be taken from vs. And how much more should wee doe this, to the end that wee hazard not the eternall health and saluation of our soule? But now further, if this medicine haue so many more commodities besides, as haue beene declared: if it serue here for the punishment of our sinne, due otherwise at another place in farre greater quantity and rigour of iustice: if it make a triall of our estate, and doe draw vs to God; if wee procure Gods loue towards vs: yeeld matter of ioy by our deliuerance: prouoke vs to thankfulness: embolden and strengthen vs: and finally, if it furnish vs with all vertues, and doe make vs like to Christ himselve, then is there singular great cause,

Acts 5.

cause, why we should take comfort and consolation therein : for that to come neere and to be like vnto Christ, is the greatest dignity and preheminence in the world. Lastly, if Gods eternall wisdom hath so ordained and appointed that this shall bee the badge and liuery of his Sonne : the high way to Heauen, vnder the standard of his crosse : then ought wee not to refuse this liuery : not to fly this way, but rather with good *Peter* and *Iohn*, to esteeme it a great dignitie to bee made worthy of the most blessed participation thereof. Wee see, that to weare the colours of the Prince, is thought a prerogative among Courtiers in this world : but to weare the robe or crowne it selfe, were too great a dignitie for any inferiour subiect to receiue. Yet Christ our Lord and King is content to impart both of his with vs. And how then ought we (I pray you) to accept thereof?

22 And now (as I haue said) these reasons might be sufficient to comfort and make ioyfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this

this matter of persecution commeth not by chance or casaultie, or by any generall direction from higher powers: but by the speciall prouidence and peculiar disposition of God: as Christ sheweth at large in Saint *Matthewes* Gospell: that is, this heavenly medicine or potion is made vnto vs, by Gods owne hand in particular. Which Christ signifieth, when he saith; *Shall I not drinke of the cup which my Father hath giuing mee*: That is, seeing my Father hath tempered a potion for mee, shall I not drinke it? As who would say, it were too much ingratitude. Secondly, is to bee noted, that the very same hand of God which tempered the cuppe for Christ his owne Sonne, hath done the same also for vs, according to Christ his saying; *You shall drinke of my cup*. That is, of the same cuppe which my Father hath tempered for me. Hereof it followeth: that with what heart and loue God tempered this cuppe vnto his owne Sonne: with the same hee hath tempered it also to vs: that is, altogether for our good, and his glory. Thirdly, is to be noted, that this cuppe is tempered with such speciall care (as Christ saith) that what trouble or danger soeuer it seeme

Speciall considerations of  
cruelties in  
affliction.  
Mat. 10.

Iohn 16.

Mat. 10.

Luke 22.  
Mat. 10.



Psal. 79.

to worke: yet shall not one haire of our head perish by the same. Nay, further is to be noted, that which the Prophet saith; *O LORD, thou shalt give us to drinke in teares, in measure.* That is, the cup of teares and tribulation shall be so tempered in measure by our heavenly Physitian, as no man shall haue aboue his strength. The dose of Aloes, and other bitter ingredients shall be qualified with Manna, and sufficient sweetnesse of heavenly consolation. *GOD is faithfull* (saith Saint Paul) *and will not suffer you to be tempted aboue your ability.* This is a singular point of comfort, and ought alwayes to be in our remembrance.

1 Cor. 10.

Matt 18.

Heb. 5.

32 Besides this, we must consider, that the appointing and tempering of this Cup, being now in the hands of Christ our Saviour, by the full comission granted him from his father: and he having learned by his owne sufferings, (as the Apostle notifieth) what it is to suffer in flesh and bloud, we may be sure that he will not lay vpon vs more, than we can beare. For, as if a man had a father or brother, a most skilfull Physitian, and should receiue a purgation from them; tempered with th eir owne hands, he might be sure  
it

it would neuer hurt him, what rumbling soeuer it made in his belly for the time: so, and much more may we be assured of the portion of tribulation ministred vs by the hand of Christ: though (as the Apostle saith) it seeme vnto vs vnpleasant for a time. But aboue all other comfortable cogitations, this is the greatest, and most comfortable, to consider that he diuideth this cuppe onely of loue, as himselfe protesteth, and the Apostle prooueth: that is, he giueth our portions of his crosse (the richest iewell that he maketh account of) as worldly Princes doe their treasure, vnto none but vnto chosen and picked friends: and amongst them also, not equally to each man, but to euery one a measure, according to the measure of good will, wherewith he loueth him: this is euident by the examples before set downe of his dearest friends, most of all afflicted in this life: that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may bee scene manifestly in the example of Saint Paul: of whom after Christ had said to Ananias; *Vas electionis est mihi*: He is a chosen vessell vnto me; he giueth immediatly the reason thereof; *Per I will shew vnto him*.

Heb. 12.

Apoc. 3.  
Heb. 12.

Gods measure of tribulation, each according to the measure of his loue.

Aas 9.

him, what great things he must suffer for my name: Loe here: For that hee was a chosen vessell, therefore he must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely Saint Peter knew well how the matter went, and therefore he writeth thus: *If you liuing well doe suffer with patience, this is a grace (or priuiledge) before God. And againe a little after; If you suffer reproch in the name of Christ, you are happy: for that the honor and glory and power of God and of his holy spirit shall rest vpon you.*

24 Can there be any greater reward promised, or any more excellent dignity, then to bee made partaker of the honor, glory, and power of Christ? Is it maruell now if Christ said; *Happy are you when men reuile and persecute you? Is it maruell though he said, Gaudete in illa die, & exultate: Reioyce and triumph yce at that day? Is it maruell though Saint Paul said; I take great pleasure and doe glory in mine infirmities or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for CHRIST? Is it maruell if Peter and Iohn, being reproched and beaten at the Iudgement seate of the Iewes, went away reioycing, that they were esteemed worthy to suffer contumely*

1 Pet. 2.

1 Pet. 4.

Mat. 5.

Luke 6.

3 Cor. 12.

AAs 5.

constumly for the name of Iesus? Is it maruel though Saint Paul accounted this such a high priuiledge giuen to the Philippians, when he said; *It is giuen to Philip. 3. you not onely to beleue in CHRIST, but also to suffer for him, and to haue the same combate which you haue seene in me, and now heare of me?* All this is no maruell (I say) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of Heauen, as it should be in an earthly court for the Prince to take off his owne garment, and to lay it on the backe of one of his seruants.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternall life, (for, so much doe all those arguments before touching insinuate:) as also in the contrary part to liue in continuall prosperity, is a dreadfull signe of euerlasting reprobation. This point is marueilously proued by the Apostle vnto the Hebrewes, and greatly vrged. And Christ giueth a plaine signification in Saint Luke, when he saith; *Happy are you that weepe now, for you shall laugh.* And

*Tribulation  
a signe of  
predestination.  
on.*

*Heb. 12*

*Luke 6.*

And on the other side; *Woe unto you that laugh now for you shall weepe: woe unto you rich men, which haue your consolation heere in this life.* And yet more vehemently then all this doth the saying of *Abraham*, to the rich man in hell (or rather *Christs* words parabollically attributed vnto *Abraham*) confirme this matter: for he saith to the rich man complaining of his torment: *Remember child, that thou receiuedst good in thy life time.* Hee doth not say (as *Saint Bernard* well noteth) *Rapiuisti*, thou tookest them by violence, but *Recepisti*, thou receiuedst them. And yet this now is objected against him as wee see. *Dauid* handleth this matter in diuers places, but purposely in two of his *Psalmes*, and that at large, and after long search & much admiration, his conclusion of wicked men prospering aboue other in the world, is this, *Verumtamen propter*

*Psal.* 27.

And 37.

*Psal.* 73.

And 13.

B.

\*In this they vary from *Saint Ierome*,

who translateth ac-

cording to the *Hebrew*, *In lubrico posuisti eos*: that is, thou hast set them in slippery places. So in this also the old translation followeth not the *Hebrew* nor *Ierome*, but the *Greeke* translation of the seventy Interpreters, sauing that it doth omit *Kakas Mala*, and so maketh the sense obscure. But so much as there is in it swarueth from the purity of the Text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberly vnderstood, is agreeable to the iustice of God, and standeth by warrant of other places. In *Appendice. Tom. 8. Hieron. in eodem Psal.*

*colos posuisti eis, deiecisti eos dum allenaren-*  
*tur:* Thou hast giuen them prosperitie  
 (O Lord) to deceiue them withall, and  
 thou hast indeed throwne them downe  
 by exalting them: that is, thou hast  
 throwne them downe to the sentence  
 of damnation, in thy secret and inscru-  
 table determination. Here the compa-  
 rison of Saint *Gregory*, taketh place: that  
 as the Oxen appointed to the slaughter, *Comment. in Iob.*  
 are let runne a fattening at their plea-  
 sure, and the other kept vnder daily la-  
 bour of the yoke: so fareth it with eu-  
 ill and good men. In like manner the  
 tree that beareth no fruit, is neuer  
 beaten (as we see) but onely the fruitfull:  
 and yet the other (as Christ saith) is re-  
 serued for the fire. The sicke man that  
 is past all hope of life, is suffered by the  
 Physitian to haue whatsoeuer he lusteth  
 after; but he whose health is not de-  
 spaired, cannot haue that liberty gran-  
 ted. To conclude, the stones that must  
 serue for the glorious Temple of *Sala-*  
*mon* were hewed, beaten, and polished  
 without the Church, at the quarry  
 side: for that no stroke of hammer  
 might be heard within the Temple.  
 Saint *Peter* saith, that the vertuous are  
 chosen stones, to be placed in the  
 spirituall building of God in heauen; *1 Pet. 2.*  
 where *Apoc. 21.*

*Mat. 3. 7.*  
*Epist. Iude.*

*3 Rings 8.*

where there is no beating, no sorrow, no tribulation. Here then must we be polished, hewed, and made fit for that glorious temple, here (I say) in the quarry of this world here must we be fined, here must we feele the blow of the hammer, and be most glad when we heare or feele the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

*Tribulation  
bringeth the  
company of  
God himselfe  
Plal. 68.*

*Gen. 37.*

*Dan. 3.*

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godly afflicted, founded on these words of God: *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the company of G O D himselfe in affliction and persecution. This is a singular motiue (saith Saint Bernard) to stirre men vp withall to embrace tribulation, seeing in this world for good company men aduenture to doe any thing. Ioseph was carried captiue into Egypt, and God went downe with him (as the Scripture saith) yea more then that, he went into the dungeon, and was in chaines with him. *Sidrach, Misac, and Abednago* were cast into a burning furnace, and presently there was a fourth came to beare them company, of whom *Nebuchadnezzar* said thus, Did we not  
pus

put three men only bound into the fire?  
 And his seruants answered: Yea verily;  
 But behold (saith he) I see foure men  
 vnbound walking in the midst of the fire: and the shape of the fourth is like  
 the Sonne of GOD. Christ restored as he passed by, a certaine begger vnto his  
 sight, which had beene blind from his  
 natiuity. For which thing the man be-  
 ing called in question, and speaking  
 somewhat in the praise of Christ, for  
 the benefit receiued, he was cast out of  
 the Synagogue by the *Pharises*. Where-  
 of Christ hearing, sought him out pre-  
 sently, and comforting his heart bestow-  
 ed vpon him the light of minde, much  
 more of importance then that of the  
 body giuen him before. By this and like  
 examples it appeareth, that a man is  
 no sooner in affliction and tribulation  
 for iustice sake, but straight way Christ  
 is at hand to beare him company: and  
 if his eyes might be opened as the eyes  
 of *Elizeus* his Disciple was, to see his  
 companions, the troupes of Angels (I  
 meane) which attend vpon their Lord  
 in this his visitation: no doubt but his  
 heart would greatly be comforted there-  
 with.

Note this  
example

2 King. 26

27 But that which the eye cannot  
 see, the soule feeleth: that is, shee fee-  
 leth



The assistance of  
Gods grace  
in tribulation.  
em.

a Cor. 4.

leth the assistance of Gods grace amidst the depth of all tribulations. This hee hath promised againe and againe : this hee hath sworne : and this hee performeth most faithfull to all those that suffer meekly for his name. This Saint Paul most certainly assured himselfe of, when he said that hee did glory in all his infirmities and tribulations, to the end that Christ his vertue might dwell in him : that is, to the end that CHRIST should assist him more abundantly with his grace ; *Cum enim infirmor, tunc potens sum* : For when I am in most infirmity, then am I most strong, saith he ; that is, the more tribulations and afflictions are laid vpon mee, the stronger is the aid of Christs grace vnto me : and therefore the same Apostle writeth thus of all the Apostles together ; *we suffer tribulation in all things, but yet wee are not distressed : wee are brought into perplexities, but yet wee are not forsaken : wee suffer persecution, but yet wee are not abandoned : wee are flung downe to the ground, and yet wee perish not.* This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that, whatsoeuer befall vnto them, yet the grace of God will neuer faile to hold them vp, and beare them out therein ; for in this case  
most

most true and certaine is that saying of Saint *Austen*, so often repeated by him in his works; that God neuer forsaketh any man, except he be reiected and first forsaken by man.

Serm. 88. de  
temp. & de  
nat. & grat.  
cap. 26.

28 For the last reason of comfort in affliction, I will ioyn two things together, of great force and efficacy to this matter. The first whereof is the expectation of reward; the other is the shortnesse of time, wherein we haue to suffer: both are touched by Saint *Paul* in one sentence when he saith; *That a little and momentary tribulation in this world worketh an eternall weght of glory in the height of Heauen.* By momentary he sheweth the little time we haue to suffer, and by eternall weight of glory, hee expresseth the greatnesse of reward prepared in Heauen for recompence of that suffering. Christ also ioyneth both these comforts together, when he saith; *Behold I come quickly, and my reward is with me.* In that hee promisseth to come quickly, hee signifieth that our tribulation shall not endure long: by that hee bringeth his reward with him, he assureth vs that hee will not come emtrie handed, but ready furnished, to recompence our labour throughly. And what greater meanes of encouragement could hee vie then  
this?

1 Cor. 4.

Apoc. 22.

this ? If a man did beare a very heavy burden : yet if he were sure to bee well paid for his labour, and that hee had but a little way to beare the same, hee would straine himselfe greatly, to goe thorough to his wayes end, rather then for sparing so short a labour, to leese so large, and so present a reward. This is our Lords most mercifull dealing, to comfort vs in our affliction, and to animate vs to hold out manfully for a time, though the poize seeme heavy on our shoulders : the comming of our Lord is euen at hand, and the Iudge is before the gates, who shall refresh vs, and wipe away all our teares, and place vs in his Kingdome to reape ioy without fainting. And then shall wee proue the saying of holy Saint Paul to bee true, that *The sufferings of this world are not worthy of that glory which shall be reuealed in vs.* And this may bee sufficient for the reasons left vs of comfort in tribulation and affliction.

James 5.

Mat. 11.

Apoc. 7. 21.

Gal. 6.

Rom. 8.

4  
The fourth  
part of the  
Chapter.

29 And thus hauing declared the first three points promised in this Chapter, there remaineth onely to say a word or two of the fourth : that is, what we haue to doe for our parts in time of persecution and affliction. And this

this might be dispatched, in saying onely that we haue to conforme our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease and better remembrance of the same, I will briefly runne ouer the principall points thereof. First, then we haue to aspire to that (if we can) which Christ countelleth; *Gaudete & exultate*: Reioyce and triumph. Or if we cannot arriue to this perfection: yet to doe as the Apostle willeth; *Omne gaudium existimate, cum in varias tentationes incideritis*: Esteeme it a matter worthy of all ioy, when yee fall into diuers temptations. That is, if we cannot reioyce at it indeed: yet to thinke it a matter in it selfe worthy of reioycement; reprehending our selues, for that we cannot reach vnto it. And if wee cannot come thus high neither (as indeed we ought to doe) yet in any case to remember, what in another place he saith; *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessity haue patience, if you will receiue GODS promise of euerlasting life.

30 Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being

To reioyce in tribulation, or at leastwise to haue patience. Luke 9. James 5

Heb. 10.

To come to God by suffering.

Mat. 8.  
Psal. 43.

Mat. 4.

Esay 63.

being with them, but a sleepe) that is; we must goe and awake him: wee must cry vnto him with the Prophet; *Exurge quare obdormis Domine*: O Lord, arise, why dost thou sleepe in our miseries? This wakening of Christ doth please him wonderfully, if it be done with that assured confidence, and of true affectioned children, wherewith Saint Marke describeth the Apostles to haue awakened Christ. For their words were these; *Master, doth it not appertaine vnto you, that wee perish here?* As who would say, Are not we your Disciples and seruants? Are not you our Lord and Master? Is not the cause yours? Is not all our trust and hope in you? How chanceth it then that you sleepe, and suffer vs to be thus tossed and tumbled, as if we appertained nothing vnto you? With this affection prayed *Esay*, when he said; *Attend (Lord) from heauen, looke hither from the holy habitation of thy glory; where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Have they shut themselves vp now towards me? Thou art our Father: Abraham hath not knowne vs, and Israel hath beene ignorant of vs: thou art our Father (O Lord) turne thy selfe about for thy seruants sake, for loue of the tribe of thine inheri-*

*inheritance.* Thus, I say, we must call vpon God: thus we must awake him when he seemeth to sleepe in our miseries, with earnest, with deuout, with continuall prayer: alwayes hauing in our minde, that most comfortable prayer of Christ, wherein he saith, that if wee should come to our neighbours doore, and knocke at midnight to borrow some bread, when he were in bed with his children, and most loath to rise: yet we perseuering in asking, & beating at the doore still, though he were not our friend, yet would he rise at length, and giue vs our demand, thereby at least to be rid of our crying. And how much more will God doe this (saith Christ) who both loueth vs; and tendreth our case most mercifully?

31 But yet here is one thing to be noted in this matter: and that is, that Christ suffered the ship almost to be couered with waues (as the Evangelist saith) before he would awake, thereby to signifie that the measure of temptations is to be left onely vnto himselfe: it is sufficient for vs to rest vpon the Apostles words; *He is faithfull, and therefore he will not suffer vs to be tempted aboue our strength.* We may not examine, or mistrust his doings, we may not enquire why

Luke 11: 3

*An impertinent note.*

Mar. 8.

1 Cor. 10.

3 Kin. 19.

Psal. 30.

2 Cor. 2

why doth he this ? Or why suffereth he that ? Or how long will he permit these evils to raigne ? God is a great God in all his doings : and when hee sendeth tribulation, he sendeth a great deale together, to the end he may shew his great power in deliuering vs, and recompenceth it after, with a great measure of comfort. His temptations oftentimes doe goe very deepe, thereby to try the very hearts and reines of men. Hee went farre with *Elias*, when hee caused him to flie into a mountaine, and there most desirous of death to say : *They haue killed all thy Prophets (O Lord) and I am left alone, and now they seeke to kill me also.* Hee went farre with *Dauid* when he made him cry out; *Why doest thou turne thy face away from me, O Lord ? Why doest thou forget my poverty and tribulation ?* And in another place againe ; *I said with my selfe in the excesse of my minde, I am cast out from the face of thine eyes, O Lord.* God went farre with the Apostles when he inforced one of them to write : *Wee will not leaue you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed aboue all measure and aboue all strength, in so much as it lothed vs to liue any longer.* But yet aboue all others, he went furthest with his

owne deere Son, when he constrained him to vtter these pitifull and most lamentable words vpon the crosse; *My God, Mat. 22. ; my God, why hast thou forsaken mee? Who Psal. 22.* can now complaine of any prooffe or temptation whatsoever laid vpon him, seeing God would goe so far with his owne deere and onely Sonne?

32 Hereof then insueth the third thing necessary vnto vs in tribulation: *Magnanimitie* which is magnanimitie, grounded vp *17 with a strong faith.* on a strong and inuincible faith of GODS assistance, and of our finall deliuerance, how long soeuer hee delay the matter, and how terrible soeuer the storme doe seeme for the time. This God requireth at our hands, as may bee seene by the example of the Disciples, who cryed not; *wee perish*, before the waues had couered the ship, as Saint *Mat. Mar. 3. Luke 8.* *thew* writeth: and yet Christ said vnto them, *Vbi est fides vestra?* Where is your faith? Saint Peter also was not afeard, vntill he was almost vnder water, as the same Euangelist recordeth; and yet Christ reprehended him, saying; *Thou* *Mar. 146.* *van of little faith, why didst thou doubt?* What then must wee doe in this case deere brother? Surely we must put on that mighty faith of valiant King *Dauid*, who vpon the most assured trust hee



- Psal. 17.** had of Gods assistance, said ; *In Deo meo transgrediar murum* : In the helpe of my GOD I will goe thorough the wall. Of which inuincible faith, Sainr Paul was also, when he said ; *Omina possum in eo qui me confortat* : I can doe all things in him that comforteth and strengtheneth mee. Nothing is impossible, nothing is too hard for mee by his assistance. Wee must be (as the Scripture saith) *Quasi leo confidens, absque terrore* : Like a bold and confident Lyon, which is without terrour. That is, we must not bee astonied at any tempest, any tribulation, any aduersitie. We must say with the Prophet David, experienced in these matters ; *I will not feare many thousands of people that should environ or besiege mee together. If I should walke amidst the shadow of death, I will not feare* : If whole armies should stand against me, yet my heart should not tremble. My hope is in GOD, and therefore I will not feare what man can doe unto me. GOD is my aider, and I will not feare what flesh can doe unto me : GOD is my helper and protector, and therefore I will despise and contemne mine enemies. And another Prophet in like sense : Behold, GOD is my Saviour, and therefore will I deale confidently, and will not feare. These were the speeches of holy Prophets. of men that

that knew well what they said, and had often tasted of affliction themselves: and therefore could say of their owne experience how infallible Gods assistance is therein.

33 To this supreme courage, magnanimitie, and Christian fortitude, the Scripture exhorteth vs; when it saith; *If the Spirit of one that is in authoritie, doe rise against thee: see thou yeeld not from thy place vnto him.* And againe, another Scripture saith: *Strive for iustice, euen to the losse of thy life: and stand for equitie vnto death it selfe: and God shall ouerthrow thine enemies for thee.* And Christ himselfe yet more effectually recommendeth this matter in these words; *I say vnto you my friends, be not afraid of them which kill the bodie, and afterward haue nothing else to doe against you.* And Saint Peter addeth further; *Neque conturbemini: That is, Doe not onely not feare them, but (which is lesse) do not so much as be troubled for all that flesh and bloud can doe against you.*

34 Christ goeth further in the Apocalyps, and vseth marueilous speeches to intice vs to this fortitude: for these are his words; *Hee that hath an eare to heare, let him heare what the Spirit saith vnto the Churches: to him that shall con-*

**B**  
 \* Those ten  
 dayes some  
 thinke to  
 haue been  
 the tange-  
 nerall per-  
 secutions  
 within the  
 first 300  
 yeres af-  
 ter Christ.

**B**  
 \* But others  
 rather  
 thinke that  
 ten doth  
 here signi-  
 fic ma-  
 ny (as in  
 some other  
 places of  
 Scripture)  
 and dayes,  
 as they are  
 broken off

by the nights that come betwixt, so to signifie such times of  
 triall as should now and then haue times of breathing like  
 wife: that so the faithfull may be refreshed, and gather their  
 strength against a fresh assault ensuing. \* Chap. 3.

quer, I will giue to eat of the tree of life,  
 which is in the paradise of my God. This  
 saith the first and the last: he that was dead  
 and now is alive: I know thy tribulation and  
 thy poverty, but thou art rich indeede, and  
 art blasphemed by those that say they are  
 true Israelites, and are not, but are rather  
 the Synagogue of Satan. Feare nothing of  
 that which you are to suffer: Behold, the de-  
 uill will cause some of you to be thrust into  
 prison, to the end you may be tempted: and  
 you shall haue tribulation for \* ten daies.

But be faithfull vnto death, and I will giue  
 thee a Crowne of life. Hee that hath an eare  
 to heare, let him heare what the spirit saith  
 vnto the Churches: Hee that shall overcome,  
 shall not be hurt by the second Death. \* And  
 he that shall overcome and keepe my words  
 vnto the end; I will giue vnto him autori-  
 tie ouer Nations, euen as I haue receiued it  
 from my father: and I will giue him be-  
 sides, the morning starre: Hee that shall  
 overcome, shall be apparelled in white gar-  
 ments: and I will not blot his name out of  
 the booke of life: but will confesse his name  
 before my Father, and before his Angels.

Behold, I come quickly, hold fast that thou

hast, lest another man receiue thy Crowne. He that shall conquer, I will make him a pillar in the temple of my God, and he shall neuer go forth more: and I will write upon him the name of my God, and the name of the City of my G O D, which is new Ierusalem. He that shall conquer, I will giue unto him to sit with me in my throne, when as I haue conquered, and doe sit with my Father in his Crowne.

35 Hitherto are the words of Christ to Saint Iohn. And in the end of the same booke, after he had described the ioyes and glory of Heauen at large, he concludeth thus? And he that sate on the throne said to me: Write these word, for that they are most faithfull and true. *Qui vicerit possidebit haec, & ero illi Deus, & ille eris mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shall conquer, shall possesse all the ioyes that I haue here spoken of: and I will be his God, and he shall be my sonne. But they which shall be fcarefull to fight, or incredulous of these things that I haue said: their portion shall be in the lake burning with fire and brimstone, which is the second death.

Cap. 22

36 Here now wee see both allurments and threats; good and euill; life, and death; the ioyes of Heauen, and the

Eccles. 15.

burning lake, proposed vnto vs. Wee may stretch out our hands vnto which we will. If we fight and conquer (as by Gods grace we may) then are wee to enioy the promises laid downe before. If wee shew our selues either vnbeleeu- ing in these promises, or fearefull to take the fight in hand, being offered vnto vs: then fall wee into the danger of the contraty threats: euen as Saint *John* affirmeth in another place, that certaine noble men did among the Iewes, who beleued in Christ, but yet durst not confesse him for feare of persec- ution.

*John 12.*

*A firme re-  
solution,*

27. Here then must ensue another vertue in vs, most necessary to all those that are to suffer tribulation and affliction; and that is a strong and firme resolu- tion, to stand and goe through, what opposition or contradiction soeuer wee finde in the world, either of fawning flattery, or persecuting cruelty. This the Scripture teacheth, crying vnto vs, *Esto firmus in via Domini*: Bee firme, and immoueable in the way of the Lord. And againe; *State in fide, viri- liter agite*: Stand to your faith, and play you the men. And yet further: *Confide in Deo, & mane in loco tuo*; Trust in God, and abide firme in thy place.

*Ecclef. 9.*

*1 Cor. 16.*

*Ecclef. 12.*

And

And finally, *Confortamini & non dissol-* 2 Chr. 35.  
*uantur manus vestrae* : Take courage  
 vnto you, and let not your hands bee  
 dissolued from the worke you haue be-  
 gun.

38 This resolution had the three  
 children, *Sidrach, Misack, and Abedna-*  
*go*, when hauing heard the flattering  
 speech, and infinite threats of cruell *Na-*  
*buchodonosor*, they answered with a quiet  
 spirit: *O King, we may not be carefull to answer* Dan. 3.  
*you to this long speech of yours.*

For behold, our GOD is able (if he will)  
 to deliuer vs from this furnace of fire, which  
 you threaten, and from all that you can doe  
 otherwise against vs. But yet if it should not  
 please him so to doe: yet you must know (sir  
 King) that we doe not worship your gods, nor yet  
 adore your golden Idoll, which you haue set  
 vp.

39 This resolution had Peter and  
 John, who being so often brought be-  
 fore the Counsell, and both comman-  
 ded, threatened, and beaten, to talke  
 no more of Christ: answered still: *Obe-* Acts 4.3.  
*dire oportet Deo magis quam hominibus* :  
 Wee must obey God, rather then men.  
 The same had Saint Paul also, when being  
 requested with teares of the Christians  
 in Cæsarea, that hee would forbear  
 to goe to Ierusalem, for that the  
 hol,

## Of tribulation.

## The second part.

A<sup>s</sup> 211.

Rom. 8.

**B**  
 \* Which booke is not any part of Canonickall Scripture: neuertheless this example may well be true, for that such constancy is often found in the children of God.

holy Ghost had reuealed to many the troubles which expected him there: hee answered; *What meane you to weepe thus, and to afflēt my heart? I am not onely ready to be in bonds for Christs name in Ierusalem: but also to suffer Death for the same.* And in his Epistle to the Romans hee yet further expresseth this resolution of his, when he saith; *What then shall wee say to these things? If GOD be with vs, who will be against vs? Who shall separate vs from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednesse? Shall perill? Shall persecution? Shall the sword? I am certaine, that neither Death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor strength, no height; nor depth, nor any creature else, shall be able to separate vs from the loue of God, which is in Iesus CHRIST our Lord.*

40 Finally, this was the resolution of all the holy Martyrs and and Confessors, and other seruants of God: whereby they haue withstood the temptations of the Deuill, the allurements of flesh and bloud, and all the persecutions of tyrants, exacting things vnlawfull at their hands. I will alledge one example out of the \* second booke of Machabees, and that before the comming of Christ,

Christ, but yet nigh vnto the same, and therefore no maruell (as the Fathers doe note) though it tooke some heat of Christian seruor and constancy towards martyrdome. This example is wonderfull, for that in mans sight it was but for a \* small matter required at their hands, by the tyrants commandement: that is, onely to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

B  
\* It was a manifest breach of the Law of God: and of no small matter to them that knew it.  
2 Mac 7.  
A marvellous constancy of the seven Maccabees and their Mother.

41 It came to passe, that seuen brethren were apprehended together in those dayes, and brought (with their mother) to the King *Antiochus*, and there compelled with torments of whipping, and other instrumente, to the eating of swines flesh against the Law. At what time one of them (which was the eldest) said; What doest thou seeke? Or what wilt thou learne out of vs, O King? We are ready here rather to die then to breake the ancient lawes of our God. Whereat the King being greatly offended, commanded the frying pannes and pottes of bras to be made burning hot: which being ready, he caused the first mans tongue to be cut off, with the tops of his fingers and toes, as also with the



skinne of his head; the mother and other brothers looking on, and after that to bee fried vntill he was dead. Which being done, the second brother was brought to torment, and after his haire pluckt off from his head, together with the skinne, they asked him whether hee would yet eate swines flesh or no, before he was put to the rest of his torments? Whereto hee answered, No: and therevpon was (after many torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put forth his tongue, hee held it forth quickly, together with both his hands to be cut off, saying confidently; *I receiued both tongue and hands from Heaven, and now I despise them both for the Law of GOD, for that I hope to receive them all of him againe.* And after they had in this sort tormented and put to death fixe of the brethren, euery one most constantly protesting his faith, and the ioy he had to dye for Gods cause: there remained onely the youngest, whom *Antiochus* (being ashamed that he could peruert neuer a one of the former) endeuoured by all meanes possible to draw from his purpose, by promising and swearing that hee should be a rich

*A worthy  
saying.*

rich and happy man, and one of his chiefe friends, it hee would yeeld. But when the youth was nothing moued therewith, *Antiochus* called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeeld: which shee faining to doe, thereby to haue liberty to speake to her sonne, made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to dye for his conscience: which speech being ended, the youth cried out with a loud voyce, and vttered this noble sentence worthy to bee remembred; *Quem sustinetis? Non obtempero praecepto regis, sed praecepto legis*: Whom doe you stay for? I doe not obey the Commandement of the King, but the Commandement of the law of God. Wherevpon both hee and his mother were presently (after many and sundry torments) put to death.

41. This then is the constant and immoueable resolution, which a Christian man should haue in all aduersities of this life. Whereof *Saint Ambrose* saith thus; *Gratia preparandus est animus, ex-  
ercendamens, & stabilenda ad constantiam;  
ut nullis perturbari animus possit terrori-  
bus, nullis frangi molestijs, nullis supplicijs  
cedere.*

*Lib. 8. Off.  
38.*

*cedere.* Our mind is to be prepared with grace, to be exercised, and to be so established in constancy, as it may not be troubled with any terrors, broken with any aduersaries, yeeld to any punishments or torments whatsoeuer.

How a man  
may come  
to an inuinc-  
ible resolu-  
tion.

43 If you aske here how a man may come to this resolution: I answer, that Saint *Ambrose* in the same place, putteth two wayes: the one is, to remember the endlesse and intollerable paines of Hell, if we doe not: and the other is, to thinke of the vnspeakeable glory of Heauen, if wee doe it. Whereto I will adde the third, which with a noble heart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towards vs. Wee see that in this world, louing subiects doe glory of nothing more then of their dangers or hurts taken in battell for their Prince, though hee neuer tooke blow for them againe: what then would they doe, if their Prince yad bin afflicted voluntarily for them, as Christ hath beene for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee made of flesh.

flesh and bloud as thou art; see what they haue suffered before they could enter into Heauen: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also.

44 Saint Paul writeth of all the Apostles together, euen vnto this houre we suffer hunger and thirst, and lack of apparell: we are beaten with mens fists: we are vagabonds, not hauing where to stay: we labor and work with our owne hands: we are cursed, and we do blesse: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme vs: we are made as it were the very outcasts and purgings of this world, euen vnto this day: that is, though wee bee Apostles, though wee haue wrought so many miracles, and conuerted so many millions of people: yet euen vnto this day are wee thus vfed. And a little after, describing yet further their liues, he saith; Wee shew our selues as the Ministers of God, in much patience; in tribulations; in necessities; in distresses; in beating; in imprisonments; in seditions; in labours; in watches; in fastings; in chastity; in longanimitie; in sweetnesse of behauiour. And of himselfe in particular he saith; *In laboribus plurimis, &c.* 2 Cor. 6.

1 Cor. 4.  
The sufferings of the Apostles.

2 Cor. 6.

2 Cor. 11.

The particu-  
lar suffe-  
rings of S.  
Paul.

I am the minister of God in many labours, in imprisonment more then the rest, in beatings aboue measure, and oftentimes in death it selfe. Fiue times haue I beene beaten of the Iewes, and at euery time had forty lashes lacking one: three times haue I beene whipped with rods: once I was stoned: three times haue I suffered shipwracke: a day and a night was I in the botom of the sea: oftentimes in iournies, in dangers of floods: in dangers of theeues: in dangers of Iewes; in dangers of Gentiles; in dangers of the citie; in dangers of wildernesse; in dangers of sea; in dangers of false brethren; in labour and trauell; in much watching; in hunger and thirst; in much fasting, in cold and lacke of clothes: and besides all these externall things, the matters that dayly doe depend vpon me, for my vniuersall care of Churches.

45. By this wee may see now, whether the Apostles taught vs more by words then they shewed by example, about the necessities of suffering in this life. Christ might haue provided for them if hee would, at leastwise things necessary to their bodies, and not haue suffered them to come into these extremities of lacking clothes to their backs:

mean

meate to their mouthes, and the like; He that gaue them authoritie to doe so many other miracles, might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should bee the first miracle that worldly men would worke, if they had such authority. Christ might haue said to Peter, when hee sent him to take his tribute from out of the fishes mouth: Take so much more as will suffice your necessary expences, as you trauell the country: but he would not, nor yet diminish the great affliction, which I haue shewed before, though hee loued them as deerely, as euer hee loued his owne soule. All which was done, as Saint Peter interpreteth, to giue vs example Mar. 17. what to follow: what to looke for: what to desire: what to comfort our selues withall, in amidst the greatest of our tribulation. 1 Pet. 2.

46 The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferings of other Saints before them: wherefore wee also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs, and let vs runne by patience vnto Heb. 12. A notable exhortation of the Apostle.

vnto the battell offered vs, fixing our eyes vpon the Author of our faith, and fullfiller of the same, Iesus; who putting the ioyes of Heauen before his eyes sustained patiently the crosse; contemning the shame and confusion thereof, and therefore now sitteth at the right hand of the seate of God. Thinke vpon him (I say) which sustained such a contradiction against himselfe at the hands of sinners: and be not weary, nor faint in courage. For you haue not yet resisted against sinne vnto blood: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as vnto children; *My sonne, doe not contemne the discipline of the LORD, and bee not weary, when thou art chastened of him.* For whome God loueth he chasteneth, and hee whippeth euery some whom hee receiueth. Perseuere therefore in the correction laid vpon you. God offereth himselfe to you as to his children. For what child is there whom the Father correcteth not? If you bee out of correction (whereof all his children are made partakers) then are you bastards and not children. All correction for the present time when it is suffered, seemeth unpleasant and sorrowfull: but yet after it bringeth forth most

*Psalm. 3.  
Job 5.*

*Apost. 3.*

most quiet fruit of iustice vnto them that are exercised by it. Wherefore strengthen vp your weary hand, and loosed knees: make way to your feet, &c. That is, take courage vnto you, and goe forward valiantly vnder the crosse laid vpon you. This was the exhortation of this holy Captaine vnto his countrie-men shouldiers of Iesus Christ, the Iewes.

47 Saint *James* the brother of our Lord, vseth another exhortation to all true Catholikes, not much differing from this, in that his Epistle, which he writeth generally to all, Be you therefore patient my brethren (saith hee) vntill the comming of the Lord. Behold, the husbandman expecteth for a time the fruit of the earth, so precious vnto him, bearing patiently vntill hee may receiue the same in his season: be therefore patient, and comfort your hearts, for that the comming of our Lord will shortly draw neere. Bee not sad, and complaine not one of another. Behold the Iudge is euen at the gate. Take the Prophets for an example of labour and patience, which spake vnto vs in the name of God. Behold we account them blessed which haue suffered. You haue heard of the sufferance of *Iob*, and you haue



haue seene the end of the LORD with him: you haue seene (I say) that the Lord is mercifull and full of compassion.

48 I might here aledged many things more out of the Scriptures to this purpose, for that the Scripture is most copious herein: and in very deede, if it should all be melted and powred out, it would yeeld vs nothing else almost, but touching the crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter riseth to belong as the other before did: and therefore I will onely for my conclusion, set downe the confession, and most excellent exhortation of old *Mattathias* vnto his children, in the time of the cruell persecution of *Antiochus* against the Iewes: Now (saith he) is the time that pride is in her strength: now is the time of chastisement towards vs, if euersion and indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the Testament of your Fathers: remember the workes of your ancestors, what they haue done in their generations, and so shall you receiue great glory, and eternall name. Was not *Abraham* found faithfull in time of temptation,

Mac. 2.

ration, and it was imputed vnto him  
 for iustice? *Ioseph* in time of distresse, Gen. 41.  
 kept Gods Commandements, and was  
 made Lord ouer all Egypt. *Phinees* our Num. 25.  
 father, for his zeale towards the law of  
 God, receiued the Testament of an e-  
 uerlasting Priesthood. *Iosue* for that hee  
 fulfilled Gods word, was made a Cap- Iosua 1.  
 taine ouer all Israel. *Caleb* for that hee  
 testified in the Church, receiued an in- Iudg. 14.  
 heritance. *Dauid* for his mercy obtai- 2 King. 24.  
 ned the leate of an eternall Kingdome. 4 Kings 1.  
*Elias* for that hee was zealous in the  
 zeale of the law, was taken vp to Hea-  
 uen. *Ananias*, *Asarias*, and *Misael*, Dan. 3.  
 through their beliefe, were deliuered  
 from the flame of fire. *Daniel* for his Dan. 3.  
 simplicitie was deliuered from the  
 mouth of Lyons. And so doe you run  
 ouer, by cogitation, all generations,  
 and you shall see, that all those that  
 hope in God shall not bee vanquished.  
 And doe you not feare the words of a  
 sinfull man: for his glory is nothing  
 else but dung and wormes: to day hee  
 is great and exalted, and to morrow hee  
 shall not be found: for he shall returne  
 vnto his earth againe, and all his fond  
 cogitations shall perish. Wherefore take  
 courage vnto you (my children) and  
 play the men in the law of G O D. For  
 therein

therein shall be your honour and glory. Hitherto are the words of *Mattathias*, which shall suffice, for the end of this Chapter.

### CHAP. III.

*Of the third impediment that letteth men from resolution : which is the loue of the world.*

**A**S the two impediments remooued before, bee indeed great staies to many men from the resolution we talke of; so this that now I take in hand, is not onely of it selfe a strong impediment, but also a great cause and common ground (as it were) to all the other impediments that bee. For if a man could touch the very pulse of all those, who refuse, or neglect, or deferre this resolution : he shall finde the foundation thereof to bee the loue of this world, whatsoeuer other excuse they pretend besides. The noble men of Iewry pretended feare to be the cause, why they could not resolue to confesse Christ openly : but Saint *Iohn* that felt their pulse, vttereth the true cause to haue been ; *For that they loued the glory of men, more then the glory of God.* Demas that forsooke S. *Paul* in his bands, euen a little before his death ; pretended another cause

cause of his departure to. Theſſalonica:  
 but Saint Paul ſaith it was *Quia dilige-* 2 Tim. 2.  
*bat hoc ſeculum* : For that he loued this  
 world : So that this is a generall and  
 vniuerſall impediment, and more indeed  
 diſperſed then outwardly appeareth : for  
 that it bringeth forth diuers other ex-  
 cuſes, thereby to couer her ſelfe in ma-  
 ny men.

2 This may bee confirmed by that Mat. 13.  
 moſt excellent parable of Chriſt, recor- Mar. 4.  
 ded by three Euangeliftes, of the three Luke 8.

ſorts of men which are to be damned,  
 and the three cauſes of their damnati-  
 on : whereof the third and laſt and moſt  
 generall (including as it were both  
 the reſt) is the loue of this world. For

the firſt ſort of men are compared to a  
 high way, where all ſeede of life that is  
 ſowen, either withereth preſently, or  
 elſe is eaten vp by the birds of the aire :  
 that is (as Chriſt expoundeth it) by the

*The expoſition  
 of the pa-  
 rable of the  
 ſeeds.*

Deuill in careleſſe men, that contemne  
 whatſoeuer is ſaid vnto them : as Infidels  
 and all other obſtinate and contemp-  
 tuous people. The ſecond ſort are com-  
 pared to rockie grounds, in which for  
 lacke of deepe roote, the ſeede conti-  
 nueth not : whereby are ſignified, light  
 and inconstant men that now chop in,  
 and now run out, now are ſeruent, and  
 by

by and by key cold againe ; and so in time of temptation, they are gone. The third sort are compared to a field, where the seede groweth vp, but yet there are so many thornes on the same, (which Christ expoundeth to be the cares, troubles, and miseries, and deceivable vanities of this life) as the good corne is choked vp and bringeth forth no fruit. By which last words our Sauour signifieth, that wheresoeuer the doctrine of Christ groweth vp, and yet bringeth not forth due fruit: that is, where euer it is receiued and imbraced (as it is among all Christians) and yet bringeth not forth good life : there the cause is, for that it is choked with the vanities of this world.

*The importance of this parable.*

Mat. 13.

3. This is a parable of marueilous great importance, as may appeare, both for that Christ, after the recitall thereof, cried out with a loud voice ; *He that hath eares to heare, let him heare* ; as also for that he expounded it himselfe in secret only to his disciples and principally, for that before the exposition thereof he vseth such a solemne preface, saying ; *To you it is giuen to know the mysteries of the Kingdome of Heauen, but to others not : for that they seeing doe not see, and hearing doe not heare, nor understand.* Whereby Christ signifieth,

signifieth, that the vnderstanding of this parable among others, is of singular importance for conceiuing the true mysteries of the kingdome of heauen: and that many are blind, which seeme to see, and many deafe, and ignorant, that seeme to heare and know: for that they vnderstand not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable; *Happy are your eyes that see, and blessed are your eares that heare.* After which words he beginneth his exposition, with this admonition; *Vos ergo audite parabolam:* Do you therefore heare and vnderstand this parable.

4 And for that this parable doth containe and touch so much indeed as may or needeth be said, for remouing of this great and dangerous impediment of worldly loue, I meane to stay my selfe only vpon the explanation thereof in this place, and will declare the force and truth of certaine words here vttered by Christ, of the world, and worldly, pleasures: and for some order and methods sake, I will draw all to these sixe points following, First, how and in what sense all the world and commodities thereof are vanities, and of no value (as Christ here signifieth) and consequently, ought

I  
Two parts  
of this Ch.  
ser.

ought not to be an impediment, to lee vs from so great a matter, as the Kingdome of Heauen, and the seruing of God is. Secondly, how they are not only vanities, and trifles in themselves, but also deceptions, as Christ saith: that is, deceits not performing to vs indeed, those little trifles which they doe promise. Thirdly, how they are *Spine*, that is, pricking thornes, as Christ saith, though they seeme to worldly men to be most sweet and pleasant. Fourthly, how they are *crumme*, that is, miseries and afflictions, as also Christ words are. Fifthly, *Quomodo suffocant*, How they strangle or choake vs, as Christs affirmeth. Sixtly, how we may vse them notwithstanding without these dangers and euils, and to our great comfort, gaine, and preferment.

The first  
part how all  
the world is  
vanity.

2 Chro. 9.  
The worldly  
Prosperity  
of King Sa-  
lomon.

5 And touching the first, I do not see how it may be better proued, that all the pleasures and goodly shewes of this world are vanities, as Christ here saith, then to alledged the testimony of one which hath proued them all, that is, of one that speaketh not of speculation, but of his owne prooffe and practise: and this is King *Salomon*, of whom the Scripture reporteth wonderfull matters, touching his peace, prosperity, riches, and glory

glory in this world : as that all the Kings of the earth desired to see his face, for his wisdom and renowned felicity : that all the Princes living besides, were not like him in wealth : that he had 666. talents of gold (which is an infinite summe) brought him in yearly, besides all other that hee had from the Kings of Arabia and other Princes : that silver was as plentiful with him, as heapes of stones, and not esteemed, for the great store and abundance he had thereof : that his plate and jewels had no end, that his seate of Maiesty, with stooles, Lions to beare it vp, and other furniture was of gold ; passing all other Kingly seats in the world : that his precious apparell, and armour was infinit ; that hee had all the Kings from the river of the Philistines vnto Egypt, to serue him : that he had forty thousand horses in his stables to ride ; and twelue thousand chariots, with horses, and other furniture ready to them, for his vse : that hee had two hundred speares of gold borne before him, and six hundred Crownes of gold bestowed in euery speare ; as also three hundred bucklers, and three hundred Crownes of gold, bestowed in the gilding of euery buckler : that hee spent euery day in

Q

his

3 Kings 4.

30 Cor. si-

mile &amp; c.

or 60. Cori

farina :

and euery

Corus u

\* 21 quar.

sirs &amp; odds

3 King. 11.

Eccle. 1.



5 \* For 11. I thinke he meant but a 21. for a Corne according to *Iosephus*. is reckoned to bee 7. 8 of our Gallons: which make of our measures eleven quarters, foure bushels, one pecke. So 500 being taken out of the totall summe; the residue that remaineth doth agree well to this account: for it maketh 1037 quarters, fixe bushels, and two peckes. But of this kinde of measure the iudgement of the learned, doth vary much, and it would aske a long discourse to beat out the more like opinion, by conference of places and measures together. By the account of Saint *Ierome*, it cometh thus short: that is, but to 232 quarters, fixe bushels, and an halfe.

his house a thousand, nine hundred, thirty and seven quarters of meale and flower; thirty Oxen; with an hundred weathers; besides all other flesh; that he had seven hundred wiues, as *Queenes*; and three hundred others, as *Concubines*. All this, and much more doth the Scripture report of *Salomons* worldly wealth, wisdom, riches, and prosperity, which he hauing tasted and vsed to his fill, pronouncd yet at the last this sentence of it all; *Vanitas vanitatum, et omnia vanitas*: Vanity of vanities, and all is vanity. By vanity of vanities, meaning (as Saint *Ierome* interpreteth) the greatnesse of this vanity, aboue all other vanities that may be deuised.

*Salomon  
saying of  
himselfe.*

6 Neither onely doth *Salomon* affirme this thing, but doth proue it also by examples of himselfe. I haue beene King of Israel in Ierusalem (saith hee) and purposed

purposed with my selfe, to seeke out by  
 wisdom all things: and I haue seene,  
 that all vnder the sunne are meere va-  
 nities, and affliction of spirit. I said in  
 my heart, I will goe and abound in de-  
 lights, and in euery pleasure that may  
 be had: and I saw that this was also va-  
 nity. I tooke great works in hand, build-  
 ed houses to my selfe, planted vine-  
 yards, made orchards and gardens, and  
 beset them with all kinde of trees: I  
 made me fish ponds to water my trees:  
 I possessed seruants and handmaidens,  
 and had a great familie, great herds  
 of cattell, aboue any that euer were be-  
 fore me in Ierusalem: I gathered toge-  
 ther gold and siluer, the riches of Kings  
 and Prouinces: I appointed to my selfe  
 fingers, both men and women, which  
 are the delights of the children of men:  
 fine cups also to drinke wine withall:  
 and whatsoeuer my eyes did desire, I  
 denied it not vnto them: neither did I  
 let my heart from vsing any pleasure,  
 to delight it selfe in these things  
 which I prepared. And when I turned  
 my selfe to all that my hands had made,  
 and to all the labours wherein I had  
 taken such paines and sweat: I saw in  
 them all vanity, and affliction of the  
 minde.

1 Ioh. 2.

These generall points of worldly vanities.

7 This is the testimony of *Salomon* vpon his owne prooffe in these matters ; and if hee had spoken it vpon his wisdom onely (being such as it was) wee ought to beleeue him : but much more, seeing he affirmeth it of his owne experience. But yet if any man be not moued with this, let vs bring yet another witnesse out of the new Testament, and such a one as was priuy to the opinion of Christ herein : that is ; *Saint Iohn* the Euangelist, whose words are these ; *Do not loue the world, nor those things that are in the world : If any man loue the world, the loue of GOD the Father is not in him. For that All, which is in the world is either concupiscence of the flesh, or concupiscence of the eyes, or pride of life.* In which words, *Saint Iohn* besides his threat against such as loue and follow the world, reduceth all the vanities thereof vnto three generall points or branches : that is, to concupiscence of the flesh (wherein hee comprehendeth all carnall pleasures ; ) to concupiscence of the eyes (wherein he containeth all matters of riches ; ) and to pride of life, whereby he signifieth the humor and disease of worldly ambition. These then are three generall and principall vanities of this life, wherein worldly men

doc

doe weary out themselves : ambition, couetousnesse, and carnall pleasures, wherevnto all other vanities are addressed, as to their superiours. And therefore it shall not be amisse to consider of these three in this place.

8 And first to ambition or pride of *Vaine-glory* life belongeth vaine-glory : that is, a certaine disordinate desire to bee well thought of, well spoken of, praised, and glorified of men : and this is as great a vanity (though it bee common to many) as if a man should runne vp and downe the streetes after a feather flying in the ayre, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might weary out himselfe, before hee gat the thing which hee followed, and yet when hee had it, he had gotten but a feather : so a vaine-glorious man may labour a good while, before hee attaine to the praise which hee desireth ; and when he hath it, it is not worth three chips, being but the breath of a few mens mouthes, that altereth vpon euery light occasion, and now maketh him great, now little, now nothing at all. Christ him- *Mar. 13.* selfe may bee an example of this, who *Ioh. 8.* was tossed to and fro in the speech of men : some said hee was a Samaritan, and

and had a Demill : other said he was a Prophet : other said he could not bee a Prophet, or of God : for that he kept not the Sabbath day : other asked if hee were not of G O D, how hee could doe so many miracles. So that there was a schisme or diuision among them, about this matter, as Saint Iohn affirmeth, Finally, they receiued him into Ierusalem, with triumph of *Hosanna*, casting their apparell vnder his feete. But the Friday next ensuing, they cryed *Crucifige* against him, and preferred the life of *Barrabas*, a wicked murtherer, before him.

Iohn 9.

Mat. 21.

Mar. 11.

Mat. 27.

Luke 23.

9 Now my friend, if they dealt thus with Christ, which was a better man then euer thou wilt be ; and did more glorious miracles, then euer thou wilt doe, to purchase thee name and honour with the people : why dost thou so labour, and beate thy selfe about the vanities of vaine glory ? Why dost thou cast thy trauels into the wind of mens mouths ? Why dost thou put thy riches in the lips of mutable men, where euery flatterer may roo thee of them ? Hast thou no better a chest to locke them vp in ? Saint Paul was of another minde, when hee said ; *I esteeme little to be iudged of you, or of the day of man*

1 Cor. 4.

~~man~~ : and hee had reason surely. For what careth he that runneth at rilt, if the ignorant people giue sentence against him, so the Iudges giue it with him? If the blind man in the way to *Jericho*, had depended of the liking and approbation of the goers by, hee had neuer recieued the benefit of his sight, for that they dissuaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to bee a wind-mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustily: but if the wind slackes hee relenteth presently. So prayse the vaine-glorious man, and yee make him run: if hee feele not the gale blow, hee is out of heart; he is like the Babylonians, who, with a little sweet musicke, were made to adore any thing whatsoever. Luk. 18. Dan. 3.

10 The Scripture saith most truly; *As silver is tried in the fire by blowing to it,* Prou. 17.  
*so is a man tried in the mouth of him that praiseth.* For as silver, if it be good, taketh no hurt thereby: but if it be euill, it goeth all into fume: so a vaine man by praise and commendation. How many haue wee seene puffed vp with mens praises, and almost put besides themselves,  
Q 4 Ielues,

- selues, for ioy thereof : and yet after-  
 ward brought downe, with a contrary  
 wind, and driuen full neere to despe-  
 ration by contempt? How many doe we  
 see daily (as the Prophet did in his  
 dayes) commended in their sinnes, and  
 blessed in their wickednesse; How many  
 palpable and intollerable flatteries doe  
 we heare both vsed, and accepted daily,  
 and no man crieth with good King Da-  
 uid; *Away with this oyle and ointment of*  
*sinners, let it not come upon my head.* Is not  
 all this vanity? Is it not madnesse, as the  
 Scripture calleth it? The glorious An-  
 gels in Heauen seeke no honour vnto  
 themselues, but all vnto God: and thou  
 poore worme of the earth desirest to  
 bee glorified? The foure and twenty  
 elders in the *Apocalyps* rooke off their  
 Crownes, and cast them at the feete of  
 the Lambe: and thou wouldest plucke  
 forty from the Lambe to thy selfe, if  
 thou couldest. O fond creature! How  
 truly saith the Proph:; *Homo vanitati*  
*similis factus est*; A man is made like vn-  
 to vanity? That is like vnto his owne  
 vanity, as light as the very vanities  
 themselues which bee tolloweth. And  
 yet the Wiseman more expressely; *In*  
*vanitate sua appenditur peccator*; The  
 sinner is weighed in his vanity. That is,  
 by

by the vanity, which he followeth, is seene how light and vaine a sinner is.

II The second vanity that belongeth to ambition, is desire of worldly honour, dignity, and promotion. And this is a great matter in the sight of a worldly man: that is a iewell of rare price, and worthy to be bought, euen with any labour, trauell, or perill what-fouer. The loue of this, letted the great men that were Christians in Iewry, from confessing of Christ openly. The loue of this letted *Pilate* from deliuering Iesus, according as in conscience he saw hee was bound. The loue of this letted *Agrippa* and *Festus* from making themselues Christians, albeit they esteemed *Pauls* Doctrine to bee true. The loue of this letteth infinite men daily from imbracing the meanes of their saluation. But (alas) these men doe not see the vanity hereof. Saint *Paul* saith not without iust cause; *Nolite esse pueri sensibus*: Bee you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, then of a rich iewell: and such is the painted dignity of this world: gotten with much labour, maintained with great expences, and lost with intollerable griefe and sorrow.

Worldly be-  
nefit and  
promotion.

John 11.

John 13.

Acts 26.

2 Cor. 14.



For better conceiuing whereof, ponder a little with thy selfe (gentle Reader) any state or dignity that thou wouldest desire: and thinke how many haue had that before thee. Remember how they mounted vp, and how they descended downe againe: and imagine with thy selfe, which was greater, either the ioy in getting, or the sorrow in leeing it. Where are now all these Emperours, these Kings, these Princes and Prelates which reioyced so much once at their owne aduancement? Where are they now I say? Who talketh or thinketh of them? Are they not forgotten, and cast into their graues long agoe? And doe not men boldly walke ouer their heads now, whole faces might not be looked on without feare in this world? What then haue their dignities done them good?

*The vanity  
of worldly  
honour.*

12 It is a wonderfull thing to consider the vanity of this worldly honour. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: and when he flieth from it, it followeth him againe: and the onely way to catch it, is to fall downe to the ground vpon it. So we see, that those men which desire honour in this world, are now forgotten: and those  
which

which most fled from it, and cast themselves lowest of all men, by humility; are now most of all honoured: honoured (I say) most, euen by the world it selfe, whose enemies they were while they liued. For who is honoured more now, who is more commended and remembered then Saint Paul, and his like which so much despised worldly honour in this life, according to the saying of the Prophet; *Thy friends (O Lord) are too too much honoured*; Most vaine then is the pursute of this worldly honour and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voyde of great dangers, both in this life, and in the life to come, according to the saying of Scripture, *Most seuerie iudgement shall bee vsed vpon these that are ouer others; the meane man shall obtaine mercy: but the great and strong shall suffer torments strong*.

Psal. 138.

13 The third vanity that belongeth to ambition, or pride of life, is nobility of flesh and bloud. a great pearle in the eye of the world: but indeede in it selfe, and in the sight of G O D, a meere trifle and vanity. Which holy Iob well vnderstood, when hee wrote these words; *I said vnto rattones, thou*

Worldly Nobility.

Iob 17:7.

art my father, and unto wormes, you are my mother and sisters. Hee that will behold the gentry of his ancestors, let him looke into their graues, and see whether *Iob* saith truly, or no. True nobility was neuer begun, but by vertue: and therefore as it is a testimony of vertue to the predecessors: so is it another of vertue vnto the successors. And he which holdeth the name thereof by descent, without vertue, is a meere monster in respect of his ancestors, for that he breake-th the limits of the nature of nobility. Of which sort of men, God saith by one Prophet; *They are made abominable, euen as the things which they loue: their glory is from their nativity, from the belly, and from their conception.*

Of 7.

14 It is a miserable vanity to goe beg credit of dead men, when as wee deserue none our selues; to seeke vp old titles of honor from our ancestors, we being vtterly vncapable thereof, by our owne base manners and behauiour. Christ cleerely confounded this vanity, when being descended himselfe of the greatest nobility that euer was in the world; and besides that, being also the Sonne of God, yet called hee himselfe ordinarily the sonne of man; that is, the sonne of the virgin *Mary* (for otherwise

Mat. 8.

20, 24, 26.

otherwise he was no sonne of man) John 19.  
 and further then this also called him-  
 selfe a shepheard, which in the world  
 is a name of contempt. He sought not  
 vp this and that old title of honour to  
 furnish his stile withall, as our men doe.  
 Neither when he had to make a King 1 Kings 9.  
 first in Israel, did he seeke out the an- 1 Kings 16.  
 cientest bloud : but tooke *Saul* of the  
 basest tribe of all Israel : and after him  
*David*, the poorest shepheard of all his  
 brethren. And when hee came into the  
 world, he sought not out the noblest  
 men to make Princes of the earth ; that  
 is, to make Apostles ? but tooke of the  
 poorest and simplest, thereby to con-  
 found (as one of them saith) the foo-  
 lish vanity of this world ; in making  
 so great account of the preheminen-  
 cie of a little flesh and bloud, in this  
 life.

Mat. 4.  
 Psal. 41.  
 1 Cor. 1.

15. The fourth vanity that belong- *The vanity*  
 eth to ambition, or pride of life, is *of worldly*  
 worldly wisdom ; whereof the Apo- *wisdom.*  
 stle saith ; *The wisdom of this world is folly*  
*with God.* If it be folly: then great vani-  
 ty (no doubt) to delight so in it, as men  
 doe ; It is a strange thing to see, how  
 contrary the iudgements of God are to  
 the iudgements of men, The people of  
 Israel would needs haue a King (as I 1 Kings 2.  
 haue.

1 Cor. 3.

2 King. 16.

haue said) and they thought G O D would haue giuen them presently some great mighty Prince to rule ouer them: but hee chose out a poore fellow, that sought Affes about the country, After that, when G O D would displace this man againe for his sinne, hee sent *Samuel* to anoint one of *Isay* his Sonnes; and being come to the house, *Isay* brought forth his eldest sonne *Eliab*, a lusty tall fellow, thinking him indeed most fit to gouerne: but G O D answered, *Respect not his countenance nor the tallnesse of personage, for I haue reiected him: neither doe I iudge according to the countenance of man.* After that *Isay* brought in his second sonne *Abinadab*, and after him *Samma*, and so the rest, vntill he had shewed him seven of his sonnes. All which being refused by *Samuel*, they marueiled, and said, there was no more left, but onely a little red-headed boy, that kept the sheepe, called *Dauid*: which *Samuel* caused to be sent for: and as soone as hee came in sight, G O D said to *Samuel*, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a King, they imagined presently, according to their worldly wisdom, that he should bee some great Prince: and therefore they refused

refused Christ, that came in Poverty, James and John being yet but carnall, seeing the Samaritans contemptuously to refuse Christs disciples sent to them and knowing what Christ was, thought straight-way that hee must in reuenge haue called downe fire from Heauen to consume them : but Christ rebuked them saying : *You know not of what spirit you are.* The Apostles preaching the crosse, and necessity of suffering, to the wise Gentiles, and Philosophers, were thought presently fooles for their labours. *Festus* the Emperours Lieutenant, hearing *Paul* speake so much of abandoning the world, and following Christ, said, he was mad. Finally, this is the fashion of all worldly wise men ; to condemne the wisdom of Christ, and of his Saints. For so the holy Scripture reporteth of their owne confession, being now in place of torment ; *Nos insensati vitam illorum estimabamus insaniam* ; We fond men esteemed the liues of Saints as madnesse. Wherefore, this is also great vanity (as I haue said) to make such account of worldly wisdom : which is not onely folly, but also madnesse, by the testimony of the holy Ghost himselfe.

Luk. 9. 55.

1 Cor. 1. 17.

Acts 26.

Sap. 5.

17. Who would not thinke, but that

1 Cor. 1.

2 Cor. 3.

The vanity  
of beauty.  
Prou. 31.

Psal. 118.

Psal. 4.

the wise men of this world were the fittest to be chosen to do CHRIST service in his Church? Yet Saint Paul saith, *Non multi sapientes secundum carnem*: God hath not chosen many wisemen according to the flesh. Who would not thinke but that a worldly wise man might easily also make a wise Christian: Yet Saint Paul saith no; except first he become a foole; *Stultus fiat ut fiat sapiens*: If any man seeme wise among you, let him become a foole, to the end he may be made wise. Vaine then and of no account is the wisdom of this world, except it bee subiect to the wisdom of GOD.

18 The first vanity belonging to pride of life, is corporall beauty: whereof the wise man saith; *Vaine is beauty, and deceivable is the grace of countenance*. Whereof also King David understood properly, when he said; *Turne away mine eyes (O Lord) that they behold not vanity*. This is a singular great vanity, dangerous and deceitfull: but yet greatly esteemed of the children of men: whose property is; *To loue vanitie*, as the Prophet saith. Beauty is compared by holy men to a painted snake, which is faire without, and full of deadly poison within. If a man did con-

sider.

Consider what infinite ruines and destruction haue come by ouer light giuing credit thereunto, hee would beware of it. And if hee remembreth what foule drosse lieth vnder a faire skinne; hee would little be in loue therewith, saith one father. God hath imparted certaine sparks of beauty vnto his creatures; thereby to draw vs to the consideration and loue of his owne beauty, whereof the other is but a shadow: euen as a man finding a little issue of water, may seeke out the fountaine thereby; or hapning vpon a small veine of gold, may thereby come to the whole mine it selfe. But we like babes, delight our selues onely with the faire couer of the booke, and neuer doe consider what is written there. In all faire creatures that man doth behold, hee ought to read this, saith one father, that if God could make a peece of earth so faire and louely, with imparting vnto it some little sparke of his beauty: how infinite faire is he him selfe, and how worthy of all loue and admiration? And how happy shall we be, when wee shall come to enioy his beautifull presence, whereof now all creatures doe take their beauty?

*A lesson to  
be read in the  
beauty of all  
creatures.*

19 If wee would exercise our selues  
in



in these manner of cogitations, we might easily keepe our hearts pure and vnspotted before G O D in beholding the beauty of his creature. But for that, wee vse not this passage from the creature to the Creator, but rest onely in the externall appearance of a deceitfull face, letting goe the bridle of foule cogitation, and setting willfully on fire our owne concupiscences: hence it is that infinite men doe perish daily by occasion of this fond vanity.

*The vanity  
of beauty.*

I call it fond, for that euery child may describe the deceit, and vanity thereof. For take the fairest face in the world, wherewith infinite foolish men fall in loue, vpon the sight: and race it ouer but with a little scratch; and all the matter of loue is gone: let there come but an ague, and all this goodly beauty is destroyed: let the soule depart but one halfe houre from the body, and this louely face is vgly to looke on: let it lye but two daies in the graue, and those which were so hot in loue with it before, will scarce abide to behold it, or come neere it. And if none of these things happen vnto it: yet quickly cometh on old age, which riueth the skinne, draweth in the eyes, setteth out the teeth, and so disfigureth  
the

the whole visage, as it becommeth more contemptible now, then it was beautifull and alluring before. And what then can bee more vanity then this? What more madnesse, then either to take pride of it, if I see it in my selfe or to indanger my soule for it, if I see it in others?

20 The sixth vanity belonging to pride of life, is the glory of fine apparell : against which the Wise man saith, *Investitis ne gloriemini unquam* ? See thou neuer take glory in apparell. Of all vanities this is the greatest; which we see so common among men of this world. If Adam had neuer fa'len, we had neuer vied apparell : for that, apparell was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. Wherefore, wee that take pride and glory in apparell, doe as much as if a begger should glory and take pride of the old clouts that doe couer his sores. Saint Paul said vnto a Bishop ; *If we have wherewithall to couer our selves, let vs bee content.* And Christ touched deeply the danger of nice apparell, when hee commended so much Saint Iohn Baptist for his austere attire, adding for the contradictory; *Qui vult bonus vestiri, in doctus regem suat* : They which

*The vanity  
of appar. H.  
Eccles. 14.*

1 Tim. 6.

Mat. 23. 15  
Luk. 7.

which are apparelled in soft and delicate apparell, are in Kings Courts. In Kings Courts of this world, but not in the Kings Court of Heauen. For which cause in the description of the rich man damned, this is not omitted by CHRIST, *That hee was apparelled in purple and silke.*

Luke 16.

21 It is a wonderfull thing to consider the different proceeding of God and the world herein. God was the first that euer made apparell in the world: and he made it for the most noble of all our ancestors, in paradise: and yet he made it but of beasts skins. And Saint Paul testifieth of the noblest Saints of the old Testament, that they were couered onely with goates skins, and with haire of camels. What vanity is it then for vs to be so curious in apparell, and take such pride therein, as we doe? We rob and spoile all creatures almost in the world, to couer our backs, and to adorne our bodies withall. From one, we take his wool: from another his skinne: from another his furre; and from some other, their very excrements, as the silke, which is nothing else but the excrements of wormes. Nor content with this, wee come to fishes, and doe beg of them certaine pearles to hang about

Gen. 3.

Heb. 11.

*The extreame  
vanity and  
curiosity of  
man.*

vs. We goe downe into the ground for gold and siluer, and turne vp the sands of the sea for precious stones : and ha- uing borrowed all this of other crea- tures, we iet vp and downe prouoking men to looke vpon vs : as if all this now were our owne. When the stone shineth vpon our finger, wee will seeme (for sooth) thereby to shine. When the siluer and silke doe glister on our backes, wee looke big, as if all that beauty came from vs. And so (as the Prophet saith) *Psal. 77.* we passe ouer our dayes in vanity, and doe not perceiue our owne extreame folly.

22 The second generall branch, *Concupif-* which Saint Iohn appointeth vnto the *cence of the* vanity of this life, is concupiscence of *eyes.* the eyes. Whereunto the auncient Fa- thers haue referred all vanities of ri- ches and wealth of this world. Of this Saint Paul writeth to Timothy ; *1 Tim. 6.* Giue com- mandment to the rich men of this world, not to be high minded, nor to put hope in the vncertainty of their riches. The reason of which speech is vttered by the Scrip- ture in another place, when it saith ; *Prou. 11.* Riches shall not profit a man in the day of reuenge : That is, at the day of death and iudgement : which thing the rich men of this world doe confess : themselves, though

## Of the world.

## The second part.

Sap. 5.  
The vanity  
and perill of  
worldly  
wealth.

Psal. 73.

Isa. 2. 3.

James 5.

though too late, when they cry ; *Dinitium iactantia quid nobis contulit ?* What hath the brauery of our riches profited vs ? All which euidently declareth the great vanity of worldly riches, which can doe the possessor no good at all, when he hath most need of their helpe; *Rich men haue slept their sleepe,* (saith the Prophet) *and haue found nothing in their hands:* that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselves to haue golden mountaines, and treasures: and when they awake (at the day of their death) they find themselves to haue nothing in their hands. In respect whereof, the Prophet *Baruch* asketh this question ; *Where are they now which heaped together gold and siluer, and which made no end of their scraping together ?* And hee answered himselfe immediately ; *Exterminati sunt, & ad inferos descenderunt:* They are now rooted out, and are gone downe vnto hell. To like effect saith Saint *James* ; *Now goe to you rich men, weepe and howle in your miseries, that come vpon you : your riches are rotten, and your gold and siluer is rusty : and the rust thereof shall be in testimony against you : it shall feede on your flesh as fire : you haue hoorded up wrath for your selues in the last day.*

23 If wealth of this world be not only so vaine, but also so perillous, as here is affirmed: what vanity then is it for men to set their minds vpon it, as they doe? Saint *Paul* saith of himselfe, that *He* Philip. 3.  
*esteemed it all but ex dung.* And hee had great reason surely to say so, seeing indeed they are but dung: that is, the very-excrements of the earth, and found only in the most barren places thereof, Iob 28.  
as they can tell which haue seene their mines. What a base matter is this then for a man to tie his loue vnto? *G O D* Leuit. 19.  
commanded in the old law, that what-loeuer did goe with his breast vpon the ground, should be vnto vs in abomination: how much more then a reasonable man that hath glewed his heart and soule vnto a peece of earth? *We came in* Cap. 6.  
*naked into this world, and naked wee must goe forth againe,* saith *Iob*. The mil-wheeles stirreth much about, and beateth it selfe from day to day: and yet at the yeeres end it is in the same place, as it was in the beginning: so rich men, let them toile and labour what they can, yet at their death must they bee as poore, as at the first day wherein they were borne. *When the rich man dieth* Iob 27.  
*(saith Iob) he shall take nothing with him, but shall close vp his eyes and finde nothing:*

Ponerty

Pouerty shall lay hands upon him, and a tempest shall oppresse him in the night : a burning wind shall take him away, and with a whirle-wind shall snatch him from his place ; it shall rush upon him, and shall not spare him : it shall bind his hands upon him, and shall bisse ouer him. For that it seeth his place whither he must goe.

24 The Prophet Dauid likewise forewarneth vs of the same in these words, Bee not afraid when thou seest a man made rich, and the glory of his house multiplied. For when he dieth he shall take nothing with him, nor shall his glory descend to the place whither he goeth : he shall passe into the progenies of his ancestors, (that is, he shall goe to the place where they are, who haue liued as he hath done) and world without end he shall see no more light.

25 All this and much more is spoken by the holy Ghost, to signifieth the dangerous vanity of worldly wealth : and the folly of those men who labour so much to procure the same with eternall perill of their soules, as the Scripture assureth vs. If so many Physitians, as I haue here alledged Scriptures, should agree together, that such or such meates were venemous and perillsome ; I thinke few would giue the aduenture to eate them, though otherwise

therwise in taste they appeared sweet and pleasant. How then commeth it to passe, that so many earnest admonitions of God himselfe, cannot stay vs *Psal. 61.* from the loue of their dangerous vanitie? *Nolite cor apponere,* saith God by the Prophet: that is, Lay not your heart vnto the loue of riches. *Qui diligit aurum non iustificabitur,* saith the wise man. *Eccles. 38.* He that loueth gold shall neuer bee iustified. I am angry greatly vpon rich Nations, saith God by *Zachary.* Christ saith; *Amen dico vobis, quia diues difficile intrabit in regnum coelorum.* Truly I say vnto you that a rich man shall hardly get into the Kingdome of Heauen. And againe; *Wo be vnto you rich men, for that you haue receiued your consolation in this life.* Finally Saint Paul saith generally of all, and to all; *They which will be rich, do fall into temptation, and into the snare of the deuill, and into many unprofitable and hurtfull desires, which drowne men in destruction and perdition.* *Luke 6.* *1 Tim. 6.*

26 Can any thing in the world bee spoken more effectually to dissuade from the loue of riches, then this? Must not here now the couetous men either deny GOD, or condemne themselves in their owne consciences? Let them goe, and excuse themselves by the pretence of wife and children, as they

R

are



*The pretence  
of wife and  
children re-  
sused.*

are wont, saying; they meane nothing  
else, but to provide for their sufficien-  
cie. Doth Christ or Saint Paul admit this  
excusation? Ought we so much to loue  
wife, or children or other kindred, as  
to indanger our soules for the same?  
What comfort may it be to an afflicted  
father in Hell, to remember, that by his  
meanes, his wife and children, doe liue  
wealthily in earth? All this is vanity  
(deere brother) and meere deceit of  
our spirituall enemy. For within one  
moment after we are dead, we shall care  
no more for wife, children, father, mo-  
ther, or brother in this matter, then we  
shall for a meere stranger, and one pen-  
ny giuen in almes while we liued (for  
Gods sake) shall comfort vs more at that  
day, then thousands of pounds bestow-  
ed vpon our skinne, for the naturall loue  
we beare vnto our owne flesh and blond:  
the which, I would ro Christ worldly  
men did consider. And then (no doubt)  
they would neuer take such care for  
kindred, as they doe: especially vpon  
their death beds; whence presently  
they are to depart to that place, where  
flesh and bloud holdeth no more priui-  
ledge; no riches haue any power to  
deliuer: but onely such, as were well be-  
stowed in the seruice of G O D, or giuen  
to

to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third branch of worldly vanitie is called by Saint *John* concupiscence of the flesh : which containeth all pleasures, and carnall recreations ; as banquetting, laughing, playing, and the like, wherewith our flesh is much delighted in this world. And albeit in this kinde, there is a certaine measure to bee allowed vnto the goldly, for the conuenient maintenance of their health, (as also in riches it is not to bee reprehended) yet, that all these worldly solaces are not onely vaine, but also dangerous in that excesse and abundance, as worldly men seeke and vse them, appeareth plainly by the words of CHRIST: *Woe* *Iohn 16.*  
*be vnto you which now doe laugh, for you shall weepe : Woe bee vnto you that now lye in fill,*  
*and satiety ; for the time shall come when you shall suffer hunger.* And againe in Saint *Johns* Gospell speaking to his Apostles, and by them to all other, he saith ; *You* *Iohn 16.*  
*shall weepe and pule : but the world shall reioyce.* Making it a signe distinctiue betweene the good and the bad, that the one shall mourne in this life, and the other reioyce, and make themselves merry.

Iob 21.

Iob 3.

Iob 2.

Eccles. 2.

Tob. 5.

Why good  
men are sad  
in this life.

1 Cor. 2.

2 Cor. 7.

Phil. 2.

Iob 3.

Iohn 16.

28 The very same doth Iob confirme, both of the one, and the other sort: for of worldlings hee saith; *That they solace themselves with all kind of musicke, and doe passe over their dayes in pleasure, and in a very moment doe goe downe into hell.* But of the godly he saith in his owne person; *That they sigh before they eate their bread.* And in another place; *That they feare all their works, knowing that G O D spareth not him which offendeth.* The reason whereof the Wise man yet further expresseth, saying; *That the workes of good men are in the hands of G O D; and no man knoweth (by outwards things) whether loue or hatred at G O D S hand: but all is kept uncertaine for the time to come.* And old Tobias insinuateth yet another cause, when hee saith; *What ioy can I haue or receiue, seeing I sit here in darknesse?* Speaking literally of his corporall blindnesse, but yet leauing it also to be vnderstood of spirituall and internal darknesse.

29 These are then the causes (beside externall affliction, which God often sendeth) why the godly doe liue more sad and fearefull in this life, then wicked men doe, according to the counsell of Saint Paul; and why also they sigh often and weepe, as Iob and Christ do affirme; for that they remember often the iustice

flice of God : their owne frailty in sin-  
 ning : the secret iudgement of Gods  
 predestination \* vncertaine to vs : the  
 vale of misery and desolation, wherein  
 they liue here : which made euen the  
 Apostles to groane, as Saint Paul \* saith,  
 though they had lesse cause thereof  
 then we. In respect whereof we are wil-  
 led to passe ouer this life in carefullnesse,  
 watchfulnesse, feare, and trembling : and  
 in respect whereof also; the Wiseman  
 saith : *It is better to goe to the house of sor-  
 row, then to the house of feasting.* Againe;  
*where sadnesse is, there is the heart of wise  
 men : but where mirth is, there is the heart  
 of fooles.* Finally, in respect of this, the  
 Scripture saith ; *Beatus homo qui semper est  
 pauidus.* Happy is the man which alwaies  
 is fearefull. Which is nothing else, but  
 that which the holy Ghost commandeth  
 euery man by *Micheas* the Prophet, *Sol-  
 licitum ambulare cum Deo* ; To walke  
 carefull and diligent with God : think-  
 ing vpon his commandements : how wee  
 keepe and obserue the same : how wee  
 resist, and mortifie our members vpon  
 earth, and the like. Which cogitations, if  
 they might haue place with vs, would  
 cut off a great deale of those worldly  
 pastimes, wherewith the carelesse sort  
 of sinnes are ouerwhelmed : I meane

B  
 \* Calling  
 and iustifi-  
 ing are ve-  
 ry plaine  
 and insal-  
 lible tokens  
 thereof.  
 Rom. 8.  
 30. And  
 so farre is  
 it not vn-  
 certaine  
 vnto the  
 faithfull.  
 \* Rom. 8.  
 Ephes. 4.  
 Mat. 24.  
 2 Cor. 5.  
 and 7.  
 b Eccl. 7.  
 Prou. 28.  
 Mich. 6.

of these good fellowships of eatings, drinkin . . . laughings, singings, disputings, and other such vanities that distract vs most,

Ioh. 16.  
Luke 19.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often, as at his nature; as the resurrection of *Lazarus*; vpon Ierusalem; and vpon the crosse. But he is neuer read to haue laught in all his life. Hereof also is our owne natiuity and death a signification; which being both in Gods hands, are appointed vnto vs, with sorrow and griefe, as we see. But the middle part thereof, that is, our life being left in our owne hands (by Gods appointment) we passe it ouer with vaine delights, neuer thinking whence we came, nor whither we goe.

A simili.  
iude.

31 A wise traveller passing by his Inne, though he see pleasant meates offered him; yet hee forbeareth vpon consideration of the price, and the iourney hee hath to make, and taketh in nothing, but so much as hee knoweth well, how to discharge the next morning at his departure: but a foole layeth hands on euery delicate bake that is presented to his sight, and playeth the Prince for a night or two. But when it cometh to the reckoning, hee wisheth

wissheth that hee had liued onely with bread and drinke, rather then to bee so troubled as he is for the paiment. The custome of many Churches yet is to fast the euen of euery feast, and then to make merry the next day, that is, vpon the festiuall day it selfe : which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the world is contrary, that is, to eate and drinke merrily, first at the Tauern, and after, to let the host bring in his reckoning. They eate, drinke, and laugh: and the host scoreth vp all in the meanespace. And when the time commeth that they must pay, many an heart is sad, that was pleasant before.

32 This the Scripture affirmeth also of the pleasures of this world ; *Risus dolore miscebitur, & extrema gaudij luctus occupat* : Laughter shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth: the Deuill that plaieth the host in the world, and will serue you with what delight or pleasure you desire, writeth vp all in his booke : and at the day of your departure (that is at your yeata) will hee bring the whole reckoning, and charge

## Of the world.

## The second part.

Amos 2.  
Tob. 2.

Apoc. 18.

you with it all : and then shall follow that which G O D promiseth to worldlings by the Prophet *Amos* ; *Your mirth shall be turned into mourning and lamentation.* Yea, and more then this, if you be not able to discharge the reckoning, you may chance to heare that other dreadfull sentence of Christ in the *Apocalyps* ; *Quantum in delicijs fuit, tantum dato illi tormentum* : Looke how much he hath beene in his delights, so much torment doe you lay on him.

Psal. 38.

Esay 59.

The ropes of  
vaine glory.

33 Wherefore to conclude this point, and therewithall this first part touching vanities : truely we may say with the Prophet *Dauid*, of a worldly minded man ; *Vniuersa vanitas omnis homo viuens.* The life of such men containeth all kind of vanity. That is, vanity in ambition, vanity in riches; vanity in pleasure, vanity in all things which they most esteeme. And therefore I may well end with the words of God, by the Prophet *Esay* ; *Vae vobis, qui trahitis iniquitatem in funiculis vanitatis* : Woe bee vnto you which doe draw wickednesse in the ropes of vanity. Those ropes are those vanities of vaine-glory, promotion, dignity, nobility, beauty, riches, delights, and other before touched : which alwayes draw with them some iniquity, and

and sinne, For which cause, *David* saith **Psal. 3.**  
vnto God ; *Thou hatest* (O Lord) *obseruers*  
*of superfluous vanities.* And lastly for this  
cause the holy Ghost pronounceth ge- **Psal. 39.**  
nerally of all men ; *Beatus vir qui non re-*  
*sperxit in vanitates, & insanas falsas :* Bles-  
sed is that man, which hath not respected  
vanities, and the false madnesse of this  
world.

34 Now come I then to the second 2  
part proposed in this Chapter, to shew How world-  
how this world, with the commodities ly vanities  
thereof are not onely vanities, but also are also de-  
deceits (as Christ tearmeth them) for ceits.  
that indeed, they performe not vn- **Mat. 13.**  
to their followers those idle vanities  
which they doe promise. Wherein the  
world may bee compared to that wret-  
ched and vngratefull deceiuer *Laban*: **Gen. 29.**  
who made poore *Jacob* to serue him se-  
uen yeeres for faire *Rachel*, and in the  
end deceiued him with foule *Lea*. What False promi-  
false promises doth the world make ses of the  
daily ? To one it promiseth long life world.  
and health: and cutteth him off in the  
middest of his daies. To another it pro-  
miseth great wealth and promotion :  
and after long seruice, performeth no  
part thereof. To another it promiseth  
great honour by large expences : But  
vnder-hand it casteth him into con-



tempt be beggery. To another it assureth great aduancement by marriage; but yet neuer giueth him ability to come to his desire. Goe you ouer the whole world: behold countries; view prouinces; looke into cities, harken at the doores and windowes of priuate house, of Princes palaces, of secret chambers: and you shall see, and heare nothing but lamentable complaints: one, for that he hath lost: another, for that hee not woone: a third, for that he is not satisfied: ten thousand, for that they are deceiued.

The false  
promise of  
happiness.

35 Can there bee a greater deceit (for examples sake) then to promise renowne, and memory, as the world doth to her followers: and yet to forget them as soone as they are dead? Who doth remember now one of forty thousand iolly fellowes in this world, Capitaines, Souldiers, Councellers, Dukes, Earles, Princes, Prelates, and Emperours? Kings, and Queenes; Lords, and Ladies? Who remembreth them I say? Who once thinketh or speaketh of them now? Hath not their memory perished with their sound; as the Prophet saith? Did not Iob promise truly, that *Their remembrance should bee as ashestroden vnder foot*? And David that

Phil. 3.  
Iob 13.

Plal. 39

A compa-  
rison

that They should bee as dust blowne with  
the winds? Diuers men there haue bin  
ere this, that haue binne very meane in  
common account: and yet because  
they haue laboured to be vknown  
to the world, therefore the rather the  
world both remembreth and honou-  
reth now the memory of them. But  
many a King and Emperour haue str-  
iued and laboured all their life, to bee  
knowne in the world, and yet are now  
forgotten. So that the world is like  
in this point (as one saith) vnto a co-  
uetous and forgetfull host, who if hee  
see his old ghest come by in beggerly  
estate, all his money being spent, hee  
maketh semblance not to know him.  
And if the ghest maruell thereat, and  
say; that he hath come often that way,  
and spent much money in the house:  
the other answereth, It may be so: for  
there passe this way so many, as wee vse  
not to keepe account thereof. But what  
is the way to make this host to remember  
you (saith this Author;) The way is to  
vse him ill as you passe by: beate him well,  
or doe some other notable iniury vnto  
him, and he will remember you as long  
as he liueth: and many times will talke  
of you when you are farre off from  
him.

*Of the word.**The second part.*

*What the  
deceits of  
the world  
be.*

*A simile  
made.*

36 Infinite are the deceits and dissimulations of the world. It seemeth goodly, faire, and gorgeous in outward shew: but when it commeth to handling, it is nothing but a feather; when it commeth to sight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoake; when it commeth to opening, it is nothing but an image of plaster-worke, full of old rags and patches within. To know the miseries of the world, you must goe a little out from it. For, as they which walke in a mist, doe not see it so well, as they which stand vpon a hill from it: so fa-  
reth it in discerning the world; whose property is, to blind them that come to it, to the end they may not see their owne estate: euen as a Rauens, first of all striketh out the poore sheepes eye; and so bringeth to passe, that shee may not see the way to escape from his tyranny.

37 After the world hath once bereft the worldling of his spirituall sight, that he can iudge no longer betweene good and euill; vanity and verity: then it rocketh him asleepe, at ease and pleasure: it bindeth him sweetly; it deceiueth him pleasantly; it tormenteth him in great peace and rest: it hath a  
proued

proud spirit straight waies, to place him  
 in the pinnacle of greedy ambition, and Mat. 4.  
 there-hence to shew him all the digni-  
 ties and preferments of the world : it  
 hath twenty false Merchants, to shew  
 him in the darke, the first and former  
 ends of faire and precious clothes. (But  
 hee may not looke into the whole pee-  
 ces, nor carry them to the light.) It hath 3 Kin. 22.  
 foure hundred false Prophets to flatter  
 him, as *Achab* had, which must keepe  
 him from the hearing of *Micheas* his  
 counsell, that is, from the remorse of  
 his owne conscience, which telleth him  
 truth : it hath a thousand cunning fi- Apoc. 17.  
 shers, to lay before him pleasant baits,  
 but all furnished with dangerous hooks  
 within ; it hath infinite strumpets of  
 Babylon, to offer him drinke in golden  
 cups, but all mingled with most deadly  
 poyson : it hath in euery doore an allu-  
 ring *Iabel*, to intice him into the milke Iudge 4.  
 of pleasures and delight ; but all haue  
 their hammers and nailes in their  
 hands, to murder him in the braine  
 when he falleth asleepe. It hath in eue-  
 ry corner a flattering *Joab*, to embrace 2 King. 20.  
 with one arme, and kill with the other.  
 A false *Iudas* to giue a kisse, and there-  
 with to betray. Finally, it hath all the Luke 22.  
 deceits, all the dissimulations, all the  
 flatteries

flatteries, all the treasons that possibly may bee deuised. It hateth them that loue it, deceiueth them that trust it; afflicteth them that serue it; reprocheth them that honour it; damnneth them that follow it: and most of all forgetteth them that labour and trauell most of all for it. And to bee briefe in this matter, doe you what you can for this world, and loue it, and adore it, as much as you will: yet in the end you shall finde it a rich *Nabal*: who after many benefits receiued from *Dauid*, yet when *Dauid* came to haue need of him, he answered; *Who is Dauid? Or who is the sonne of Isay that I should know him?* Vpon great cause then said the Prophet *Dauid*? O you children of men, how long will you bee so dull hearted? why doe you loue vanitie, and seeke after a lye? Hee calleth the world not a lye, but alie it selfe: for the exceeding great fraud and deceit which it vseth.

1 King. 17.

Psal. 4.

3  
How pleasures of the world are thornes.

Rom. 15. in

Rom.

38 The third name or property that Christ ascribeth vnto the pleasures and riches of the world, is, that they are thornes. of which Saint *Gregory* writeth thus; Who euer would haue beleued mee, if I had called riches thornes, as Christ here doth, seeing thornes doe pricke, and riches are so pleasant?

pleasant? And yet surely they are  
 thornes, for that with the prickles of  
 their carefull cogitations, they reare  
 and make bloudy the minds of world-  
 ly men. By which words this holy fa-  
 ther signifieth, that euen as a mans  
 \* naked body tossed and tumbled a-  
 mong many thornes, cannot be but  
 much rent and torne, and made bloo-  
 die with the pricks thereof: so a world-  
 ly mans soule beaten with the cares and  
 cogitation of this life, cannot but bee  
 vexed with restles pricking of the same,  
 and wounded also with many tempta-  
 tions of sinne, which doe occure. This  
 doth *Salomon* (in the places before al-  
 ledged) signifie, when he doth not only  
 call the riches and pleasures of this  
 world, *a Vanity of vanities*, that is, the  
 greatest vanity of all other vanities:  
 but also *Afflictions of spirit*, giving vs to  
 vnderstand, that where these vanities  
 are, and the loue of them once en-  
 creased: there is <sup>b</sup> no more peace of GOD,  
 which passeth all vnderstanding, there  
 is no longer rest, or quiet of mind: but  
 warre of desires: vexation of thoughts:  
 tribulation of feares: pricking of cares:  
 vnquietnesse of soule: which is indeed  
 a most miserable and pitifull affliction of  
 spirit.

<sup>B</sup> But the  
 words of  
 Christ de-  
 clare that  
 it is ano-  
 ther thing  
 that he did  
 especially  
 respect  
 therein:  
 that is, the  
 choking or  
 destroying  
 of such  
 corne, as  
 was sown  
 among  
 them, and  
 the vnder  
 extinguish-  
 ing or  
 great hin-  
 dering of al  
 those that  
 are world-  
 ly minded.

<sup>a</sup> Eccl. 1.

<sup>2, 3, 4.</sup>

<sup>b</sup> Phil. 4.

A compari-  
sons.

39 And the reason hereof is, that as a clocke can neuer stand still from running, so long as the peazes doe hang thereat, so a worldly man hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clocke, can neuer haue rest, or repose day or night, but is inforced to beat his braines, when other men sleepe, for the compassing of those trifles wherewith hee is incumbred. Oh how many rich men in the world doe feeble to bee true, that I now say? How many ambitious men doe proue it daily, and yet will not deliuer themselues out of the same?

Exod. 8.

40 Of all the plagues sent vnto Egypt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations, that G O D laieth vpon worldlings, this is not the least, to bee tormented with the cares of that which they esteeme their greatest felicity, and cannot beat them off, by any meanes they can deuise. They rush vpon them in the morning, as soone as they awake: they accompany them in the day: they forsake them

them not at night : they follow them to bed ; they let them from their sleepe ; they afflict them in their dreames ; and finally, they are like to those importune and vnmercifull tyrants, which God threateneth to wicked men by Ieremy the Prophet : *Qui nocte ac die non dabunt requiem* : Which shall giue them no rest either by day or night : and the cause hereof, which GOD alledgeth in the same Chater, is ; *Qua abstuli pacem meam à populo isto (dicit Dominus) misericordiam, & miserationes* : For that I haue taken away my peace from this kinde of people (saith GOD) I haue taken away my mercy and commiseration : a very heauy sentence to all them that lie vnder the yoke and bondage of these miserable vanities.

Ier. 16.

41 But yet the Prophet *Esay* hath a much more terrible description of these mens estate ; They put their trust in things of nothing, and doe talke vanities : *Esay 59.* they conceiue labour, and bring forth iniquity : they breake the egges of Serpents, and weaue the webs of spiders : hee that shall eat their egges shall die : and that which is hatched thence, shall be a cockatrice : their webs shall not make cloth to couer them : for that, their works are unprofitable : and the worke of iniquity is in their hand. These are



The ex-  
position of  
the words  
of Esay.

are the words of Esay, declaring vnto vs by most significant similitudes how dangerous thornes the riches and pleasures of the world are. And first hee saith, *They put their hope in things of nothing, and doe talke vanity* : to signifie that hee meaneth of the vanities, and vaine men in this world : who commonly doe talke of the things which they loue best, and wherein they place their greatest affiance. Secondly, he saith, *They conceiue labour and bring forth iniquity*. Alluding herein to the childbirth of women, who first doe conceiue in their wombe, and after a great deale of trauell, doe bring forth their infant ; so worldly men, after a great time of trauell, and labour in vanities, doe bring forth no other fruit then sinne and iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kinde of men ; *Woe bee vnto you which doe draw iniquity in the ropes of vanity*.

42 But yet to expresse this matter more forcible, he vseth two other similitudes, saying ; *They breake the egges of serpents, and doe weaue the webs of spiders*: Signifying by the one the vanity of these worldly cares : and by the other the danger thereof. The spider wee see,

taketh

takech great paines and labour many daies together to weaue himselfe a web: and in the end, when all is done, cometh a puffe of winde, or some other little matter, and breaketh all in peeces. Euen as he in the Gospell, which had taken great trauell and care, in heaping riches together, in plucking downe his old barnes, building vp of new: and when he was come to say to his soule; *Now be merry*: that night his soule was Luke 12. taken from him, and all his labour lost. Therefore *Esay* saith in this place; that *The webs of these weavers shall not make them cloth to couer them withall: for that their workes are unprofitable.*

43 The other comparison containeth matter of great danger and feare. For as the bird that sitteth vpon the egges of serpents, by breaking and hatching them, bringeth forth a perillous broode, to her owne destruction: so those that sit a brood vpon these vanities of the world (saith *Esay*) doe hatch at last their owne destruction. The reason whereof is (as he said) *For that the worke of iniquity is in their hand.* Still haeping vpon this string, that a man cannot loue and follow these vanities, or intangle himselfe with their ropes (as his phraze it) but that he must indeede draw

Deut. .2

draw on much iniquity therewith : that is, he must mingle much sinne and offence of G O D with the same : which effect of sin, because it killeth the soule, that consenteth vnto it, therefore *Esay* compareth it vnto the brood of Serpents, that killeth the bird which bringeth them forth to the world. And finally, *Moses* vseth the like similitudes, when hee saith of vaine and wicked men ; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter, their wine is the gall of dragons, and the poyson of cockatrices incurable.* By which dreadfull and loathsome comparisons, he would giue vs to vnderstand, that the sweete pleasures of this world are indeed deccits, and will prooue themselves one day most bitter and dangerous.

4  
The fourth  
part, how  
the world  
is misery.

43 The fourth point that wee haue to consider is, how this word, *Aerumna*, that is, misery and calamity, may bee verified of the world, and the felicity thereof. Which thing though it may appeare sufficiently by that which hath beene said before : yet will I (for promise sake) discusse a little further in this place, by some particulars. And among many miseries which I might here recount ; the first, and one of the greatest

is,

is, the breuity and vncertainty of all *Brouisio.*  
worldly prosperity. Oh, how great a

miserie is this vnto a worldly man, that  
would haue his pleasures constant and

perpetuall ? *O death how bitter is thy remembrance* (saith the wise man) *vnto a* *Eccle 14.*

*man that hath peace in his riches ?* We haue  
seene many men aduanced, and not en-

dured two moneths in their prosperi-  
ty : wee haue heard of diuers married

in great ioy, and haue not liued sixe  
dayes in their felicity : we haue read of

strange matters in this kind : and wee  
see with our eyes no few examples dai-

ly. What a griefe was it (thinke you) to *8 Mac. 4.*  
*Alexander* the great, that hauing sub-

dued in twelue yeeres the most part of  
all the world, should be then inforced to

die when he was most desirous to liue :  
and when he was to take most ioy, and

comfort of his victories ? What a sor-  
row was it to the rich man in the Gos-

pell, to heare vpon the sudden : *Hae Luke 12.*  
*nocte* : Euen this night thou must dye ?

What a misery will this bee to many  
worldlings, when it commeth, who now

build palaces, purchase lands, heape vp  
riches, procure dignities, make marri-

ages, ioyne kindreds, as though there  
were neuer an end of these matters ?

What a dolefull day will this bee to  
them

*A com-  
pison.*

them (I say) when they must forgoe all these things which they doe so much loue? When they must be turned off, as Princes mules are wont to be, at the iournies end: that is, their treasure taken from them, and their gauld backs onely left vnto themselues? For, as we see these mules of Princes goe, all the day long, loaden with treasure, and couered with faire cloathes, but at night shaken off into a sorry stable, much brused and gauld with the carriage of those treasures: so, rich men that passe through this world, loaden with gold and siluer, and doe gauld greatly their soules in carraige thereof, are despoiled of their burthen at the day of death, and are turned off, with their wounded consciences, to the loathsome stable of Hell and damnation,

*Discontent-  
ment.*

45 Another milery ioyned to the prosperity of this world, is the grievous counterpoize of discontentments, that euery worldly pleasure hath with it. Runne ouer euery pleasure in this life, and see what sauce it hath adioyned: Aske them that haue had most prooffe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so many feares, and cares, as hath beene shewed: the ad-  
uancement

ancement of honours is subject to all miserable seruitude that may bee deuised: \* the pleasure of the flesh, though it be lawfull and honest, yet it is called by Saint Paul, \* *Tribulation of the flesh*: but if it be with sinne ten thousand times more it is enuironed with all kinds of miseries.

46 Who can reckon vp the calamities of our body? So many diseases, so many infirmities, so many \* mischances, so many dangers? Who can tell the passions of our mind that doe afflict vs now with anger, now with sorrow, now with enuy, now with fury? Who can recount the aduersities, and miseries, that come by our goods? Who can number the hurts and discontentations, that daily insue vpon vs, from our neighbours? One calleth vs in law for our goods: another pursueth vs for our life; a third by slander impugneth our good name: one afflicteth vs by hatred, another by

**B**  
\* It selfe is not so called: but it is said, that those that marry should haue tribulation in the flesh which is in respect of the cares and molestations that commonly hang, (especially at that time as the case stood with them) on

the married estate. \* 1 Cor. 7. verse: 8 *Of goods. Of neighbours* **B** \* Whereas chance and fortune are vsed of vs in such like sense, though the sense and meaning of those that are instructed in the faith bee good, referring a l to the prouidence of God: yet seeing that Saint *Austen* long since was sorry, that he had so much vsed such words, as appeareth, *Reer.* 1, c, 1. It were good that we also should more warily decline such words as others haue so prophanelly abused. And better were it a great deale to say, that such things are of the hands of God.

enuy.

enuy, another by flattery, another by deceit, another by reuenge, another by false witnesse, another by open armes. There are not so many dayes, nor howers in our liues, as there are miseries and contrarieties in the same. And further then this, the euill hath this prerogatiue aboue the good, in our life; that one defect onely ouerwhelmeth and drowneth a great number of good things together: as if a man had all the felicities heaped together, which this world could yeeld, and yet had but one rooth out of tune: all the other pleasures would not make him merry. Hereof you haue a cleere example in *Haman*, chiefe Counsellor of king *Affuerus*: who for that *Mardocheus* the Iew did not rise to him, when he went by, nor did honour him, as other men did he said to his wife and friends, that all his other felicities were nothing, in respect of this one affliction.

Hester 5.

The misery  
of blindness:

Exod. 10.

47 Adde now to this misery of darknesse and blindness, wherein worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darknesse of Egypt, wherein no man could see his neighbour, no man could see his worke, no man could see his way, such is the darkenesse where-  
in

in worldly men walke : They haue eyes  
 but they see not, saith CHRIST: that is, Mat. 23  
 though they haue eyes to see the mat-  
 ters of this world, yet they are blind,  
 for that they see not the things they Luk. 11  
 should see indeed *Children of this world*  
*are wiser in their generation, then the chil-*  
*dren of light.* But that is only in matters  
 of this world, in matters of darknesse  
 not in matters of light, whereof they  
 are no children ; For that the carnall man 1. Cor. 2  
*understandeth not the things which are of GOD.*  
 Walke ouer the world, and you shall find  
 men as sharpe eyed as Eagles in thinge  
 of the earth : but the same men as blind  
 as beetles in matters of Heauen. There-  
 of ensue those lamentable effects, that  
 wee see daily of mans lawes so carefully  
 respected, and GODS commandements  
 so contemptuously reiected : of earthly  
 goods sought for, and heavenly goods  
 not thought vpon : of so much travell  
 taken for the body, and so little care vsed  
 for the soule. Finally, if you will see in  
 what great blindness the world doth  
 liue, remember that Saint Paul comming  
 from a worldling to be a good Christian, Acts 9  
 had scales taken from his eyes by *Ananias*,  
 which couered his sight before when hee  
 was in his pride, and rust of the  
 world.



*Temptations  
and dangers.*

*Arban. in  
vita Atho.  
19.*

**PAI. 10.**

48 Besides all these miseries, there is yet another miser, greater in some respect then the former: and that is, the infinite number of temptations, of snares, of inticements in the world, whereby men are drawne to perdition daily: *Albanasius* writeth of *Saint Anthony* the Hermite, that God reuealed vnto him one day the state of the world, and he saw it all hanged full of nets in euery corner, and *Deuills* sitting by, to watch the same. The Prophet *Dauid* to signifie the very same thing: that is, the infinite multitude of snares in this world, saith; *God shall raine snares upon sinners.* That is, God shall permit wicked men to fall into snares: which are as plentiful in the world, as are the drops of raine, which fall downe from Heauen. Euery thing almost is a deadly snare, vnto a carnall and loose hearted man. Euery sight that hee seeth; euery word that he heareth; euery thought that hee conceiueth; his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his pouerty, his company keeping, his prosperity, his aduersity, his meate that he eateth, his apparell that he weaneth: all are 'snares to draw him to destruction, that is not watchfull.

49 Of this then, and of the blindnesse declared before, doth follow the last, and greatest misery of all which can bee in this life: and that is, the facility whereby worldly men do run into sinne. For truly saith the Scripture; *Miseros facit populus peccatum*: Sinne is the thing that maketh people miserable, and yet, how easily men of the world doe commit sinne, and how little scruple they make of the matter, *Job* signifieth, when talking of such a man, he saith; *Bibit quasi aquam, iniquitatem*; He suppleth vp sin, as it were water. That is, with a great facility, custome and ease, passeth he downe any kinde of sinne that is offered him, as a man drinketh water when hee is a thirst. He that will not beleene the saying of *Job*, let him proue a little by his owne experience whether the matter be so or no: let him walk out into the streets, behold the doings of men, view their behauour, consider what is done in shops, in Halls, in Consistories, in Iudgement seats, in palaces, and in common meeting places abroad; what lying, what slandering; what deceiuing there is. He shall find, that of all things whereof men take any account, nothing is so little accounted of as to sin, he shall see iustice sold, verity wrested, thac lost, and equi-

Facility in sinning.

Prou. 14.

Job 13.

The miserable state of the world.

ric despised. He shall see the innocent condemned, the guilty deliuered, the wicked aduanced, the vertuous oppressed. He shall see many theues flourish, many vsurers beare great sway, many murderers, undextortioners reuerenced and honoured, many fooles put in authority, and diuers which haue nothing in them but the forme of men, by reason of money to bee placed in great dignities, for the gouernment of others. He shall heare at euery mans mouth almost vanity, pride, detraction, enuy, deceipt, dissimulation, wantonnesse, dissimulation, lying, swearing, perjury, and blaspheming. Finally, he shall see the most part of man to gouerne themselves absolutely, euen as beasts doe, by the motion of their passions, not by law of iustice, reason, religion, or vertue,

50 Of this doth insue the fifth point that Christ toucheth in his parable, and which I promised here to handle : to wit, that the loue of this world choketh vp, and stranglenth euery man whom it possesseth, from all celestially and spiritual life for that it filleth him with a plaine contrary spirit, to the spirit of G O D. The Apostle saith ; *Si quis spiritum Christi non habet, hic non est eius* : If any man hath got the spirit of Christ, this fellow belongeth

longeth not vnto him. Now, how contrary the spirit of Christ, and the spirit of the world is, may appeare by the fruits of Christs spirit reckoned vp by Saint Paul vnto the Galathians : to wit, *Charity*, which is the roote and mother of all good workes : *Ioy* in seruing God : *Peace*, or tranquillity of minde in the stormes of this world : *Patience* in aduersity : *Longanimity*, in expecting our reward : *Bonity*, in hurting no man : *Benignity*, in sweete behauiour : *Gentlenesse*, in occasion giuen of anger : *Faithfulness*, in performing our promises : *Moderesty*, without arrogancy : *Continency*, from all kinde of wickednesse : *Chastity*, in conseruing a pure mind in a cleane and vnspotted body. Against these men (saith Saint Paul) there is no law. And in the very same Chapter hee expresseth the spirit of the world by the contrary effects, saying ; *The workes of the flesh are manifest, which are fornication, uncleannesse, wantonnesse, lechery, idolatry, poysoning, enmities, contentions, emulations, wrath, strife, dissention, sects, envy, murder, drunkennesse, gluttony, and the like : of which I seretell you, as I haue told you before, that those men which doe such things shall neuer obtaine the Kingdome of Heauen.*

Gal. 5.  
The effect  
of the spirit  
of Christ.

Gal. 5.  
The effect  
of the spirit  
of the  
world.

¶ Here now may euery man iudge

*of the world.*

*The second part.*

*The rules  
of S. Paul  
to know our  
spirit.  
Gal. 5.*

*Christ and  
the world  
striving.*

of the spirit of the world, and the spirit of CHRIST: (and applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. Saint Paul giueth two pretty short rules in the very same place to try the same. The first is ; *They which are of CHRIST, haue crucified their flesh, with the vices, and concupiscences thereof.* That is, they haue so mortified their owne bodies, as they strue against all the vices and finnes repeated before, and yeeld not to serue the concupiscences or temptations thereof. The second rule is ; *If wee liue in spirit, then let vs walke in spirit.* That is, our walking and behaviour is a signe whether wee bee aliuie or dead. For if our walking bee spirituall, such as I haue declared before by those fruits thereof: then doe we liue, and haue life in spirit: but if our works be carnall, such as Saint Paul hath now described, then are wee carnall and dead in spirit, neither haue wee any thing to doe with CHRIST, or portion in the Kingdome of Heauen. And for that all the world is full of those carnall workes, and bringeth foorth no fruits indeed of Christs spirit, nor permitte them to grow vp or prosper within her, thence it is, that the Scripture

ture alwayes putteth Christ, and the world for opposite and open enemies.

52 Christ himselſe ſaith, that *The world cannot receive the ſpirit of truth.* And againe in the ſame Euangelist he ſaith, that *Neither he, nor any of his are of the world* though they live in the world. And yet further, in his moſt vehement prayervnto his father : *Pater inſe, mundus te non cognovit* : Juſt father the world hath not knowne thee. For which cauſe Saint Iohn writeth ; *If any man love the world, the love of the Father is not in him.* And yet further Saint Iames, that *Whoſoever but deſireth to be friend of this world, is thereby made an enemy to God.* What will worldly men ſay to this? Saint Paul affirmeth plainly, that this world is to be damned. And Chriſt inſinuateth the ſame in Saint Iohns Goſpel: but moſt of all, in that wonderfull fact of his, when praying to his Father for other matters, hee excepteth the world by name? *Non pro mundo rogo,* ſaith he ; I doe not aſke mercy, and pardon for the world, but for thoſe which thou haſt giuen me out of the world. Oh what a dreadfull exception is this, made by the Sauior of the world, by the Lamb that taketh away all ſins, by him that aſked pardon, euen for his tormentors, and crucifiers, to except now the world

Iohn 14.

Iohn 15 17.

Iohn 17.

Iohn 2.

Iames 4.

1 Cor. 17.

Iohn 12.

Iohn 12.

Iohn 2.

Luke 23.

by name from his mercy! Oh that worldly men would consider but this one point onely: they would not (I thinke) hie so void of feare as they doe!

53 Can any man maruell now why  
 Rom. 12. Saint Paul crieth so carefully to vs? *Nolite*  
 conformari huic seculo: Conforme not  
 your selues to this world: And againe;  
 That we should renounce utterly all worldly  
 desire? Can any man maruell why Saint  
 John which was most priuy, aboue all others,  
 to Christs holy meaning herein, saith to vs in  
 such earnest sort; *Nolite diligere mundum neque ea quae in mundo sunt?*  
 Doe not loue the world, nor any thing  
 that is in the world? If we may neither  
 loue it, nor so much as conforme our  
 selues vnto it, vnder so great paines (as  
 are before rehearsed) of the enmity of  
 God, and eternall damnation; what shall  
 become of those men that doe not only  
 conforme themselves vnto it, and the  
 vanities thereof, but also doe follow it,  
 seeke after it; rest in it; and doe bestow  
 all their labours, and trauels vpon it?

54 If you aske me the cause why Christ  
 so hateth and abhorreth this world:  
 Saint Iohn telleth you; *Quia mundus totus*  
 in maligno positus est: For that all the whole  
 world is set on naughtinesse: for that it  
 hath a spirit contrary to the spirit of  
 Christ,

Christ, as hath beene shewed: for that it reacheth pride, vaine glory, ambition, enuy, reuenge, malice, with pleasures of the flesh, and all kind of vanities: and Christ on the contrary side, humility, meekenesse, pardoning of enemies, abstinence, chastity, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures, for that it persecuteth the good, and aduanceth the euill: for it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ, when he knocketh, and strangeth the heart that once it possessed,

Apoc. 13

§ 5 Wherefore to conclude this part, seeing this world is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a professed enemy to Christ, excommunicated and damned to the pit of Hell: seeing it is (as one father saith) an Arke of trauell, a schoole of vanities, a seat of deceits, a labyrinth of error: seeing it is nothing else but a barren wilderness, a stony field, a dirty flie, a tempestuous sea: seeing it is a groue full of thornes, a meadow full of Scorpions, a flourishing garden without fruit, a caue full of poisoned and deadly basilisks: seeing it is finally (as I haue shewed) a mountaine of

A description  
of the  
world.



Aug. 7. 39.

Rom. 12.  
ad 7. 19.  
v. 16.

miserics, a riuer of teares, a fained fable,  
a delectable frenſie : ſeeing (as Saint  
*Auſten* ſaith) the ioy of this world  
hath nothing elſe but falſe delight, true  
aſperity, certaine ſorrow, vncertaine  
pleaſures, trauellſome labour, fearefull  
reſt, grieuous miſery, vaine hope of ſe-  
licity : ſeeing it hath nothing in it (as  
Saint *Chryſoſtome* ſaith) but teares,  
ſhame, repentance, reproch, ſadneſſe  
negligences, labours, terrors, ſickneſſe,  
finne, and death it ſelfe ; ſeeing the  
worlds reſpoſe is full of anguiſh, hiſe-  
curety without foundation, hiſe feare  
without cauſe ; hiſe trauellſ without  
fruit, hiſe ſorrow without profit, hiſe de-  
ſires without ſucceſſe, hiſe hope without  
reward, hiſe mirth without continu-  
ance, hiſe miſeries without remedies :  
ſeeing theſe and thouſand euills more  
are in it, and no one good thing can be  
had from it : who will be deceiued with  
this vizard, or allured with this vanitie  
hereafter ? Who will be ſtaied from the  
noble ſeruiſe of God, by the loue of ſo  
fond a triſle, as is the world ? And this  
to a reaſonable man may be ſufficient to  
declare the inſufficiency of this third im-  
pediment.

Philaſtroph.  
de reſuſcitap-  
tione

55 But yet for the ſatiſfying of my  
promiſe in the beginning of this Chap-

ter, I haue to adde a word or two in this place, how we may auoide the danger of this world, and also vse it vnto our gaine and commodity. And for the first, to auoide the dangers, seeing there are so many snares and traps, as hath beene declared: there is no other way but onely to vse the refuge of birds, in auoiding the dangerous snares of fowlers: that is, to mount vp into the aire, and so to flie ouer them all; *Frustra iacitur rete ante oculos pennatorum*, saith the Wiseman: that is. The net is laid in vaine before the eyes of such as haue wings, and can flie. The spies of Iericho, though many snares were laid for them by their enemies, yet they escaped all, for that they walked by hils, saith the Scripture; wherevnto *Origen* alluding, saith: that there is no way to auoid the dangers of this world, \*but to walke vpon hils; and to imitate *Dauid*, that said; *Leuati oculos meos ad montes, unde venit auxilium mihi*: I lifted vp mine eyes vnto the hills, whence all mine ayde and assistance came, for auoiding the snares of this world. And then shall wee say with the same *Dauid*; *Anima nostra sperat pascere crepta est de laqueo venantium*: Our soule is deliuered as a Sparrow from the snare of the Fowlers. Wee

How we  
may escape  
the snare of  
this  
world.

Prov. xi

Hom. i. 100  
Iosue.

B  
\* Though  
the matter  
be good,  
yet hardly  
doth it  
stand by  
these pla-  
ces.

Psal. 120  
Psal. 123

must say with Saint Paul; *Our conversation is in Heauen.* And then shall we little feare all these deceits, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except hee can allure her to pitch and come downe, by some meanes: so hath hee Deuill no way to inthangle vs, but to say as he did to Christ; *Mittie ted or sam:* Throw thy selfe downe: that is, pitch downe vpon the baites, which I haue laid: eate and deuoure them: enamour thy selfe with them: tie thine appetite vnto them, and the like.

57 Which grosse and open temptation, hee that will auoide, by contemning the allurements of these baites; by flying ouer them; by placing his loue and cogitations in the mountaines of heauenly ioyes and eternity: he shall easily escape all dangers and perils. King David was past them all when hee said to God; *What is there for mee in Heauen, or what doe I desire beside thee vpon earth? My flesh and my heart hath fainted for desire of thee? Thou art the God of my heart, and my portion (O Lord) for ever.*

58 Saint Paul also was past ouer these dangers, when he said; that Now he was crucified to the world, and the world vnto him: and that he esteemed all the wealth

of this world as meere dung : and that albeit he liued in flesh, yet liued hee not according to the flesh. Which glorious example if wee would follow, in contemning and despising the vanities of this world, and fixing our minds in the noble riches of Gods kingdome to come : the snares of the Deuill would preuaile nothing at all against vs in this life.

56 Touching the second point, how to vse the riches and commodities of this world to our aduantage, CHRIST had laid downe plainly the meanes ; *Facite vobis amicos de Mammona iniqui* How to vse worldly wealth to our aduantage. **Luke 16.** Make vnto you friends of the riches of iniquity. The rich Glutton might haue escaped his torments, and haue made himselfe an happy man by helpe of worldly wealth, if he would : and so might many a thousand which now liue, and will goe to Hell for the same. Oh that men would take warning, and be wise, whilest they haue time. Saint Paul saith ; *Deceiue not yourselves : looke what a man soweth, and that shall he reape.* Galat. 6. 1 What a plentiful harvest then might rich men prouide themselves, if they would : which haue such store of seede, and so much ground offered them daily to sow it in. 1 Cor. 9. Why doe they

Mat. 25.

they not remember that sweet harvest song; Come ye blessed of my father, enter into the Kingdome prepared for you: for I was hungry, and you fed me: I was thirsty, and you gave me to drinke. I was naked, and you apparelled me. Or if they doe not care for this, why do they not feare at least the blacke Sanctus, that must be chanted to them for the contrary? *Agite nunc diuites, plorate, ululantes in miserijs vestris que aduenient vobis*: Goe to now you rich men, weepe, and howle in your miseries, that shall come vpon you.

Mat. 25.

Damas. in  
dist. Barla-  
am, & Iosa-  
phat cap. 1.  
a parable.

60 The holy father Iohn Damascene reporteth a parable of Barlaam the Heremite, to our purpose: there was (saith he) a certaine city, or common-wealth which vsed to chuse themselves a King from among the poore sort of the people, and to aduance him to great honour, wealth, and pleasure for a time: but after a while, when they were weary of him, their fashion was to rise against him, and to despoile him of all his felicity, yea, the very cloathes of his backe, and so to banish him naked into an Iland of a farre country: where bringing nothing with him hee should liue in great misery, and bee put to great slavery for euer. Which paradise King at a certaine time conside-

ring, by good aduice (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicity cared not for it) tooke resolute order with himselfe, how to preuent this misery, which was by this meanes : he saued every day great sums of money from his superfluities and idle expences, and so secretly made ouer before hand a great treasure vnto that Iland, wherevnto hee was in danger daily to bee sent. And when the time came that indeed they deposed him from his Kingdome, and turned him away naked, as they had done the other before: hee went to the Iland with ioy and confidence where his treasure lay, and was receiued therewith exceeding great triumph, and placed presently in greater glory then euer hee was before.

61 This parable drawing somewhat *This appd* neerer to that which CHRIST put of *easier of* the euill Steward, teacheth vs as much *this parable* as at this present needs to be said in this point : for the citty or common-wealth is this present world, which aduanceth to auothority poore men : that is, such as come naked into this life, and vpon the sudden when they looke least for it, doth it pull them downe againe, and

turneth

Mat. 23.

Apoc. 14.  
Mat. 23.

Mat. 23.

turneth them naked into their graves, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little fauour, and rather eternall misery. The wise king that preuented this calamity, is he, which in this life (according to the counsell of Christ) doth seeke to lay vp treasure in Heauen, against the day of his death, when he must bee banished hence naked, as all the Princes of that Citty were: at which time if their good deedes doe follow them (as God promisseth) then shall they be happy men, and placed in much more glory then euer this world was able to giue them. But if they come without oyle in their lamps: then is there nothing for them to expect; but *Nescio vos*, I know you not. And when they are known: *Ite maledicti in ignem eternum*: Goe you accursed into fire euerlasting.

### CHAP. IIII.

Of the fourth impediment: which is too much presuming of the mercy of God.

**T**Here are a certaine kinde of people in the world, who will not take the paines to thinke of, or to alledge any of the said impediments before:  
but

But haue a shorter way for all, and more plausible, as it seemeth to them, and that is, to lay the whole matter vpon the backe of Christ himselſe, and to answer whatſoener you can lay againſt them with this oacy ſentence ; *God is mercifull.* Of theſe men may Chriſt com-  
 plaine with the Prophet, ſaying ; *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem :* Sinners haue built vpon my backe, they haue prolonged their iniquity. By which words we may account our ſelues charged, that prolonging of iniquities, in hope of God mercy, is to builde our ſins on his backe. but what followeth ? Will God beare it ? No verily : for the next words enſuing are ; \* *Dominus iuſtus, concidet ceruices peccatorum :* GOD is iuſt, he will cut in ſunder the neckes of ſinners. Here are two cooling cards, for the two warme imaginations before. Meane you (Sir) to prolong your iniquity, for that God is mercifull : Remember alſo that hee is iuſt, ſaith the Prophet. Are yet gotten vp vpon the backe of GOD to make your neſt of ſinne there ? Take heede : for hee will fetch you downe againe, and breake your necke downward, except yee repent : for that indeed there is no one

thing

Psal. 115.

Building on Gods backe.

\* Though it ſtandeth on the naturall ſenſe of this place, yet is it that is eſſe & which is rebuked.  
 Rom. 6. 2.



thing which may be so iniurious to God as to make him the foundation of our sinfull life, which lost his owne life, for the extinguishing of sinne.

*Now God is  
both merciful  
and iust*

2 But you will say; and is not God then mercitull? Yes truly (deere brother) hee is most mercitull, and there is neither end, nor measure of his mercy. He is euen mercy it selfe: it is his nature and essence, and hee can no more leaue to be mercitull, that he can leaue to be God. Bet yet (as the Prophet here saith) he is iust alio. We must not so remember his mercy, as we forget his iustice. *Dulcis & rectus Dominus*: Our Lord is sweet, but yet vp-right and iust too, saith *David*: And in the same place; *All the wayes of the Lord are mercy and truth*. Which words holy *Bernard* expounding in a certaine Sermon of his, saith thus; There bee two feete of the Lord, whereby he walketh his wayes: that is, mercy and truth: and God fastneth both these feete vpon the hearts of them which turne vnto him: and euery sinner that will truly conuert himselfe must lay handfast on both these feete. For if hee should lay hands on mercy onely, letting passe truth, and iustice: he would perish by presumption. And

*Phil. 25.*

*Serm 42.  
par. 1. v. 1.  
The two feet  
of God.*

*Serm 6. in  
Gen.*

on the other side, if hee should apprehend iustice onely, without mercy: hee would perish by desperation. To the end therefore that he may be saued, hee must humbly fall downe and kisse both these feete: that in respect of Gods iustice he may retaine feare, and in respect of his mercy, hee may conceiue hope. And in another place; happy is the soule vpon which our Lord Iesus Christ hath place both his feete: I will not sing vnto thee iudgement alone, nor yet mercy alone (my God;) but I will sing vnto thee with the Prophet *David*, mercy and iudgement ioyned together. And I will neuer forget these iustifications of thine

Psal. 118.

Psal. 142.

3 Saint *Austen* handleth this point most excellently in diuers places of his works; Let them marke (saith he) which loue so much mercy and gentlenesse in our Lord: Let them marke (I say) and feare also his truth. For (as the Prophet saith) God is both sweet and iust. Dost thou loue that he is sweete? Feare also that he is iust. As a sweet Lord, he said; *I haue held my peace at your finnes*: But as a iust Lord, he addeth; *And thinke you that I will hold my peace still*; GOD is mercifull and full of mercies, say you: it is most certaine: yea, adde vnto it, that *He beareth long*. But yet feare that

Tract. 91.

in *lect.*

Psal. 118.

which

Two dan-  
gers of sin-  
ners.

which commeth in the verses end; *El va-  
rar*: that is, He is also true, and iust.  
There be two things, whereby sinners do  
stand in danger: the one is hoping too  
much, (which is presumption) the other  
is hoping too little, which is desperation.  
Who is deceived by hoping too much?  
Hee which saith vnto himselfe. God is a  
good God, a mercifull God? And there-  
fore I will doe what pleaseth me: And  
why so? Because God is a mercifull  
God, a good God, a gentle God. These  
men runne into danger by hoping too  
much. Who are in danger by despaire?  
Thole which seeing their finnes grie-  
uous, and thinking it now impossible to  
bee pardoned, say within themselves.  
Well, we are once to be damned: why  
doe not we then whatsoeuer pleaseth vs  
best in this life? These men are murthe-  
red by desperation, the other by hope.  
What therefore doth God for gaining  
of both these men? To him which is in  
danger by hope he saith; *Do not say with  
thy selfe; The mercy of GOD is great, he will  
be mercifull to the multitude of my sinners: for  
the face of his wrath is upon sinner.* To him  
that is in danger by desperation, he saith;  
*At what time soeuer a sinners shall turne him-  
selfe to me, I will forg. t his iniquities.* Thus far  
Saint Austen, beside much more which he  
addeth

Edg.

Eme. 13.

death in the same place, touching the great perill and folly of those which vpon vaine hope of Gods mercy doe perseuere in their euill life.

4 It is a very euill consequent, and most vniust kinde of reasoning, to say, that for as much as G O D is mercifull and long suffering, therefore will I abuse his mercy, and continue in my wickednesse. The Scripture teacheth vs not to reason so, but rather quite contrary; G O D is mercifull, and expecteth my conuersion, and the longer hee expecteth, the more grieuous will bee his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercy, So reasoneth Saint Paul, which saith; *Doest thou contemne the riches of his long suffering, and gentlenesse? Doest thou not know that the patience of G O D towards thee is used to bring thee to repentance? But thou through the hardnesse of thy heart and irrepentant minde dost heere up to thy selfe wrath, in the day of vengeance, at the reuelation of G O D S iust iudgement.* In which words, Saint Paul signifieth, that the longer that God suffereth vs with patience in our wickednesse, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same.

Wheretof

## Of presumption.

## The second part.

Tract. 33.  
in Iohann.

Whereto Saint *Austen* addeth another consideration of great dread and feare: and that is: If he offer thee grace (saith he) to day, thou knowest not whether he will doe it to morrow or not. If hee giue thee life and memory this weeke, thou knowest not whether thou shalt enioy it the next weeke or no.

God good.  
neffe no-  
abing hel-  
preth those  
about perfo-  
mere in sin.  
Psal. 72.

5 The holy Prophet beginning his seuenthy and second Psalme of the dangerous prosperity of worldly men, vseth these words of admiration; *How good a G O D is the G O D of Israel, vnto them that be of a right heart!* And yet in all that Psalme hee doth nothing else bus shew the heauy iustice of God towards the wicked, euen when he giuerh them most prosperity and worldly wealth; and his conclusion is; *Behold (O Lord) they shall perish which depart from thee: thou hast destroyed all those that haue broken their faith of wedlocke with thee.* By which is signified, that how good soeuer God be vnto the iust: yet that pertaineth nothing to the reliefe of the wicked, who are to receiue iust vengeance at his hands, amidst the greatest mercies bestowed vpon the godly. *The eyes of the Lord are vpon the iust* (saith the same Prophet) *and his eares are bent to heare their prayers: but the face of the Lord*

Psal. 33.

Lord is vpon them that doe euill, to destroy their memory from out the earth.

6 It was an old practise of deceiuing Prophets, resisted strongly by the Prophets of God, to cry peace, peace, vnto wicked men : when indeed there was nothing towards them but danger, sword, and destruction, as the true Prophets foretold, and as the euent prooued. Wherefore the Prophet Dauid giueth vs a notable and iure rule, to gouerne our hope and confidence withall ; *Sacrificate sacrificium iustitie, & sperate in Domino* : Doe you sacrifice vnto God the sacrifice of righteousness, and then trust in him. Wherewith Saint Iohn agreeth when he saith ; *If our heart or conscience doe not reprehend vs for wicked life : then haue we confidence with God* ; As who would say, If our conscience bee guilty of lewd and wicked life, and we resolved to dwell and continue therein : then in vaine haue wee confidence in the mercies of GOD, vnto whose iust iudgement we stand subiect for our wickednesse.

7 It is most wonderfull and dreadful to consider how God hath vsed himselfe towards his best bloued in this world, vpon offence giuen by occasion of sinne ; how easily hee hath changed

The favour  
of Gods presence  
in sinners  
vpon sin.

St. Aug.

Iay. 24.

Pet. 4.

Ist. Inde.

Gen. 2.  
Gen.

changed countenance, how soone hee hath broken off friendship, how straitly he hath taken account, and how severely he hath punished ; The Angels that he created with so great care and loue, and to whom he imparted so singular priuiledges, of all kind of perfecti-  
 ons, as he made them almost very Gods (in a certaine manner) committed but only one sin of pride against his Maiesty, and that onely in thought, as Diuines do hold: and yet presently, all that good will and fauour was changed into iustice, and that also so seuer, as they were throwne down to eternall torment, without redemptiow, chained for euer, to abide the rigour of hell fire, and intollerable darkenesse.

8 Afterward, God made himselfe another new friend of flesh and bloud which was our Father *Adam* in Paradise, where God conuersed with him, so friendly and familiarly, as is most wonderfull to consider: hee called him, he talked with him, hee made all creatures in the world subiect vnto him: he brought them all before him, to the end that he, and not God, should giue them their names: hee made a mate and companion for him ; hee blessed them both, and finally, shewed all pos-

ble tokens of loue, that might be. But what ensued? *Adam* committed but one sinne: and at the inticement of another: and that also a sinne not of so very great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broken betweene God and him: he was thrust out of Paradise, conderned to perpetuall misery, and all his posterity to eternall damnation, together with himselfe, if hee had not repented. And how seuerely this grieuous sentence is executed, may sufficiently appeare by this, that infinite millions of people, euen the whole race of mankinde is for is cast downe vnto the vnspeakeable torments of hell, excepting those few, that since are ransomed by the coming downe of Gods owne Sonne, the second person in Trinity, into his flesh: and by his intollerable sufferings, and death in the same.

9 The two miracles of the world *Moses* and *Aaron*, were of singular authority and fauour with God: insomuch as they could obtaine great things at his hands for other men: and yet when they offended GOD once themselues, at the waters of contradiction, in the deserte

*Moses*  
*Aaron*.  
Num. 10.  
17, 33.  
Deut. 10.  
24



of sinne, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonour his maiesty before the people, as he saith; they were presently rebuked most sharply for the same: and though they repented heartily that offence, and so obtained remission of the fault or guilt: yet was there laid vpon them a grievous chastisement for the same: and that was, that they should not enter themselves into the land of promise: but should dye when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this penance: yet could they neuer obtaine the same at his hands: but alwaies he answered them; *Seeing you haue dishonoured me before the people, you shall dye for it, and shall not enter into the land of promise.*

Saul.

1 King. 10.  
And 11.  
Acts 13.

1 King. 14.  
25, 26.

10. In what speciall great fauour was Saul with God, when hee chose him to be the first King of the people: caused Samuel the Prophet so much to honour him, and to annoint him Prince vpon Gods owne inheritance, as he calleth it: When hee commanded him so much, and tooke such tender care ouer him? And yet afterward, for that hee brake Gods Commandement in reseruing

reseruing certaine spoiles of war, which he should haue destroyed: yea, though he reserued them to honour G O D with-  
 all, as he pretended: yet was hee presently cast off by G O D; degraded of this dignity; giuen ouer to the hand of an euill spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe: his sons were crucified or hanged on a crosse by his enemies: and all his family and lineage extinguished for euer.

1 Kings 1.  
 1 Kin 31.  
 1 Chr 10.  
 2 Sam. 21. 6

11 David was the chosen and deare friend of God, and honoured with the title of *One that was according to Gods owne heart*. But yet, as soone as he had sinned: the Prophet Nathan was sent to denounce G O D'S heavy displeasure and punishment vpon him. And so it ensued, notwithstanding that he sorrowed and humbled himselfe so much, as hee did for the sinne that he had done; as may appeare by his fasting, praying, weeping, wearing of sackcloth, eating of ashes, and the like. By which is euident, that how great Gods mercy is to them that feare him: so great is his iustice to them that offend him.

David  
 2 King. 12.  
 Ps. 4 68.  
 108. 101.  
 Psal. 29.

B  
 \* In this the sense is rather to be regarded; then the words to be straitly vied.

12 The Scripture hath infinite exam-

T 2

ples

Gen. 4.

Gen. 3.

Gen. 22.

Num. 16.

Num. 10.

Wherein  
also we  
may see  
what those  
may looke  
for that  
worship  
God with  
mens tra-  
ditions, or  
otherwise  
then he  
hath ap-  
pointed.

Acts 5.

The bea-  
uifull  
ness of Gods  
law

ples of this matter, as the reiection of  
Cain, and his posterity streight vpon  
his murder? The pittifull drowning of  
the whole world in the time of Noah:  
the dreadfull consuming of Sodom and  
Gomorrah, with the citties about, by fire  
and brimstone: the sending downe  
quicke to hell of *Phore*, *Dathan*, and  
*Abiron*: with the slaughter of two hun-  
dred and fifty their adherents, and  
many thousands of the people besides,  
for rebellion against *Moses* and *Aaron*:  
the sudden killing of *Nadab*, and *Abiu*,  
sonnes of *Aaron*, and chosen Priests,  
for once offering of \* other fire on  
the Altar, then was appointed them:  
the most terrible striking dead of *Ana-  
nias* and *Saphira*; for retaining some  
part of their owne goods by deceit  
from the Apostles: with many more  
such examples, which the Scripture doth  
recount.

13 And for the grieuousnesse of Gods  
iustice, and heauinesse of his hand when  
it lighteth vpon vs, though it may ap-  
peare sufficiently by all these exam-  
ples before alledged, wherein the par-  
ticular punishments (as you see) are  
most rigorous: yet will I repeate one  
act of GOD more, out of the Scripture,  
which expresseth the same in wonder-  
full

All manner. It is well knowne, that *Gen. 48. 63.*  
*Benjamin* among all the twelue sonnes  
of *Iacob*, was the deereſt vnto his Fa-  
ther, as appeareth in the Booke of  
*Geneſis*: and therefore alſo greatly re-  
ſpected by G O D: and his tribe placed *Iofue 18.*  
in the beſt part of the land of promiſe,  
vpon the diuiſion thereof, hauing Ie-  
ruſalem, Ierico, and other the beſt  
cities within it. Yet notwithstanding  
for one onely ſinne committed by cer-  
taine priuate men in the city of Ga-  
baa, vpon the wife of a Leuite, G O D  
punished the whole tribe in this order,  
as the Scripture recounteth. He cau-  
ſed all the other eleuen tribes to ariſe  
againſt them: and firſt, to come to the  
houſe of G O D in Silo, to aſke his ad-  
vice, and follow his direction in this  
warre againſt their brethren: and thence  
hauing by G O D S appointment entered  
battell twice with the tribe of *Benia-  
min*, the third day G O D gaue them ſo  
great a victory, as they ſlew all the li-  
uing creatures within the compaſſe of  
that tribe, except onely ſixe hundred  
men that eſcaped away into the de-  
ſert: the reſt were ſlaine, both man,  
woman, children, and infants, toge-  
ther with all the beaſts and cattell;  
and all the cities, villages and houſes

*Iudg. 1. 20.*

## Of presumption.

## The second part.

burnt with fire. And all this for one sinne committed, only at one time with one wom.

- Deut. 10. 14 And who will not then confesse with *Moses*, that God is a iust God, a great God, and a terrible God? Who will not confesse with Saint Paul, *It is horrible to fall into the hands of the living God*; Who will not say with holy *David*; *A iudicij tuis timui*; I haue feared at the remembrance of thy iudgements? If God would not spare the destroying of the whole Tribe for one sinne onely: if he would not pardon *Chore*, *Dathan*, and *Abyron* for once; the sonnes of *Aaron* for once; *Ananias*, and *Saphira* for once: if hee would not forgiue *Esau*, though afterward he sought the blessing with teares, as the Apostle saith; if hee would not remit the punishment of one fault to *Moses* and *Aaron*, though they asked it with great instance; if he would not forgiue one proud cogitation vnto the Angels; nor once eating of the tree forbidden vnto *Adam*, without infinite punishment; nor would passe over the cup of affliction from his owne Sonne, though hee asked it thrice vpon his knees, with the sweate of bloud: what reason hast thou to thinke that hee will let passe

so many signes of thine vnpunished ?  
 What cause hast thou to induce thine  
 imagination, that hee will deale extra-  
 ordinarily with thee, and breake the  
 course of his iustice for thy sake ? Art  
 thou better then those whom I haue  
 named ? Hast thou any priuiledge from  
 God about them ?

15 If thou wouldest consider the *Great and  
strange ef-  
fects of  
Gods Ius-  
tice.*  
 great and strange effects of GODS ius-  
 tice, which wee see daily executed in  
 the world, thou shouldest haue liule  
 cause to perswade thy selfe so fauou-  
 rably, or rather to flatter thy selfe so  
 dangerously as thou dost. Wee see,  
 that notwithstanding GODS mercy,  
 yea, notwithstanding the death and  
 passion of Christ our Sauour, for sa-  
 uing of the whole world : yet so many  
 infinite millions to bee damned daily,  
 by the iustice of God ; so many infidels,  
 Heathens, lewes, and Turkes, that re-  
 maine in the darknesse of their owne  
 ignorance : and among Christians, so  
 many that hold not their profession  
 truly, or otherwise are ill liuers there-  
 in, as Christ truly said, that few were *Mat. 7. 14*  
 they that should bee saued : albeit his  
 death was paid for all, if they made  
 not themselues vnworthy thereof.  
 And before the comming of our Sa-

uour, much more wee see that all the world went awry to damnation for many thousand yeeres together: excepting a few *Iewes* which were the people of God. And yet among them also, the greater part (it seemeth) were not saved, as may be coniectured by the speeches of the Prophets from time to time: and especially by the sayings of Christ to the Pharises, and other rulers thereof. Now then, if GOD for the satisfying of his Iustice, could let so many millions perish through their owne finnes, as hee doth also now daily permit, without any prejudice or impeachment to his mercy: why may not hee also damne thee for thy finnes, notwithstanding his mercy, seeing thou doest not onely commit them without feare, but also doest confidently persist in the same?

*Psalm 144.*  
*James 2.*  
*1. spread*  
*Christe*

16 But here some man may say; If this be so, that God is so seuerer in punishment of euery sinne; and that hee damneth so many thousands for one that hee saueth: how is it true, that *The mercies of GOD are above all his other works*, (as the Scripture saith) and that

our altho' works, as both *Luther* and *Terrent* doe reade in our  
sig. or by *Thomas* opus 147. *Text* 8. 11.

It passeth and exalteth it selfe 9 above his  
iudgements? For if the number of the  
damned doe exceed so much the num-  
ber of those which are saued: it see-  
meth that the worke of iustice doth  
passe the worke of mercy. To which  
I answer, that touching the small num-  
ber of those which are saued, and infi-  
nite quantity of such as are damned,  
we may in no wise doubt: for that be-  
side all other Prophets, Christ our Sa-  
uiour hath made the matter certaine,  
and out of question. We haue to see  
therefore, how, notwithstanding all this,  
the mercy of God doth exceed his other  
workes.

On the  
halfe of  
his chil-  
dren. For  
cusa they  
also haue  
their worke  
so imper-  
fect and  
their faith  
so weak,  
that but in  
the depth  
of the mer-

17 And first, his mercy may be said  
to exceed, for that all our saluation is  
of his mercy, and our damnation from  
our selues, as from the first and princi-  
pall causes thereof, according to the  
will of God, they cannot in any wise be saued: No, not the  
best that euer was. But concerning that hee doth so reso-  
lutely set downe so many thousands to be damned for one  
that is saued, it is somewhat more then the word it selfe doth  
warrant, or the portion of the mercy of God, (compared with  
his iustice) may seeme to beere. And seeing that this w<sup>o</sup>le  
Treatise in these foure next sections, viz. 16. 19 is grounded vpon  
a wrong Text: therefore it is to be read so much more war-  
rily: and no further to be accounted of, then it may be found  
to haue the Word of God to warrant the saye, \* Matthew  
9. 13.



Ose 13. laying of God by the Prophet ; *Perditio tua Israel, tantummodo in me auxilium tuum* : Thy onely perdition is from thy selfe (O Israel) and thine assistance to doe good, is onely from me. So that as we must acknowledge Gods grace, and mercy for the authour of euery good thought, and act that we doe, and consequently ascribe all our saluation vnto him : so none of our euil acts (for which we are damnaed) do proceed from him, but onely from our selues, and so he is no cause at all of our damnation : and in this doth his mercy exceed his iustice.

2  
1 Tim. 2. 18 Secondly, his mercy doth exceed, in that he desireth all men to be saued, as Saint Paul teacheth, and himselfe protesteth, when he saith ; *I will not the death of a sinner, but rather that he turne from his wickednesse and liue*. And againe, by the Prophet *Jeremy* hee complaineth grievously that men will not accept of his mercy offered ; *Turne from your wicked wayes* (saith he) *why will ye dye, you house of Israel ?* By which appeareth, that hee offereth he mercy most willingly and freely to all, but vseth his iustice onely vpon necessity (as it were) constrained thereunto by our obstinate behauiour. This  
Christ

Christ signifieth more plainly, when he saith to Ierusalem; *O Ierusalem, Ie<sup>r</sup> Mat. 23. rusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: how often would I haue gathered thy children together, as the beane clockerh her chickens vnderneath her wings, but thou wouldest not? Behold, thy house (for this cause) shall be made desert, and left without children.* Here you see the mercy of God often offered vnto the Iewes: but for that they refused it, he was enforced (in a certaine manner) to pronounce this heauy sentence of destruction and desolation vpon them: which he fulfilled within forty or fifty yeeres after, by the hands of *Vespasian*, *Empe- Josephus de bello Iud. lib. 1 cap. 10. 23.* rour of Rome, and *Titus* his sonne, who vtterly discomited the city of Ierusalem, and the whole Nation of Iewes, whom we see disperst ouer the world at this day in bondage, both of body and soule. Which worke of GOD'S iustice though it be most terrible: yet was his mercy greater to them, as appeareth by Christs words, if they had not reiected the same.

19 Thirdly, his mercy exceedeth his iustice, euen towards the damned. *As aforesaid not as though the meaning should be that God were more mercifull then iust, ho- ly, w. se, or such like.*

them.

themselves : in that hee vsed many meanes to saue them in this life, by calling vpon them, and assisting them with his grace to do good : by mouing them inwardly with infinite good inspirations, by alluring them outwardly with exhortation, promises, examples of others : as also by sicknesse, aduersities, and other gentle corrections : by giuing them space to repent with occasions, opportunities, and excitations vnto the same : by threatening them eternall death, if they repent not : all which things being effects of mercy, and goodnesse towards them, they must needs confesse amidst their greatest fury and torments, that his iudgements are true and iustified in themselves, and no wayes to be compared with the greatnesse of his mercies.

24. 13.

24. 24.

24. 102.

20 By this then wee see that to bee true, which the Prophet saith : *Misericordiam & veritatem diligit Dominus* : GOD loueth mercy and truth. And againe ; *Mercy and truth haue met together : iustice and peace haue kissed themselves.* Wee see the reason why the same Prophet protesteth of himselfe ; *I will sing vnto thee mercy and iudgement (O Lord)* not mercy alone, nor iudgement a-

loset

stone: but mercy and iudgement together: that is, I will not so presume of thy mercy, as I will not feare thy iudgement: nor will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of G O D S iudgement is alwayes to bee ioyned with our confidence in G O D S mercies, yea, in very Saints themselues, as *David* saith. But what feare? That feare truly, which the Scripture describeth, when it saith; The feare of the Lord expelleth sinne: the feare of G O D hateth all euill: hee that feareth G O D neglecteth nothing: hee that feareth G O D, will turne and looke into his owne heart: he that feareth G O D will doe good workes. They which feare G O D will not be incredulous, to that which he saith: but wil keepe his wayes, and seeke out the things that are pleasant vnto him: they will prepare their hearts, and sanctifie their soules in his sight.

Psal. 91.  
Eccl. 1.  
Prou. 1.  
Eccl. 7.  
Eccl. 12.  
Eccl. 7.  
Eccl. 12.

21 This is the description of true feare of G O D, set downe by the Scripture. This is the description of that feare, which is so much commended and commaunded in euery part and parcell of G O D S word: of that feare (I say) which is called; *Fons vite, radix pax, domus*: *coram deo plenitudo sapientie: gloria*

Psal. 111.  
Eccl. 1.  
Prou. 1.  
Eccl. 7.  
Eccl. 12.  
Eccl. 7.  
Eccl. 12.

Eccles. 1.  
2, 15.

Psal. 112.

Eccles. 1.

Psalm. 21.  
Psalm. 30.  
Psalm. 60.  
Psalm. 62.  
Psalm. 144.

Iob. 9.

Psalm. 2.

*Et gloriatio beatum donum* : that is, The fountaine of life ; the root of prudence ; the crowne and fulnesse of wisdom ; the glory and gloriation of a Christian man ; a happy gift. Of him that hath this feare the Scripture saith ; *Happy is the man which feareth the Lord* : for he will place his minde vpon his Commandements. And againe ; *The man that feareth God shall be happy at the last end, and shall be blessed at the day of his death.* Finally, of such as haue this feare, the Scripture saith that God is their foundation ; God hath prepared great multitudes of sweetnesse for them ; God hath purchased them an inheritance ; God is as mercifull vpon them, as the father is mercifull vnto his children. And (to conclude) *Voluntatem timentium se faciet* ; God will doe the will of those that feare him with this feare.

22 This holy feare had good Iob, when he said to God ; *I feared all my works.* And hee yeeldeth the reason thereof ; *For I know that thou sparest not him that offendeth thee.* This feare lacked the other of whom the Prophet saith ; The sinner hath exasperated God, by saying that God will not take account of his doings in the multitude of wrath. Thy iudgements (O Lord are remoued from his sight. And againe ; wherefore hath the man stirred

stirred vp God against himselfe by sayings;  
 God will not take account of my doings?  
 It is a great wickednesse (no doubt) and  
 a great exasperation of God against vs,  
 to take the one halfe of Gods nature  
 from him, which is to make him mercy-  
 full without iustice, and to liue so as  
 though God would not take account of  
 our life : whereas he hath protested  
 most earnestly the contrary, saying;  
 that he is an hard and a sore man, which  
 will not be content to receiue his owne  
 againe, but also will haue vsury : that he  
 will haue a reckoning of all his goods  
 lent vs : that he will haue fruit for all his  
 labours bestowed vpon vs : and finally  
 that he will haue account for euery word  
 that we haue spoken.

Mar. 27.

Luk. 16.

Mar. 7.

Luke 13.

Mat. 12.

23 Christ in the 68. Psalm, which in  
 sundry places of the Gospell he inter-  
 preteth to be written of himselfe, among  
 other dreadfull curses, which he letteth  
 downe against the reprobate, he hath  
 these ; *Let their eies be dazeled in such sort,*  
*as they may not see : poure out thy wrath*  
*( my Father ) vpon them : let the fury of*  
*thy vengeance take handfast on them*

Mat. 27.

Mar. 15.

Iohn 20.

*Add iniquity vpon their iniquity, and let*  
*them not enter into thy righteousness : let*  
*them be blotted out of the booke of life, and*  
*let them not bee inrolled together with*  
 the

the iust. Here (loc) we see that the grossest curse, which G O D can lay vpon vs, next before our blotting out of the booke of life, is to suffer vs to be so blinded, as to adde iniquity vpon iniquity, and not to enter into consideration of his iustice. For which cause also, this confident kind of sinning vppon hope of G O D S mercy, is accounted by Diuines, for the first of the six grieuous finnes against the holy Ghost, which our Sauour in the Gospel signifieth to be so hardly pardoned vnto men by his Father: and the reason why they call this a sinne against the holy Ghost is, \* for that it reiecteth wilfully one of the principall meanes left by the holy Ghost, to retire vs from sin, which is the feare and respect of Gods iustice vpon sinners.

**Thomas**  
*Secunda secundae qn.*  
 34. *Art. 1.*  
 2. 3.  
 \* Those  
 which it,  
**Thomas**  
 there nameth, are  
 desperation,  
 presumption,  
 impenitency,  
 wilfulness,  
 inuicible,  
 impugning of  
 the knowne  
 truth, and  
 envying  
 of the

grace that is given another. All which may indeed be easily found to goe against the spirit of God, but that they may be accounted to be that same, that in that Scripture is called sinne against the Holy Ghost, and excludeth all hope of pardon, that is not so easily to be granted: for that the properties therunto assigned, doe not seeme to be so fully found in any of these: A wilfull resisting of the knowne truth, not of infirmities, for feare, or fauour, but of meere malice for hatred of it, even onely for that it is the truth, may seeme to come much nearer vnto it, then (all things considered) those others doe. Neither doth he set them downe absolutely to be sixe generall sorts of that sinne, but in that sense, that himselfe doth shew limits, \* *Why presuming is a sinne against the Holy Ghost.*

14 Wherefore to conclude this matter of presumption, me thinke wee may vse the same kinde of argument touching the feare of GODS iustice, as the holy Apostle Saint Paul vseth to the *Romanes*, of the feare of GODS Ministers, which are temporall Princes; wouldest thou not feare the power of a temporall Prince, saith he? Doe well then: and thou shalt not onely not feare, but also receiue laud and praise therefore. But if thou doe euill, then feare. For hee beareth not the sword without a cause. In like sort may wee say to these good fellowes, which make GOD so mercifull, as no man ought to feare his iustice. Would yee not feare (my brethren) the iustice of GOD in punishment? Liue vertuously then, and you shall bee as voide of feare, as Lyons are, saith the wise man; *For that perfect charity expelleth feare* Prou. 8.2  
But if you liue wickedly, then haue 1 Ioh 4.  
you cause to feare: For GOD cal- 1 Tim 4.  
led not himselfe a iust iudge for no-  
thing.

25 If the matter had beene so secure as many men by flattery, doe perswade themselves it is, Saint Peter would neuer haue said vnto Christians now baptized: *Walke you in feare, during the*

1 Pe 1.6

time



*Of presumption.*

*The second part.*

*Philip. 2. time of this your earthly habitation. Nor  
An obiecti- Saint Paul to the same men ; Worke your  
on answered. owne saluation in feare and trembling. But  
2 Tim. 1. here some men will aske; How then doth  
Seruile feare, the same Apostle in another place say;  
and the feare That God hath not giuen vs the spirit of feare,  
of children. but of vertue, loue, and sobriety?*

To which I answer: that our spirit is not a spirit of seruile feare; that is, to liue in feare, onely for dread of punishment, without loue: but a spirit of loue ioyned with feare of children, whereby they feare to offend their father, not onely in respect of his punishment: but principally for his goodnesse towards them, and benefits bestowed vpon them. This Saint Paul declareth plainely to the *Romanes*, putting the difference between seruile feare, and the feare of children; You haue not receiued againe the spirit of seruitude (saith he) in feare, but the spirit of adoption of children, whereby wee cry to God, *Abba father*. He saith here to the *Romanes*: you haue not receiued againe the spirit of seruitude in feare, for that their former spirit (being Gentiles) was onely in seruile feare, for that they honoured and adored their Idols, not for any loue they bare vnto them, being so infinit as they were, and such notable lewdnesse reported of them (I meane of

*Rom. 8.*

*How the  
feare of the  
Gentiles was  
seruile.*

*Iupiter,*

*Jupiter, Mars, Venus, and the like*) but only for feare of hurt from them, if they did not serue and adore the same.

26 Saint Peter also in one sentence expoundeth all this matter. For hauing said, *\* Timorem eorum ne timueritis*. Feare not their feare, *\* meaning of the seruile feare of wicked men, he addeth presently; Dominum autem Christum sanctificate in cordibus vestris, et cum modestia, et timore, conscientiam habentes bonam*: that is, Doe you sanctifie the Lord Iesus Christ in your hearts, hauing a good conscience, with modesty and feare. So that the spirit of seruile teare, which is grounded only vpon respect of punishment, is forbidden vs: but the louing feare of children is commanded. And yet also about this, are there two things to be noted.

27 The first is, that albeit the spirit of seruile feare be forbidden vs (especial-ly when we are now entred in the seruice of God) yet is it most profitable for sinners, and such as yet but begin to serue God: for that it moueth them to repentance, and to looke about them: for which cause *\* it is called by the*

serueth well to such a purpose. But the feare that in this place is spoken of, seemeth by the circumstances of the place, not be the seruile, but the child-like feare. As also another sense this place may stand likewise.

*a 1 Pet. 3;*

*B*

*\* Diuers to take it, but it seemeth rather (in my iudgement) that such as expound it, as if the Apostle forbade them to feare those aduersaries of theirs, doe come somewhat neerer to the sense of the place.*

*Two things to be noted.*

*B*

*\* Truth it is that such feare*

wise

**Pro. 1.**  
**John 13.**

**Mat. 7.**  
one that  
feare  
the Lord  
is the first  
or princi-  
pall part  
or greatest  
point of all  
wisdom  
For that  
whoso  
feareth the  
Lord,  
he shall  
gouerne  
his wayes  
and haue  
all things  
fall out to  
well, that  
all the  
wisdom  
in all the  
world be-  
sides, can  
neuer be-  
come to

wise man. *The beginning of wisdom.* And therefore both *Iohn* to the Niniuites, and Saint \* *Iohn Baptist* to the Iewes; and all the Prophets to sinners, haue vied to stirre vp this feare, by threatening the dangers and punishments, which were imminent to them, if they repented not. But yet afterward when men are conuerted to God, and do goe forward in his seruice, they change euery day this seruile feare into loue, vntill they arriue at last vnto that state whereof Saint \* *Iohn* saith; that *Perfect loue or charity expelleth feare*. Wherevpon \* *Saint Austen* saith, that Feare is the seruant sent before to prepare place in our hearts for his mistresse, which is Charity: who being once entred in, and perfectly placed, feare goeth out againe, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for Charity euer to come and dwell, saith this holy Father.

78 The second thing to bee noted is, that albeit this feare of punishment be not in very perfect men, or at least.

forecast for all euill. For the Lord himselfe taketh vpon him the protection and gouernment of those that feare him: on whose behalfe he maketh those things to fall out to the best.

*John 4. b Treat. 9 in Epist. 3. Iam.*

wise

Wise is lesse in them, then in others, as  
 Saint Iohn teacheth: yet being ioyned  
 with \* loue and reuerence (as it ought  
 to be) it is most profitable and necessa-  
 ry for all common Christians, whose  
 life is not so perfect, nor charity so  
 great, as that perfection whereof Saint  
 Iohn speaketh. This appeareth by that;  
 that Christ perswaded also this feare, e-  
 uen vnto his Apostles, saying; *Feare you  
 him: which after he hath slaine the body, hath  
 power also to send both body and soule vnto  
 hell fire: This I say vnto you, feare him.* The  
 same doth Saint Paul to the Corinthians,  
 who were good Christians, laying downe  
 first the iustice of God, and therevpon  
 perswading them to feare. *All we (saith  
 he) must be presented before the tribunall  
 seat of CHRIST, to receiue each man his pro-  
 per deserts, according as he hath done good  
 or euill in this life. And for that wee know  
 this, we doe perswade the feare of the LORD  
 vnto men.* Nay (that which is more)  
 Saint Paul testifieth, that notwithstanding  
 all his fauours receiued from GOD, he  
 retaineth yet himselfe this feare of Gods  
 iustice, as appeareth by those words of  
 his; *I doe chastise my body, and doe bring it in-  
 to seruitude, lest it should come to passe, that  
 when I haue preached to others, I become a re-  
 probate myselfe.*

B  
 \* then is  
 not the  
 seruile  
 feare

Luke 12

1 Cor. 13

1 Cor. 13

1 Cor. 13

2 Cor. 11

Of presumption.

The second part.

The conclu-  
sion  
1 Cor. 4.

Ephes. 5.

29 Now (my friend) if Saint Paul stood in awe of the iustice of God, notwithstanding his Apostleship : and that he was guilty to himselfe of no one sinne or offence as (in one case) hee protesteth : what oughtest thou to be, whose conscience remaineth guilty of so many misdeedes, and wickednesse ; This know you (saith Saint Paul) that no fornicator, uncleane person, consensuall man, or the like, can haue inheritance of the Kingdome of Christ. And immediately after, as though this had not bin sufficient, he addeth for preuenting the folly of sinnes, which flatter themselues ; Let no man deceiue you with vaine words : for the wrath of GOD cometh for these things, vpon the children of vnbeliefe. Be not you therefore partakers of them. As if he should say : those that flatter you, and say, Tush, God is mercifull, and will pardon easily all these and the like sinnes : these men deceiue you (saith Saint Paul) for that the wrath & vengeance of God lighteth vpon the children of vnbeliefe, for these matters ; that is, vpon those which will not beleue GODS iustice, nor his threats against sinne : but presuming of his mercy doe perseuere in the same, vntill vpon the sudden GODS wrath doe rush vpon them : and then

it

It is too late to amend. Wherefore (saith he) if you be wise, bee not partakers of their folly : but amend your liues presently, while you haue time. And this admonition of Saint Paul, shall bee sufficient to end this Chapter, against all those that refuse, or deferre their resolution or amendment, vpon vaine hope of Gods pardon or toleration.

## CHAP. V.

*Of the fifth impediment which is delay of resolution from time to time, vpon hope to doe it better, or with more ease afterward.*

**T**He reasons hitherto alledged, might seeme (I thinke) sufficient to a reasonable man, for prouing the necessity of this resolution wee talke of, and for remouing the impediments that let the same. But yet, for that (as the Wile man saith) he which is minded to breake with his friend, seeketh occasions how to doe it with some colour and shew. There bee many in the world, who hauing no other excuse of their breaking and holing off from God, do seeke to couer it with this pretence, that they meane by his grace to amend

Prou. 12.

ascend all in time: and this time is drieth  
off from day to day, vntill God in whose  
hands only the moments of time are, do  
shut them out of all time, and doe send  
them to paines eternall without time, for  
that they abused the singular benefit of  
time in this world.

Why the de-  
lay is so  
dangerous

2. 2 This is one of the greatest and most  
dangerous deceits, and yet the most or-  
dinary and vniuersall, that the enemy  
of mankind doth vse towards the chil-  
dren of *Adam*, and I dare say boldly,  
that more doe perish by this deceit, then  
by all his other guiles and subtilties  
besides. He well knoweth the force of  
this snare aboue all others, and there-  
fore vrgeth it so much vnto euery man:  
Hee considereth better then wee doe,  
the importance of delay in a matter so  
weighty as is our conuersion and sal-  
uation, he is not ignorant how one sinne  
draweth on another; how hee that is  
not fit to day, will be lesse fit to mor-  
row, how custome groweth into na-  
ture; how old diseases are hardly cured,  
how *G O D* withdraweth his grace; how  
his iustice is ready to punish euery sinne:  
how by delay wee exasperate the same,  
and heape vengeance on our owne  
heads, as *St. Paul* saith. He is priuy to the  
uncertainty and perills of our life; to the  
dangerous

dangerous chances we passe through, to the impediments that will come daily more and more ; to let our conuerſion; All this he knoweth and well conſidereth, and for that cauſe perſwadeth ſo many to delay as he doth. For being not able any longer to blind the vnderſtanding of many Chriſtians, but that they muſt needs ſee cleerely the neceſſity, and vtility of this reſolution, and that all the impediments in the world are but trifles, and meece deceits, which keepe backe from the ſame: hee runneth to this onely refuge, that is, perſwade men, that they deferre a little, and that in time to come they ſhall haue better occaſion and opportunity to doe it, then preſently they haue.

3 This Saint *Auſten* proved to his *Lib. 8. cap. 7. 13.* conuerſion, as himſelfe writeth: for that after he was perſwaded, that no ſaluation could be vnto him, but by change and amendment of his life ; yet the enemy held him for a time, in delay, ſaying vnto him ; Yet a little ſtay, yet deferre for a time : thereby (as hee ſaith) to bind him more faſt in the cuſtome of ſinne, vntill, by the omnipotent power of Gods grace, and his owne moſt earneſt endeuour, hee brake violently



lently from him, crying to God : ' Why shall I longer say to morrow, to morrow ? Why shall I not doe it euen at this instant ? And so he did euen in his very youth, liuing afterward a most holy & seuerer Christian life.

*The causes  
which make  
our conuer-  
sion harder  
by delay.*

4 But if we will discouer yet further the greatnesse and perill of this deceit : let vs consider the causes that may let our resolution and conuerfion at this present ; and we shall see them all increased, and strengthened by delay, and consequently the matter made more hard and difficult, for the time to come, then now it is. For first (as I haue said) the continuance of sinne bringeth custome : which once hauing gotten prescription vpon vs, is hard to remoue, as by experience wee proue dayly in all habits that haue taken roote within vs. Who can remoue (for examples sake) without great difficulty, a long custome of drunkennesse ? Of swearing ; Or of any other euill habit, once settled vpon vs ? Secondly, the longer wee persist in our sinfull life, the more God plucketh his grace and assistance from vs : which is the onely meane that maketh the way of vertue easie to men. Thirdly, the power and Kingdome of the deuill is more established and confirmed

in

in vs by continuance : and so the more harder to be remoued. Fourthly, the good inclination of our will is more and more weakned, and daunted by frequentation of sinne, though not extinguished. Fifthly, the faculcies of our minde are more corrupted ; as the vnderstanding is more darkened : the will more peruerterd ; the appetite more disordered. Sixthly, and lastly, our inferior parts and passions are more stirred vp, and strengthened against the rule of reason, and harder to be repressed by continuance of time, then they were before.

5 Well then, put all this together (my friend) and consider indifferently within thy selfe, whether it bee more likely, that thou shalt rather make this resolution hereafter then now: Hereafter (I say) when by longer custome of sinne, the habit shall be more fastened in thee : the Deuill more in possession vpon thee ; GODS helpe further off from thee ; thy minde more infected ; thy iudgement more weakened ; thy good desires extinguished ; thy passions confirmed ; thy body corrupted ; thy strength diminished, and all thy whole common-wealth more peruerterd.

6 We see by experience, that a ship  
V<sub>2</sub> which

Of delay.

The same  
shew'd by  
comparisons.An exam-  
ple.

which leaketh, is more easily emptied at the beginning, then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labour will it require in the repairing. We see, that if a man driue in a naile with a hammer, the more blowes he giueth to it, the more hard it is to plucke it out againe: how then thinkest thou to commit sinne vpon sinne, and by perseuerance therein to finde the regresse more easie hereafter then now? That were much like as if a good fellow, that hauing made to himselfe a great burthen to carry, should assay it on his backe: and for that it sate vncasie, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when he felt it more heauy then before, he should fall into a great rage, and adde twice as much more to it, thereby to make it lighter. For so doe the children of the world: who finding it somewhat vnpleasant to resist one or two vices in the beginning, deferre their conuersion, and do adde twenty or forty more unto them, thinking to finde the matter more easie afterward.

Tract. 49. in  
Leu.

7 Saint *Augustine* expounding the miracle of our Saviour, in raising *Lazarus* from  
from

from death to life, which had beene  
 dead now foure daies, as the Euangelist  
 saith : examineth the cause why Christ  
 wept, and cried, and troubled himselfe  
 in spirit before the doing of this act,  
 whereas he raised others with great fa-  
 cility: and out of it, giueth this lesson  
 to vs : that as *Lazarus* was dead foure  
 dayes, and also buried, so are there foure  
 degrees of a sinner: the first, in volun-  
 tray delectation of sinne : the second, in con-  
 sent : the third, in fulfilling it by worke:  
 the fourth, in continuance or custome  
 therein : wherein, whosoever is once  
 buried (saith this holy Father) he is  
 hardly raised to life againe, without a  
 great miracle of God, and many teares  
 of his owne part.

John 11.  
 Matt. 9.  
 Luke 7.

8 The reason hereof is that which  
 the Wise man saith : *Langor prolixior* Eccl. 10.  
*grauat medicum* : An old sicknesse doth  
 trouble the Physitian. *Breuem autem*  
*langorem praecidit medicus* : But the Phy-  
 sician cutteth off quickly a new or fresh  
 disease, which hath endured but a little  
 time. The very bones of an old wicked man  
 shall be replenished with the vices of his  
 youth (saith Iob) and they shall sleepe with  
 him in the dust, when hee goeth to the grane.  
 Wee reade that *Moses* in part of punish-  
 ment to the people that had sinned in

Iob 10.

Exod. 32

adoring the golden Calfe, brake the same in peeces, and made them to drinke it. So the vices wherein we delighted during our youth, are so dispersed by custome in our bodies and bones: that when old age doth come on, we cannot ridde them at our pleasure, without great difficulty and paine. What folly then is it to defer our amendment vnto our old age, when we shall haue more impediments and difficulties by a great deale, then we haue now?

9 If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling, and withall (for thy better helpe) to fast, to pray, and to take vpon thee other exercises, which the word of God prescribeth to sinners to their conuersion: how wilt thou doe it in thine old age, when thy body shall haue more need of cherishing, then of painfull exercises? If thou finde it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeeres: what will it be after twenty yeeres more adioyned vnto them? How mad a man wouldest thou esteeme him, that trauelling on the way, and hauing great choyce of lusty strong horses, should let them all goe empty, and lay all

all his carriage vpon some one poore and leane beast, that could scarce beare it self, or much lesse stand vnder so many bags cast vpon it? And surely no lesse vnreasonable is that man, who passing ouer idely the lusty dayes and times of his life, reserueth all the labour and trauell vnto feeble old-age.

IO But to let passe the folly of this deceit, tell me (good Christian) what ingratitude and vnrightheousnesse is this towards G O D, hauing receiued so many benefits from him already, and expecting so great a pay, as the Kingdome of Heauen is; after to appoint our notwithstanding, the least, and last, and worst part of thy life vnto his seruice; and that whereof thou are most vncertaine, whether it shall euer bee, or neuer: or whether G O D will accept it, when it commeth? He is accused by the Prophet, which hauing whole and sound cattell, doth offer vnto G O D the lame, or halting part thereof: how much more shalt thou be accursed, that hauing so many dayes of youth, strength, and vigour, dost appointed vnto G O D S seruice onely thy limping old age? In the Law it was forbidden, vnder a most seuerer threat, for any man to haue two measures in his house for his

Ingratitude.

Malac. 1.

Dent. 25.

neighbours: one greater, to his friend: and another lesser, for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequall, in prejudice of thy Lord and God: wherby thou allottest to him, a little, short, maimed, & vncertaine time: and vnto his enemy the greatest, the fairest, the surest part thereof.

11 O deere brother, what reason is there, why God should thus be vsed at thy hands? What law, iustice, or equity is there, that after thou hast serued the world, flesh, and deuill, all thy youth, and best daies; in the end to come, and clap thy old bones, defiled and worne out with sinne, in the dish of God? His enemies to haue the best, and hee the leauings? His enemies the wine, and he the lees and dregs? Doest thou not remember, that he will haue the fat and best part offred to him? Doest thou not thinke of the punishment of those, which offered the worst part of their substance to God? Follow the counsell then of the holy Ghost, if thou be wise, which warneth thee: in these words; *Bee mindfull of thy Creator in the dayes of thy youth, before the time of affliction come on, and before these yeers draw neere of which thou shalt say, they please me not.*

Leuit. 3.  
Num. 18.  
Malac. 1.

Eccle. 12.

12 How many hast thou scene cut off in the midst of their dayes, whilest they purposed in time to come, to change their life? How many haue come to old age it selfe, and yet then haue felt lesse will of amendment then before? How many haue druen off euen vnto the very houre of death, and then least of all haue remembered their owne state: but haue died as dumbe and senselesse beasts, according to the saying of Saint Gregory: The sinner hath also this affliction laid vpon him, that when hee commeth to die hee forgetteth himselfe, which in his life time did forget God? O how many examples are there scene hereof daily? How many worldly men that haue liued in sensual ty? How many great sinners, that haue passed their life in wickednesse, doe end and dye, at it they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their Testaments for flesh and blood, and commodities of this world, as if they should liue still; or should haue their part of these vanities, when they are gone. In truth to speake as the matter is, they die, as if there were no immortality of the soule: and that in very deed is their inward perswasion.

Serm. 10. d.  
sanctus.



Of delay.

The second part.

The losse of  
time.A compar-  
son.

13 But suppose now, that all this were not so, and that a man might as easily, commodiously, yea, and as surely also conuert himselfe in old age, as in youth; and that the matter were also acceptable enough to God: yet tell me what great time is there lost in this delay? What great treasure of godlinesse is there omitted, which might haue bene gotten by labour in G O D S seruice? If whilst the Captaine and other souldiers did enter a rich City, to take the spoile, one souldier should say, I will stay and come in the next day after, when all the spoile is gone: would not you thinke him both a coward, and also most vnwise; So it is, that Christ our Sauiour, and all his good souldiers, tooke the spoile of this life, inriched themselves with their labours in time: carried the same with them as bills of exchange, to the banke of Heauen, and there receiued pay of eternall glory. And is it not great folly and perversenesse in vs, to passe ouer this life in so fruitlesse affaires? Now is the time of fight for the obtaining of our crowne; now is the day of spoile to leise on our boory; now is the market, to buy the Kingdome of Heauen; now is the time of running, to get the game and prize;  
now

now is the day of sowing, to provide vs  
corne for the haruest that commeth on. If  
you omit this time, there is no more  
crowne, no more booty, no more King-  
dome, no more prize, no more haruest to  
be looked for. For as the Scripture affi-  
reth vs, *Hee that for sloth will not sow in the* Prou. 20.  
*winter, shall beg in the Summer, and no man*  
*shall giue vnto him.*

14 But if this consideration of gaine  
cannot moue thee (gentle Reader) as  
indeede it ought to doe, being of such  
importance as it is, and irreuocable  
when it is once past: yet weigh with  
thy selfe, what obligation and charge  
thou drawest on thee, by euery day  
which thou deferrest thy conuersion,  
and liuest in sinne. Thou makest each  
day knots, which thou must once vn-  
doe againe: thou heapest that together,  
which thou must once disperse againe:  
thou eatest and drinkest that hourely,  
which thou must once vomit vp againe:  
I meane, if the best fall out vnto thee:  
that is, if thou doe repent in time, and  
God doe accept thereof (for otherwise  
woe be vnto thee) for that thou hoo-  
dest (as Saint Paul saith) wrath and ven-  
geance on thine owne head: but sup-  
posing that thou receiue grace here-  
after to repent, which refusest it now,  
yet

*The obliga-  
tion and  
charge by  
delay.*

*Rem. 2.*

yet (I say) thou hast to weepe for that, thou laughdest at now : thou hast to bee heartily sorry for that, wherein thou delightest now ; thou hast to curse the day, wherein euen thou gauest consent to sinne, or else thy repentance will doe thee no good. This then knowest now, and this thou beleuest now, or else thou art no Christian : How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knowest, that thou must once aske pardon with teares : If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord ? If thou thinke he will not pardon thee, what folly can be more, then to offend a Prince without hope of pardon ?

Rom. 2.

15 Make thine account now as thou wilt : If thou neuer doe repent and change thy life, then euery sinne thou committest, and euery day that thou liuest thereof, is increase of wrath and vengeance vpon thee in Hell, as Saint Paul prooueth. If thou doe by Gods mercy, hereafter repent and purge (for this is not in thy hands) then must thou one day lament, and bewaile, and bee heartily sorry for this delay, which now thou makest. So that by how much the more thou prolongest, and increa-  
sest

fest thy sinne: so much greater will bee thy paine and sorrow in thine amendment.

*Alia vulnere diligens & longa adhibenda est medicina* (saith Saint Cyprian:)

*Lib de La.  
& lib. 5. ca.  
pist 5. ad  
Cor.*

A diligent and long medicine is to be vsed to a deepe sore. Our body that hath liued in many delights must bee afflicted (saith Saint Ierom) our laughing must bee recompensed with long weeping. Finally, Saint Ambrose agreeing therevnto saith; *Grandi p'lage alta & prolixa opus est medicina*: Vnto a great wound, a deepe and long medicine is needfull.

*Epist 27 ad  
Iustoch.*

*Ad virg.  
lapsam. c. 8.*

16 Marke here (deare brother) that the labour of thine amendment must be very great: and that it cannot be auoided. What madnesse is it then for thee, now to enlarge the wound, knowing that the medicine must afterwards be so painefull? What cruelty can bee more against thy selfe, then to driue in thornes into thine owne flesh, which thou must after pull out againe with so many teares? Wouldest thou drinke that cup of poisoned liquor, for a little pleasure in the taste, which would cast thee soone after into a burning feauer; torment by bowels within thee; and either dispatch thy life, or put thee in great iopardie?

Of delay.

The second part.

Psal. 26.

The exam-  
ple of the  
sheefe saved  
on the crosse  
discussed.

16 But here I know thy refuge will be, as it is to all them, whereof the Prophet saith : *Mentita est iniquitas sibi* : Iniquity hath flattered and lyed vnto her selfe; thy refuge (I say) will be to alledge the example of the good theefe, saued euen at the last houre vpon the crosse, and carried to Paradise that same day with Christ, without any further toyle of amendment. This example is greatly noted, and vrged by all those which deferre their conuersion, as surely it is, and ought to be of great comfort to euery man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemy to despaire of GODS mercy, which in no case hee ought to doe. For the same GOD which saued that great sinner at that last houre can also (and will) saue all them that heartily turne vnto him, euen at the last houre. But (alas) many men doe flatter and deceiue themselves with misunderstanding, or rather mis-vsing of this example.

17 For we must vnderstand (as Saint Austen well noteth) that this was but one particular act of Christ, which maketh no generall rule : euen as we see that a temporall Prince pardoneth sometime a malefactor, when hee is  
come

come to the very place of execution: yet were it not for euery malefactor to trust therevpon: for that this is but an extraordinary act of the Prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power and glory, at that houre vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, and \* the Apostles themselues either doubted, or lost their faith of his God-head. Beside all this the confession of the theefe was at such time; as hee could neither be baptized, nor haue further time of amendment. And wee hold, that at a mans first conuersion, there is required nothing else but to belecue, and to be baptized. But it shall not be amisse to put to Saint *Augustines* very words vpon this matter. For thus he writeth.

B  
\* The blasse  
fed Virgin,  
likewile &  
other god-  
ly women  
were by,  
but said no-  
thing (that  
we read of)  
in his de-  
fence. A  
plaine  
breach of  
the first, \*  
fifth, sixth,  
and ninth  
comman-  
dement.  
Serm. 129.  
de tempore

18 It is remediless perill, when a man giueth himselfe ouer so much to vices, as he forgetteth that he must giue account thereof to GOD: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memory of the

R  
 \* The bles-  
 sed i gin,  
 S Iohn, and  
 others, s  
 afore: and  
 this stag-  
 gering must  
 needs be  
 sinne.

the iudgement to come, &c. But (dearly beloued) lest the new felicity of the beleeuing theefe on the crosse doe make any of you too secure and remisse: lest peraduenture some of you say in your heart: My guilty conscience shall not trouble nor torment me: my naughty life shall not make me very sad: for that I see euen in a moment all sinne forgiven vnto the theefe, we must consider first in that theefe, not onely the shortnesse of his beleefe, and confession, but his deuotion, and the occasion of that time, euen when the perfection of the iust\* did stagger. Secondly, shew me the faith of that theefe in thy selfe, and then promise to thy selfe his felicity. The Deuill doth put into thy head this security, to the end he may bring thee to perdition. And it is vnprofitable to number all them which haue perished by the shadow of this deceitfull hope. Hee deceiueth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercy at the last day shall helpe or relieue him. It is hatefull before God when a man vpon confidence or repentance in his old age, doth sin the more freely. The happy theefe, whereof we haue spoke, happy (I say) not for that hee tooke hold

hold of the way, but for that hee tooke hold of the way it selfe in Christ, laying hands on the prey of life : and after a strange manner, making a boory of his owne death : he (I say) neither did defer the time of his saluation wittingly, neither did he deceitfully put the remedy of his state in the last moment of his life, neither did he desperately reserue the hope of his redemption vnto the houre of his death ; neither had he any knowledge either of Religion, or of Christ before that time. For if he had, it may be, he would not haue been the last amongst the Apostles in number, which was made the former in the Kingdome.

19 By these words of Saint *Augustine* we are admonished (as you see) that this particular fact of Christ maketh no generall rule of remission to all men : not for that Christ is not alwaies ready to receiue the penitent as he promiseth : but for that euery man hath not the time or grace to repent, as he should at that houre, according as hath beene declared before. The generall way that God proposeth to all, is that which Saint Paul saith ; *Finis secundum opera ipsorum* : The end of euill men is according to their workes. Looke how they liue, and so they die. To this effect saith the

*The generall way.*  
2 Cor. 11.



Of delay.

Psal. 61.

The Prophet ; Once God spake and I heard these two things from his mouth : power belongeth to GOD, and mercy vnto thee (O Lord) for that thou wilt render to euery man according to his workes. The Wise-

Eccles. 31.

man maketh this plaine, saying ; The way of sinners is paved with stones, and their end is hell, darknesse, and punishment. Final-

Gal. 6.

ly, Saint Paul maketh this generall and peremptory conclusion ; Bee not deceived, GOD is not mocked, looke what a man soweth, and that shall he reape. Hee that soweth in flesh shall reape corruption : hee that soweth in spirit shall reape life everlasting. In which words he doth not onely lay downe vnto vs the generall rule whereto we must trust : but also saith further, that to perswade our selues the contrary thereof, were to mocke and abuse God, which hath layd downe this law vnto vs.

That the  
conversion  
made at the  
last day, is  
very doubt-  
full.

20 Notwithstanding (as I haue said) this barreth not the mercy of God from vsing a priuiledge to some at the very last cast. But yet miserable is that man which placeth the anker of his eternall wealth or wo, vpon so ticklesome a point as this is. I call it ticklesome, for that all Diuines which haue written of this matter, doe speake very doubtfully of the conuersion of a man at the last day.

And

And although they do not absolutely condemn it in all, but do leaue it as vncertaine vnto Gods secret iudgement yet do they incline to the negatiue part, and do alledge foure reasons for which that conuersion is to be doubted insufficient for a mans saluation.

*The first reason.*

21 The first reason is, for that the extreame feare, and paines of death, being (as the Philosopher saith) the most terrible of all terrible things, doe not permit a man so to gather his spirits and senses, at that time, as is required for the treating of so weighty a matter with God; as is our conuersion, and saluation. And if we see often, that a very good man cannot fixe his minde earnestly vpon heavenly cogitations, at such time as he is troubled with the passions of collicke, or other sharpe diseases; how much lesse in the anguishes of death can a worldly man do the same being vnacquainted with that exercise, and loden with the guilt of many and great sinnes; and cloyed with the loue, both of his body, and things belonging thereunto?

*The second reason.*

22 The second reason is, for that the conuersion which a man maketh at the last day, is not (for the most part) voluntary, but vpon necessity, and for feare;

Of delay.

- 2 King. 16. *Sheimei*, who hauing grieuouſly offended King *Dauid*, in time of his affliction: afterward when he ſaw him in proſperity againe, and himſelfe in danger of puniſhment: he came and ſel downe before him, and asked him forgiueneſſe with teares. But yet *Dauid* well perceiued the matter how it ſtood, and therefore though hee ſpared him for that day, wherein he would not trouble the mirth with execution of iuſtice, yet after he gaue order that hee ſhould be vſed according to his deſerts.

The third  
reaſon.

Ier. 13.

23 The third reaſon is, for that the cuſtome of ſinne, which hath continued all the life long, is ſeldome remoued vpon the inſtant, being growne into nature it ſelfe, as it were: For which cauſe GOD ſaith to euill men by the Prophet *Ieremy*: *If an Ethiopian can change his blacke ſkinne, or a Leopard his ſpots that are on his backe: then can you alſo doe well, hauing learned all dayes of your life to doe euill.*

The fourth  
reaſon.

24 The fourth cauſe, for that the acts of vertue themſelues cannot be of ſo great value with GOD, in that inſtant, as if they had beene done in time of health before. For what great matter is it (for examples ſake) to pardon thine

thine enemies at that time, when thou canst hurt them no more ? To giue thy goods away, when thou canst vse them no more ? To abandon thy concubine, when thou canst keepe her no longer ? To leaue off to sinne, when sinne must leaue thee ? All these things are good and holy, and to be done by him, which is in that last state : but yet they are of no such value, as otherwise they would bee, by reason of this circumstance of time which I haue shewed. A fifth reason, might be taken of experience of that we see often times; that such as repent after that manner; if they recouer againe, they are afterward as bad as they were before, and sometimes much worse: which (without question) was no true repentance in them.

as These are reasons why there is such doubt made of these last conuersions : not for any want on Gods part, but on theirs, which are to doe that great act. Marke well (saith one againe) what I say : and (it may be) it shall bee needfull to expound my meaning more plainly, lest any man mistake me. What say I then ? That a man which repenteth not but at the end, shall be damned ? I do not say so. What then ? do I say he shall be laued ? No, what then doe

doe I say? I say I know not; I say, I presume not: I promise not, I know not. Wilt thou deliuer thy selfe forth of this doubt? Wilt thou escape this dangerous and vncertaine point? repent then whiles thou art whole. For if thou repent while thou art in health, whensoever the last day shall come vpon thee thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned. But if thou wilt repent then, when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee.

26 And here now would I haue the carefull Christian to consider (with me) but this one comparison that I will make. If those which doe shew a kinde of repentance at the last day, doe passe hence notwithstanding in such dangerous doubtfulnesse, what shall wee thinke of all those which lacke either time or ability, or will, or grace to repent at all, at that houre? What shall we say of all those which are cut off before? Which dye suddenly? Which are stricken senselesse, or franticke, as we see many are? What shall we say of those, which are abandoned by G O D, and left vnto vice, euen vnto the last breath in their bodies? I haue shewed before out of Saint

Saint Paul, that ordinarily sinners dye *a Cor. 15* according as they live. So it is as it were a priuiledge for a wicked man, to haue his repentance to be begun, when he is to dye. And then if his repentance (when it doth come) be so doubtfull : what a pitifull case are all others in ? I meane the more part, which repent not at all: but dye as they liued, and are forsaken of God in that extremity, according as hee promiseth, when hee saith ; For that I haue called you, and you haue refused to come : for that I held out my hand, and none of you would vouchsafe *Prou. 28* to looke towards me ; I will laugh also at *Ier. 35* your destruction, when anguish and calamity commeth on you. You shall call vpon me, and I will not heare : you shall rise betimes in the morning to see me, but you shall not finde me.

27 When a worldling doth see that the brightnesse of his honour, vaine-glory, and worldly pomp is consumed : when the heate of concupiscence, of carnall loue, of delicate pleasures is quenched : when the beautifull Summer-day of this life is ended, and the boisterous Winter-night of death draweth on : then will hee turne vnto God ; then will he repent ; then will hee resolve himselfe, and make his conuer-  
sion,

sion. When he can liue no longer, he will promise any paines : what hearing or studying of the word of God you will ; what toile or labour in his vocation you will ; what prayer you will ; what fasting you will ; what almes deede you can desire ; what austeritie you can imagine : he will promise it (I say) vpon a condition, that he might haue life againe : vpon condition that the day might be prolonged vnto him, though if G O D should grant him his request ( as many times hee doth ) hee would performe no one point thereof, but be as carelesse as hee was before. When such shall cry, with sighes and groanes as piercing as swords, and yet shall not bee heard, what comfort then will they hope for to finde ? For whether will they turne themselues in this distresse ? Vnto their worldly wealth, power, or riches ? Alas, they are gone ; and the Scripture saith ; *Riches shall not profit in the day of reuenge.* Will they turne vnto these carnall friends ? But what comfort can they giue, besides onely weeping, and comfortlesse mournings ? Will they aske helpe of the Saints, to pray for them in this instant ? Then must they remember what is written,

Prou. 11.

Psal. 149.

*The Saints shall reioyce in glory, and exulta-*

tion

tion shall bee in their mouths, and two edged swords in their hands to take vengeance upon nations, and increpations upon people, to binde kings in fetters, and noble men in manacles of iron : to execute upon them the prescript iudgement of G O D : and this is the glory of all his Saints. Their onely refuge then must be vnto G O D, who indeed is the onely refuge of all: but yet in this case, the Prophet saith here ; that Hee shall *not* beare them, but rather contemne and laugh at their misery. Not that he is contrary to his promise of receiuing a sinner, At what time soeuer he repenteth, and turneth from his sinne : But for that this turning at the last day is not commonly true repentance, and conuersion, for the causes before rehearsed.

28 To conclude then this matter of delay, what wise man is there in the world, who reading this, will not feare the deferring of his conuersion, though it were but for one day ? Who doth know whether this shall bee the last day, or no, that euer G O D will call him in ? G O D saith ; I called, and you refused to come : I held out my hand, and you would not looke towards me, and therefore will I forsaken you in your extremity. Hee doth not say how many times, or how long he did call, and hold out his hand. God  
saith ;



Of delay.

The second part.

Apoc. 3.

Herod.

Marke 6.

Herod the  
second.  
Luke 11.Pilate.  
Luke 13.  
Marke 14.

Mat. 27.

saith ; I stand at the doore and knocke : but he saith not how often he doth that , or how many knocks he giueth. Againe, he said of wicked *Jezebel*, the fained Prophetesse in the Apocalyps ; I have giuen her time to repent, and shee would not, and therefore shall she perish , but he saith not how long this time of repentance endureth. We reade of wonderfull examples herein. *Herod* the father had a call giuen him, and that a loud one, when *John Baptist* was sent vnto him, and when his heart was so farre touched, as he willingly heard him, and so followed his counsell in many things, as one Euangelist noteth : but yet because hee deferred the matter, and tooke not time when it was offered, hee was cast off againe, and his last doings made worse then his former. *Herod Tetrarke* the sonne, had a call also, when he felt that desire to see Christ, and some miracle done by him ; but, for that he answered not vnto the call, it did him no good but rather much hurt. What a great knock had *Pilate* giuen him at his heart, it he had beene so gracious as to haue opened the doore presently, when hee was made to vnderstand the innocencie of Christ : as appeareth by washing his hands in testimony thereof, and his

wise

wife also sent him an admonition about the same? No lesse knocke had King *Agrippa* at his doore, when he cried out at the hearing of Saint *Paul*; O *Paul*, thou persuadest me a little to be a Christian! But because he deferred the matter, this motion passed away againe. *Agrippa. Acts. 26.*

29 Twice happy had *Pharao* beene, if he had resolved himselfe presently, upon that motion that he felt, when hee cried to *Moses*? *I have sinned, and God is iust.* But by delay hee became worse then euer he was before. Saint *Luke* reporteth how *Felix* the Gouvernour of Iewry for the *Romans*, conferred secretly oftentimes with Saint *Paul*, that was prisoner; and heard of him the faith in Christ, wherewith he was greatly moued, especiall at one time, when *Paul* disputed of Gods iustice, and the day of iudgement; whereat *Felix* trembled: but yet he deferred this resolution, willing *Paul* to depart, and to come againe another time: and so the matter by dilation came to no effect. How many men doe perish daily! some cut off by death; some left by God, and giuen ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion from day to day, but had made their resolution presently, where

X<sup>2</sup> they

*Of delay.*

454  
*The second part.*

*The dangers  
of passing  
the day of  
our voca-  
tion.*

*Exod. 33.*

*Rom. 9.*

*Luke 21.*

they felt God to call within their heart.

30 God is most bountifull to knock and call: but yet he bringeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuselesse before his iustice, and do not know whether euer it will bee offered them againe, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercy where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past, wee be vnto that party; for a thousand worlds will not purchase it againe. Christ sheweth wonderfully the importance of this matter, when entering into Ierusalem amidst all his mirth and glory of receiuing, hee could not cause but weepe vpon that City, crying out with teares; *O Ierusalem, if thou knewest also these things which appertaine to thy peace, euen in this thy day: but now these things are hidden from thee.* As if hee had said; If thou knewest (Ierusalem) as well as I doe, what mercy is offered thee euen this day, thou wouldest not doe as thou doest, but wouldest presently accept thereof: but now this secret iudgement of my Father is hidden from thee, and therefore thou makest little account thereof

thereof, vntill thy destruction shall come suddenly vpon thee : as soone after it did.

31 By this now may be considered the great reason of the wise mans exhortation ; *Foreflow not to turne to GOD : nor doe not defer it from day to day : for his wrath will come vpon thee at the sudden , and in time of reuenge it will destroy thee.* It may

Eccles. 5.

be scene also vpon what great cause the Apostle exhorteth the Hebrews so vehemently ; *Dum cognominatur hodie : To accept of grace euen whiles that very day*

Heb. 3.

endured, and not to let passe the occasion offered. Which euery man applying to himselfe, should follow in obeying the motions of Gods spirit within him : and accepting of Gods vocation without delay : considering what a grievous sinne it is to resist the holy Ghost. Every

man ought (I say) when he feeleth a good motion in his heart, to thinke with himselfe ; now God knocketh at my doore, if I open presently he will enter, and dwell within me. But if I deferre it

A 57.  
Apoc. 3.

vntill to morrow, I know not whether he will knock againe or no. Every man ought to remember still that saying of the Prophet, touching Gods spirit, *Hodie si vocem eius audieritis, nolite obdurare corda vestra : If you heare his voyce cal-*

Psal. 94.

ling on you to day, do not harden your hearts, but presently yeeld vnto him.

Godliness:  
the only  
gaine of  
time.

Deut. 32.

Ezek 9.

32 Alas (deare brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendment is made more grievous; thine enemy more strong; thy selfe more feeble; thy difficulties of conuersion multiplied: what hast thou then to withhold thee one day from resolution? The gaining of a little time in vanity. But I haue proued to thee before, how this time is not gained but lost, being spent without fruit of goodlinesse, which is indeed the only true gaine of time. If it seeme pleasant to thee for the present, yet remember what the Prophet saith; *Juxta est dies perditionis, et adest festinans tempora*: The day of perdition is at hand, and the times of destruction make hast to come on. Which day being once come, I marueile what hope thou wilt conceiue. Doeſt thou thinke to cry *Peccavi*? It shall be well truly if thou canſt doe it: but yet thou knowest that Pharaoh didſo, and got nothing by it. Doeſt thou intend to make a good Testament, and to be liberall in almes deeds at that time? This, as the case may be, is very commendable: but yet thou must remember

member also, that the Virgins which Mat. 25.  
 filled their Lampes, at the very instant  
 were shut out, and vtterly reiectcd by  
 Christ. Doeſt thou thinke to weepe and  
 mourne, and to moue thy Iudge with  
 teares at that instant? Firſt, this is not  
 in thy hands to doe at thy pleaſure;  
 and yet thou muſt conſider alſo that  
*Eſau* failed, though hee ſought it with  
 teares; as the Apoſtle well noteth. Heb. 12.  
 Doeſt thou meane to haue many good  
 purpoſes, to make great promiſes, and  
 vowes in that deſtreſſe? Call to minde 2 Mac. 9.  
 the caſe of *Antiochus* in his extremities.  
 what promiſes of good deedes what  
 vowes of vertuous life made hee to  
 God, vpon condition he might eſcape,  
 and yet preuailed he nothing thereby?  
 All this is ſpoken not to put them in  
 deſpaire, which are now in thoſe laſt  
 calamities, but to diſſwade others from  
 falling into the ſame: aſſuring thee  
 (gentle Reader) that the Prophet ſaid  
 not without a cauſe; *Seeke vnto GOD*  
*while hee may be found, call vpon him while*  
*he is neere at hand. Now is the time accep-*  
*taſe, now is the day of ſaluation,* ſaith Hſay 55. 1.  
 Saint Paul, Now is God to be found, and  
 neere at hand to embrace all them that  
 truly turne vnto him: and make firme  
 reſolution of vertuous life hereafter. 2 Cor. 6. 1.

Tract. 33.  
in loan.

If we defer this time, we haue no warrant that he will either call vs, or receiue vs hereafter: but rather many threats to the contrary, as hath beene shewed. Wherefore I will end with this one sentence of Saint *Augustine*, that he is both a carelesse, and a most gracelesse man, which knowing all this, will venture notwithstanding the eternity of his saluation and damnation, vpon the doubtful euent of his finall repentance.

## CHAP. VI.

*Of three other impediments that bindet men from resolution: which are sloth, negligence, and hardnesse of heart.*

**B**ESIDES all impediments which hitherto haue beene named, there are yet diuers others to be found: if any man could examine the particular consciences of all such as doe not resolve. But these three here mentioned, and to bee handled in this Chapter, are so publike and knowne, as I may not passe them ouer, without discovering the same: for that many times men are euill affected, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their owne health) is sufficient

to auoid the danger of the sicknesse.

2 First then, the impediment of *Of flesh*, sloth is a great and ordinary let of resolution to many men but especially in idle and delicate people, whose life hath bin in all ease and rest, and therefore doe perswade themselues that they can take no paines, nor abide any hardnesse, though neuer so faine they would. Of which Saint Paul saith; that *Nice people shall not inherit the Kingdome* 1 Cor. 6. of *Heauen*. These men will confesse to be true, as much and more too then is said before : and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it : they can take no paines in their seuerall callings : and in the generall they cannot fast ; they cannot watch ; they cannot pray. They cannot leaue their disports, recreations, and merry companions : they should dye presently (as they say) with melancholy, if they did it ; yet in their hearts, they desire (forsooth) that they could doe the same : which seeing they cannot, no doubt (say they) GOD will accept our good desires. But let them hearken a little what the Scripture saith hereof ; *Desires doe kill the slothfull* Prou 21. 25 *man*, (saith Salomon) *his hands will not full*



Mat. 25.

Mat. 21.

Four effects  
of sloth.I  
Drowfynesse.  
Prou. 19.

Ephes 5.

Mar. 13.

Mat. 24.

And 25.

to any worke, all the day long hee coneteth  
and desireth : but he that is iust, will doe,  
and will not cease. Take the slothfull and  
vnpromitable seruant, (saith Christ) and  
fling him into utter darknesse, where shall  
bee weeping and gnashing of teeth. And  
when he passed by the way, and found  
a fig-tree with leaues without fruit,  
hee gaue it presently an euermlasting  
curse.

3 Of the fountaine of sloth doe  
proceed many effects that hinder the  
slothfull from resolution. And the first  
is, a certaine heauinesse and sleepy  
drowfynesse toward all goodnesse, accor-  
ding as the Scripture saith; *Pigredo mit-  
tit soporem* : Sloth doth bring drowfi-  
nesse. For which cause Saint Paul saith;  
*Surge qui dormis*. Arise thou that art a-  
leepe. And Christ crieth out so often;  
*Videte, vigilate* : Looke about you and  
watch. You shall see many men in the  
world, with whom if you talke of a Cow,  
or a Calfe, or a fat Oxe, of a peece of  
ground, or the like ; they can both  
heare and talke willingly and freshly ;  
but if you reason with them of their  
saluation, and their inheritance in the  
Kingdome of Heauen, they answere not  
at all, but will heare, as if they were in  
a dreame. Of these men then saith the  
wise

wiseman; How long wilt thou sleepe, O sloth-  
full fellow? When wilt thou rise out of thy  
dreme? A little yet wilt thou sleepe: a little  
longer wilt thou slumber: a little wilt thou close  
thy hands together and take rest? And so pove-  
ty shall hasten upon thee as a running post, and  
beggery as an armed man shall take and possesse  
thee.

Prou. 6.

And 24.

2 The second effect of sloth is fond  
feare of paines, and labour, and casting  
of doubts where none be, according  
as the Scripture saith: *Pigrum deicit ti-*  
*mor*: Feare discourageth the slothfull  
man. And the Prophet saith of the like;  
They shake for feare where there is no  
feare. These men doe frame vnto them-  
selues strange imaginations of the ser-  
uice of GOD, and dangerous euent,  
if they should follow the same. One  
saith; If I should giue much, it would  
without doubt make me a begger. An-  
other saith; If I should still imploy  
my selfe to painefull labour, it would  
kill me ere long: A third saith; If I  
should humble my selfe as is required,  
every body would treade me vnder  
their feete. And yet all this is nothing  
else but sloth, as the Scripture testifi-  
eth in these words; *Dicit piger, leo est*  
*fortis in medio platearum, occidendus sum*:  
The slothfull man saith sitting still in

Feare.

Prou. 19.

Plal. 31.

Prou. 30.

his house. There is a Lion without, If I should goe out of doores to labour, I should certainly be slaine in the middest of the fireets,

*Pusillanimitas.*

*Eccl.*

*Eccl. 22.*

**B**

\* The vulgar translation is readeth, but now it is found that therein it misseth the sense of the Text in both places here alluded And yet the matter it selfe is true, though it haue no warrant hence.

*Lxxviii.*

*Pro. 16.*

*Pro. 13.*

5 A third effect of sloth is pusillanimity and faintnesse of heart, whereby the slothfull man is ouerthrowne, and discouraged by euery little contrariety or difficulty, which he findeth in vertue, or which he imagineth to find therein. Which the wise man \* signifieth when hee saith ; *In lapide luteo lapidatus est piger* : The slothfull man is stoned to death with a stone of dirt : that is, he is ouerthrowne with a difficulty of no importance. Againe, *De stercore boum lapidatus est piger* : The slothfull man is stoned dead with the dung of Oxen, which commonly is of matter so soft, as it can hurt no man.

6 A fourth effect of sloth is idle lazines : which we see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these words : *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo* : As a doore is tossed in and out vpon his hinges, so is a slothfull man, lying lazily vpon his bed. And againe; *Vult & non vult piger* :

A slothfull man will and will not. That is, he turneth himselfe to and fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the Scripture describeth this lazines, saying; *The slothfull man putteth his hands under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painfull.*

*Prou. 26.*

7 All these and many more are the effects of sloth: but these foure especially haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talke of, for he that liueth in a slumber, and will not heare, or attend to any thing that is said of the life to come, and beside this imagineth fearefull matter in the same: and thirdly, is throwne downe by euery little blocke that he findeth in the way: and lastly, is so lazie, as he can beare no labour at all: this man (I say) is past hope to be gained, to any such purpose as wee speake for.

8 To remoue therefore this impediment, this sort of men ought to lay before their eyes the labours of CHRIST, and of his Saints, the exhortations they vse to other men, to take like paines: the threats made in Scripture against them that labour not: the condition

*Means to  
remoue  
sloth.*

Of slau.

The second part.

dition of our present warfare, that requireth triuall: the Crowne prepared for it: and the misery intuing vpon idle and lazy people. And finally, if they cannot beare the labour of vertuous life, which indeed is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labour and torments of the life to come, which must be both intollerable and euerlasting?

2 Thess. 3.

9 Saint Paul saith of himselfe and others, to the Thessalonians; *We did not eat our bread of free cost, when wee were with you: but did worke in labour and wearinesse both day and night*: thereby to giue you an example of imitation: denouncing further vnto you, that *If any man would not worke, he should not eat.* Christ

Mat. 20.

in his parable still reprehended grievously those that stood idle, saying; *Quid hic statis toto die otiosi*: Why do you stand here all the day idle, and doing nothing? *I am a vine* (saith Christ) *and my Father is an Husbandman*: every branch that beareth not fruit in me, my Father will cut off, and cast into the fire. And in another place; *Cut downe the unprofitable tree*: why doth it stand here, and occupy up the ground for nothing? And againe; *The Kingdom of Heaven is subiect to force*

John 15.

Luke 13.

Mat. 21.

force : and men doe gaine it by violence and labour. For which cause the wise man also saith ; Whatsoeuer thy hand can doe Eccle. 10 in this life, doe it instantly ; for after it, there is neither time, nor reason, nor w<sup>is</sup>dom<sup>e</sup>, nor knowledge that wee can imploy. And againe the same wise man saith ; The Prou. 10 lazy hand worketh beggery to it selfe, but the labourer'sse and valiant hand heapeth up great riches. And yet further to the Prou. 20 same effect ; The slothfull man will not sow in the winter, for that it is cold : and therefore he shall beg in the Summer, and no man shall take pittie on him.

10 All this pertineth to shew, how that this life is a time of labour, and not of idlenesse, and appointed vnto vs for the attaining of Heauen : it is the market wherein wee must buy ; the battle wherein we must fight, and obaine our crowne : the winter wherein we must sow ; the day of labour wherein we must sweare, and get our penny. And he that passeth ouer lazily this day (as the most part of men doe) must suffer eternall pouerty, and need in the life to come, as in the first part of this Booke more at large hath bin declared. Wherefore the wise man Chap. 6 (or rather the holy Ghost by his mouth) giueth each one of vs, a most vehement admonition and exhortation in these words ;

Of sloth.

The second part.

Prou. 6.

words; Runne about: make haste: stir vp thy friend: giue no sleepe vnto thine eyes: let not thine eye-lids slumber: they skip out as a doe from the hand of him that held her: and is a bird out of the hands of the fowler. Goe vnto the Emmet (thou slothfull man) and consider her doings, and learne to bee wise: shee hauing no guide, teacher or captaine, prouideth meate for her selfe in the Summer, and gathereth together in the haruest, that which may serue her to feed vpon in the winter. By which word wee are admonished, in what order we ought to behaue our selues in this life, and how diligent and cartull we should be in doing of all good workes (as Saint Paul also teacheth) considering that as the Emmet laboureth most earnestly in the haruest time, to lay vp for the winter to come: so we should for the next world: and that slothfulnessse to this effect, is the greatest and most dangerous let that may be. For, as the Emmet should dye in the Winter most certainly for hunger if she should liue idly in the Summer: so without all doubt they are to suffer extreame need and misery in the world to come, who now for sloth do omit to labour.

Colos. 3.  
Rom. 12.  
Galat. 6.]

Of sloth.  
guy.

II The second impediment is called by me in the title of this Chapter, Negligence.

ligence. But I doe vnderstand thereby  
 a further matter then commonly this  
 world importeth. For I doe compre-  
 hend vnder the name of Negligence  
 all carelesse and dissolute people, which  
 take to heart nothing that pertaineth  
 to God or godlinesse, but only attend to  
 worldly affaires, making their ialuati-  
 on, the least of their cogitations.  
 And vnder this kind of negligence is  
 contained both Epicurisme (as Saint Paul  
 noteth in some Christians of his daies,  
 who began onely to attend to eat and  
 drinke, and to make their bellies their  
 God; as many of our Christians now  
 do) and also a secret kind of Atheisme, or  
 denying of God: that is, of denying him  
 in life & behauor, as Saint Paul expoun-  
 deth it. For albeit these men in words  
 doe confesse God, and professe them-  
 selues to be as good Christians as the  
 rest: yet secretly indeed they doe not  
 belecue God: as their life and doings do  
 declare. Which thing Ecclesiasticus dis-  
 couereth plainly, when he saith; *Ve dis-*  
*solutus corde, quia non credunt Deo*: Woe bee-  
 vnto the dissolute, and carelesse in heart,  
 which doe not belecue God. That is,  
 though they professe that they belecue  
 and trust in him: yet by their dissolute  
 and careles doings, they testifie that in  
 their

*Epicurisme*  
*or life of*  
*Epicures.*  
 Phil. 3.  
 Rom. 16.

Tit 2.

Ecc. 25



Of negligence.

The second part.

their hearts they belecue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Of carelesse  
Atheists.  
Deut. 22.

12 This kind of men are those which the Scripture noteth and detesteth for plowing with an Oxe and an Asse together: for sowing their ground with mingled seed: for wearing apparell of linsie-woolsie, that is, made of flax and wool together. These are they of whom CHRIST saith in the Reuelation;

Apoc. 3.

*I would thou wert either cold or hot. But for that thou art like warme, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* These are they which can accord all Religions together, and take vp all controuersies by onely saying, that either they are differences of small importance, or else that they appertaine onely to learned men to thinke vpon, and not vnto them. These are they which can applye themselves to any company, to any time, to any Princes pleasures, for matters of life to come. These men forbid all talke of spirit, Religion, or deuotion in their presence: onely they will haue menceate, drinke, and bee merry with them: tell newes of the court, and affaires abroad: sing, daunce, laugh, and play at cardes: and so passe over this life in

in lesse consideration of God, then the very Heathens did : and hath not the Scripture reason then, in saying that these men in their hearts and workes are Atheists ? Yes, surely. And it may be proued by many rules of Christ. As for example : this is one rule set downe by himselfe ; *By their fruits yee shall know them,* Luke 6. : For such as the tree is within such is the fruit which that tree sendeth forth. Againe ; *The mouth speaketh from the abundance of the heart,* and consequently seeing their talke is nothing but of worldly vanities, it is a signe there is nothing in their hearts but that. And then it followeth also by a third rule ; *where the treasure is, there is the heart.* Mat. 6. And so seeing their hearts are onely set vpon the world : the world is their onely treasure, and not God. And consequently, they preferre that before God, as indeed Atheists doe.

13 This impediment reacheth farre and wide at this day, and infinite are the men which are intangled therewith : and the cause thereof, especially, is inordinate loue of the world : which bringeth them to hate GOD, and to conceiue enmity against him, as the Apostle saith : and therefore no maruell, though indeede they neither be-  
leeue

*The chiefe  
cause of A.  
theisme at  
this day.  
1 Ioh. 2.*

*A comparison*

leeue nor delight in him. And of all other men, these are the hardest to be reclaimed, and brought to any resolution of amendment: for that they are insensible: and besides that doe also see all meanes whereby they may be cured. For, as there were small hope to be conceiued of that patient, which being grievously sicke, should neither feele his disease, nor beleue that hee were distempered. nor abide to heare of Physicke, or Physicians, nor accept of any counsell that should be offered. nor admit any talke or consultation about his curing: so these men are in more dangerous estate then any other. for that they know not their owne danger: but perswading themselves to be more wise then their neighbours, doe remove from their cogitations of things, whereby their health might be procured.

*The way  
to cure careless  
men.*

14 The onely way to doe these men good (if there be any way at all) is to make them know that they are sicke and in great danger: which in our case may be done best (as it seemeth to me) by giuing them to vnderstand, how farre they are off from any one peece of true Christianity, and consequently from all hope of saluation that may be had

had thereby. GOD requireth at our hands ; that *wee should love him and serue him with all our heart, with all our soule, and with all our strength.* These are the perscript words of God, set downe both in the old and new law. And how farre (I pray thee) are these men off from this, which imploy not the halfe of their heart, nor the halfe of their soule, nor the halfe of their strength in GODS seruice, nay, nor the least part thereof? GOD requireth at our handes that wee should make his lawes and precepts our study, and cogitations : that wee should thinke on them continually, and meditate vpon them both day and night, at home and abroad, early and late, when we goe to bed, and when wee rise in the morning : this is his commandement, and there is no dispensation therein. But how faire are those men from this, which bestow not the third part of their thoughts vpon this matter, no, nor the hundreth part, nor scarce once in a yeere doe talke thereof? Can these men say they are Christians, or that they beleue in God?

Deut. 5.

Mat. 22.

Luke 10.

Deut. 5.

And 11.

John 14.

15 CHRIST making the estimate of things in this lite, pronounced his sentence ; *Vnum est necessarium* : One onely thing is necessary, or of necessi-

tie in this world : meaning the diligent and carefull seruice of God. These men finde many things necessary beside this one thing, and this nothing necessary at all. How farre doe they differ then in iudgement from CHRIST? Christs Apostle saith, that a Christian *must neuer loue the world, nor any thing in the world.* These men loue nothing else, but that which is of the world. Hee saith ; that *Whosoever is a friend to the world, is an enemy to CHRIST.* These men are enemies to whosoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *We should pray still.* These men pray neuer. Christs Apostle saith; that *Covetousnesse, vncleannesse, or scurrility, should not be so much as once named among Christians.* These men haue no other talke but such. Finally, the whole course, and canon of Scripture runneth, that Christians should be ; *Attenti, vigilantes, solliciti, instantes, feruientes, perseverantes sine intermissione* : That is, Attent, vigilant, carefull, instant, feruent, and perseverant without intermission, in the seruice of God. But these men haue no one of these points; nor any degree of any one of these points ; but every one the cleane contrary. For they are neither

attent

1 Ioh. 2.

Luke 18.

Ephes. 5.

Ephes. 5.

Luke 21.

Mar. 24.

Mich. 6.

Rom. 12.

Rom. 12.

Mat. 10.

attent to those things which appertaine vnto God, nor vigilant, nor solicitous, nor carefull, and much lesse instant and freuent, and least of all perseverant without intermission: for that they neuer begin. But on the contrary side, they are carelesse, negligent, lumpish, remisse, key-cold, peruerse, contemning, and despising, yea, loathing and abhorring all matters that appertaine to the mortifying of themselves, and true seruice of God. What part haue these men then in the lot and portion of Christians, beside only the bare name which profiteth nothing.

16 And this is sufficient to shew how great and dangerous an impediment this carelesse, senselesse, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field, (that is, the Kingdome of Heauen, and the right way to come to it) he should presently goe and sell all that hee hath and buy the field; that is, hee should preferre the pursuite of this Kingdome of Heauen, before all the commodities of this life whatsoeuer, and ather venture then, all, then to omit this treasure:

If Christ (I say) require this, as he doth, when will these men euer be brought to this point, which will not giue the least part of their goods to purchase that field, nor goe forth of doore to treat the buying thereof, nor will so much as thinke, or talke of the same, nor allow of him, which shall offer the meanes and wayes to compasse it?

pag. 38.  
And 54.

17 Wherefore, whosoever findeth himselfe in this disease, I would counsell him to reade some Chapters of the first part of this booke: especially the third, and fourth, treating of the causes, for which wee were sent into this world: as also the fifth, of the account which wee must yeeld to G O D, of our time here spent; and he shall thereby vnderstand (I doubt not) the error, and danger he standeth in, by this damnable negligence wherein he sleepeth, attending onely to those things which are meere vanities: and for which hee came not into this world: and passing ouer other matters, without care or cogitation, which only are of importance, and to haue bin studied, and thought vpon by him.

Of hardnesse  
of heart

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition

tion in some men, called by the Scriptures, hardnesse of heart, or in other words, obstinacy of mind; whereby aman is setled in resolution, neuer to yeeld from the estate of sinne wherein heliueeth, whatsoeuer shall, or may be said against the same. And I haue reserved this impediment for the last place in this Booke, for that it is the last: and worst of all other impediments discovered before, containing all the euill in it selfe, that any of the other before rehearsed haue, and adding besides a most willfull, and malicious resolution of sin; quite contrary to that resolution, which we so much endeouour to induce men vnto,

19 This hardnesse of heart hath diuers degrees in diuers men, and in some much more grieuous then in others. For some are arriued to that high and chiefe obduration, which I named before: in such sort, as albeit they well know that they are amisse; yet for some worldly respect or other, they will not yeelde, nor change their course. Such was the obduration of \* Pilate; though hee knew that hee condemned CHRIST wrongfully: yet not to leese the fauour of the Iewes, or incurre displeasure with his Prince, hee proceeded

*Two degrees  
of hardnesse  
of heart.*

Mat. 27.

B

\* It seemed  
to be of  
weaknesse,  
rather then  
of such ob-  
duration,  
as was in  
Pharaoh,  
or is spoken  
of here.

Y

ded



*Of hardnesse of heart. The second part.*

**Exod. 6. 78.** ded and gaue sentence against him. This also was the obduration of *Pharaoh*, who, though he saw the miracles of *Moses* and *Aaron*, and felt the strong hand of *G O D* vpon his Kingdome: yet not to seeme to bee overcome by such simple people as they were: nor that men should thinke he would be informed by any meane to relent, hee persecuted still in his wilfull wickednesse, vntill his last and vtter destruction came vpon him. This hardnesse of heart was also in King \* *Agrippa*, and *Felix*, gouernour of Iewry: who though in their owne conscience they thought that *Saint Paul* spake truth vnto them: yet, not to hazard their credit in the world, thy continued still and perished in their owne vanities. And commonly this obduration is in all persecutors of vertue, and vertuous men, and especially of those that professe the truth: whom though they see euidently to bee innocent, and to haue the word of God, and equitie on their side: yet to mainetaine their estate, credit, and fauour in the world, they persist without either mercy or release, vntill *G O D* cut them off in the midst of their malice, and furious cogitations.

**Acts 16. 27.**

**B**

\* In these two also it seemeth rather to haue been ignorance then obduration.

But the example is notably found in the Priests, Scribes, and Pharisees, who such opposed themselves against the preaching of Christ, & at length put him to death, a Persecutors. A second degree of obduration.

30 Others there are who have not this obduration in so high a degree, as to persist in wickednesse directly against their owne knowledge, but yet they have it in another sort : for that they are settled in firme purpose to follow the trade, which already they have begun : and will not vnderstand the dangers thereof : but doe seeke rather meanes to perswade themselves, and quiet their consciences therein : and nothing is so offensive vnto them, as to heare any thing against the same. Of these men, holy Job saith ; *Dixerunt Deo, Recede à nobis, & scientiam viarum tuarum nolumus.* Job 22. They say to GOD, Depart from vs, we will not haue the knowledge of thy wayes, And the Prophet Dauid yet more expressly ; *Their fury is like the fury of Serpents, like vnto Cockatrices, that stop their eares, and will not heare the voyce of the inchanter.* By this inchanter hee meaneth the holy Ghost, which seeketh by all meanes possible to charme thee from the bewitching wherein they stand, called by the wise man, *Fascina- tio nugaritatis* : The bewitching of vanity. But as the Prophet saith ; *They will not heare, they turne their backs, and stop their eares, to the end they may not vnderstand* Psal. 57. Zach. 7.

**Of hardnesse of heart. The second part.**

derstand : they put their heart as an adamant stone; lest they should heare Gods law and be conuerted.

The hard:  
hearted  
Iewes.

A&S 7.

Mat. 5.

Luke 11. 13

21 The Nation of the Iewes is peccially noted to haue bin alwaies giuen to this great sinne, as Saint Stephen witnesseth, when he said vnto their owne faces; *You stiff-necked Iewes, you haue alwayes resisted the holy Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saints of G O D, in whom the holy Ghost spake vnto them from time to time, for amendment of their life: and for that through the light of knowledge which they had by hearing of G O D S Law, they could not in truth or shew, condemne the things which were said, or auoid the iust reprehensions vsed toward them: and yet resolu'd with themselves not to obey or change the custome of their proceedings: therefore fell they in fine, to persecute sharply their reprehensors; whereof the onely cause was hardnesse of heart; *Indurauerunt facies suas supra petram, et noluerunt reuerii,* Saith G O D by the mouth of *Jeremy.* They haue hardened their faces about the hardnesse of a rocke, and they will not turne to me. And in another place of the same Prophet hee complaineth

Jer. 5.

complaineth grieuouſly of this peruerſe-  
 neſſe; *Quare ergo auerſus eſt populus iſte Ieru-* Ierem. 8.  
*ſalem, auerſione contentioſa?* And why then  
 is this people in Ieruſalem reuolted from  
 me, by ſo contentious and peruerſe an  
 alienation, as they will not heare mee  
 any more, &c. And yet againe in an-  
 other place; *Quare moriemini domus Iſrael?* Ezck. 18.  
 Why will you die you houſe Iſrael? Why  
 will you damne your ſelues? Why are  
 you ſo obſtinate as not to heare: ſo per-  
 uerſe as not to learne: ſo cruell to  
 your ſelues, as you will not know the  
 dangers wherein you liue, nor vnder-  
 ſtand the miſery that hangeth ouer  
 you.

23 Doeſt thou not imagine (deare  
 brother) that G O D uſeth this kind of  
 ſpeech not onely to the Iewes, but alſo  
 to many thouſand Chriſtians, and per-  
 haps alſo vnto thy ſelfe many times e-  
 uery day: for that thou refuſeſt his  
 good motions, and other meanes ſent  
 from him, to draw thee to his ſerui-  
 ce: thou being reſolued not to yeeld  
 thereunto, but to follow thy purſuite,  
 whatſoever perſwaſion ſhall come to  
 the contrary? Alas, how many Chri-  
 ſtians bee there, who ſay to God daily  
 (as they did whom I named before?)

*Depart from vs, wee will not haue the know-* Iob 21.  
*ledge*

*Of hardnesse of heart. The second part.*

Esay 17.

ledge of the wayes ? How many bee there which abhorre to heare good counsell ? Feare and tremble to reade good books ? Flie and detest the frequentation of godly company, lest by such occasions they might be touched in conscience, conuerted, and saued ? How many be there, which say with those most miserable hard-hearted men, whereof the Prophet speaketh, *Percussimus sedus cum morte et cum inferno fecimus pactum ?* Wee haue stricken a league with Death, and haue made a bargaine with Hell it selfe. Which is as much to say, as if they had said ; Trouble vs not, molest vs not with thy perswasions, spend not thy words and labour in vaine : talke vnto others who are not yet settled : let them take Heauen that will : we for our parts are resolu'd : we are at a point : we haue made a bargaine that must be performed, yea, though it be with Hell and Death cuerlasting.

*The description of an hard heart.*  
Psal 75.

Esay 48.

23 It is a wonderfull fury ; the obduration of an hard heart ; and not without cause compared by the Prophet ( as I shewed before ) to the wilfull fury and rage of Serpents. And another place of Scripture describeth it thus ; *Durus es, & neruus ferreus cernix tua, & frons tua irea* : Thou art hard-hearted, and

## The sixth Chapter. Of hardnesse of heart.

and thy necke is a sinew of iron, and thy forehead is of braſſe. What can bee more vehemently ſpoken to expreſſe the hardneſſe of this mettall? But yet Saint Bernard expreſſeth it more at large in theſe words; *Quid ergo cor durum?* And what is then an hard heart? And he answereth immediately; An hard heart is that, which is neither cut by compunction, nor ſoftned by godlineſſe: nor moued with prayers: nor yeeldeth to threatning: nor is any thing holpen but rather hardened, by chaſtening. An hard heart is that which is ingratefull to GODs benefits: diſobedient to his counſels: made cruell by his iudgements: diſſolute by his allurements: vnſhamefaſt to filthineſſe: teareleſſe to perills: vncurteous in humane affaires: retchles in matters pertaining to GOD: forgetfull of things paſt: negligent in things preſent: improuident for things to come.

*Lib 5. de  
confid. ad  
Eng. cap. 1.*

24 By this deſcription of Saint Bernard it appeareth, that an hard heart, is almoſt a deſperate and remedileſſe diſeaſe, where it falleth. For what will you doe (ſaith this good Father) to amend it? If you lay the grieuouſneſſe of ſinne before him, hee is not touched with compunction. If thou alledge

*The expli-  
cation of  
S. Bernard's  
words.*

*Of hardnesse of heart. The second part.*

him all the reasons in the world, why we ought to serue G O D, and why wee ought not to offend and dishonor him: hee is not mollified by this consideration of piety. If you would request him and beseech him with teares, euen on your knees, hee is not moued. If you threaten Gods wrath against him: hee yeeldeth nothing therevnto. If G O D scourge him indeed, he waxeth furious and becommeth much more hard then before. If God bestow benefits on him: he is vngratfull. If he counsell him for his saluation: hee obeyeth not. If you tell him of G O D S secert, and seuerer iudgements: it driueth him to desperation, and to more cruelty. If you al-  
 lure him with Gods mercy: it maketh him dissolute. If you tell him of his owne filthinesse: he blusheth not. If you admonish him of his perils: hee feareth not. If he deale in matters towards men: he is proud and vncourteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally; hee forgetreth whatsoeuer hath passed before him towards other men, either in reward of godlynesse, or in punishment of sinners. For the time present he neglecteth it, nor maketh any account of vsing it to his benefit. And of things

things to come, either of blisse, nor misery, he is vtterly vnprovident, nor will esteeme thereof, lay you them neuer so often, nor vehemently before his face. And what way is there then to doe this man good?

25 Not without great cause surely did the Wise man pray so heartily to GOD; *Anima irreuerenti, & infrenata ne tradas me*; Deliver me not ouer (O LORD) vnto a shamelesse and vnruely soule. That is, vnto a hard and obstinate heart. Whereof hee giueth the reason in another place of the same Booke; *Cor enim durum habebit male in nouissimo*: For that an hard heart shall bee in an euill case at the last day. Oh that all hard hearted people would note this reason of Scripture! But Saint Bernard goeth on, and openeth the terror hereof more fully when he saith; *Nemo duri cordis salutem unquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum*. There was neuer yet hard hearted man saued, except GOD by his mercy did take away his stony heart, and giue him a heart of flesh, according to the Prophet. By which words Saint Bernard signifieth, and proueth out of the Prophet, that there are two

The danger  
of an hard  
heart.  
Eccles. 23.

Eccles. 3.

Lib. 1 de  
confid. cap. 1.  
Eccles. 36.



*Of hardnesse of heart. The second part.*

Two kinds  
of hearts in  
men, with  
their proper-  
ties.

Exo 47. 14.  
Aug. 1. 18.  
Super Exod  
c. 32. v. 88  
de temp.

Ezek. 36.

kinds of hearts in men, the one a fleshy heart, which bleedeth if you but pricke it; that is, it falleth to contrition, repentance, and teares, vpon neuer so small a checke for sinne. The other is a stony heart, which if you beat and buffet neuer so much with hammers, you may as soone breake it in peeces, as either bend it, or make it to bleed. And of these two hearts in this life dependeth all misery, or felicity for the life to come. For as God when hee would take vengeance on Pharao, had no more grieuous way to doe it then to say; *Indurabo cor Pharaonis*: I will harden the heart of Pharao; That is (as St. Augustine expoundeth) I will take away my grace; and so permit him to harden his owne heart: so when he would shew mercy to Israel, he had no more forcible meanes to expresse the same, then to say; *I will take away the stony heart out of your flesh, and giue you a fleshy heart in stead thereof*: That is, I will take away your hard heart, and giue you a soft heart that will be moued, when it is spoken to. And of all other blessings and benefits, which GOD doth bestow vpon mortall men in this life, this soft and tender heart is one of the greatest: I meane such an heart as is soone moued

to repentance: soone checked and controlled: soone pearced: soone made to bleed: soone stirred to amendment. And on the contrary part, there can bee no greater curse or malediction laid vpon a Christian, then to haue an hard and obstinate heart, which heapeth euery day vengeance vpon it selfe, and his master allo: as Saint Paul saith, it is compared by the Apostles vnto the ground, which no store of raine makes fruitfull, though it fall neuer so often vpon the same: and therefore he pronounceth thereof; *Reprobata est, maledictio proxima; cuius consummatio in combustionem*: That is, it is reprobate and next dore to malediction, whose end or consummation must be fire and burning.

26 Which thing being so, no maruell though the holy Scripture doe exhort vs so carefully from this obduration and hardnesse of heart, as from the most dangerous and desperate disease, that possibly may fall vpon the Christian, being indeed (as the Apostle signifieth) Heb. 5. the next doore to reprobation it selfe. Saint Paul therefore crieth; *Nolite contristari; nolite extinguere spiritum Dei*: Do you not make sad, doe you not extinguish the spirit of GOD; by obduration, by resisting and impugning the same. Againe;

Ephes. 4.  
1 Thes. 5.

## Of hardnesse of heart. The second part.

Heb. 13. **gaine** ; *Non obduretur quis ex vobis fallacia peccati* : Let no man be hard hearted among you through the deceit of sinne.

Psal. 94. The Prophet *David* also crieth ; *Hodie si vocem eius audieritis, nolite obdurare corda vestra* : Euen this day if you will heare the voice of God calling you to repentance, see you harden not your hearts against him. All which earnest speeches vsed by Gods holy spirit, doe giue vs to vnderstand, how carefully we haue to flye this most pestilent infection of an hard heart : which almighty G O D by his mercy giue vs grace to doe, and indue vs with a tender heart towards the full obedience of his diuine maiesty : such a soft heart (I say) as the wise man desired, when he said to God ; *Da serue tuo corde cile* : Giue vnto me thy seruant (O Lord) an heart that is docible, and tractable to be instructed : such an heart as God himselfe describeth to bee in all them whom he loueth, saying ; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meo* ? To whom will I haue regard or shew my fauour, but vnto the poore and humble of heart, vnto the contrite spirit, and to such as tremble at my speeches ?

3 Kings 3.

Esa. 66.

37 Behold (deere brother) what an heart G O D requireth at thy hands ; A  
little

little poore and humble heart (for so much importeth the diminutive *Pauperculus*) also a contrite heart for thine offences hast : and an heart that trembleth at euery word that commeth to thee from God by his Ministers. How then wilt thou not feare at so many words, and whole discourses as haue beene vsed before, for thine awakening : for opening thy perill : for stirring thee to amendment ? How wilt thou not feare the threats and iudgement of this great Lord for thy sinne ? How wilt thou dare to proceede any further in his displeasure ? How wilt thou deferre this resolution any longer ? Surely the least part of that which hath beene said, might suffice to moue a tender heart, an humble and contrite spirit, to present resolution and earnest amendment of life. But if all together cannot moue thee to doe the same, I can say no more, but that thou hast a very hard heart indeed : which I beseech our heauenly Father to soften for thy saluation, with the precious hot bloud of his only Son, our Sauour, who was content to shed it for that effect vpon the crosse.

28 And thus now hauing said so much as time permitted me, concerning the first generall part required at our hands  
for

*The conclusion  
of this  
whole booke*

B  
\* As may  
appear in  
my Preface  
to the Rea-  
der.

for our saluation; that is, concerning re-  
solution, appointed by my \* diuision in  
the beginning to be the subiect or mat-  
ter of this first booke; I will end here; de-  
ferring for a time the performance of  
my purpose for the other two Bookes

B  
\* Which  
was, for  
that either  
time or  
health, or  
liberty did  
not permit.

\* vpon the causes, and reasons set down  
in an aduertisement to the Reader, at  
the very first entrance into this booke  
nothing doubting, but if GOD shall  
vouchsafe to worke in any mans heart  
by meanes of this booke, or otherwise,  
the first point of resolution, the most  
hard of all other: then will he also give  
meanes to perfect the worke begun of  
himselſe, and will supply by other wayes  
the two principall parts following: that  
is, both right beginning, and conſtant  
perſeuerance, wherevnto my other  
two Bookes promiſed are appointed.  
It will not be hard for him that  
were once reformed, to finde helpers  
and inſtructers enow, the holy Chreſt  
in this caſe being alwayes at hand:  
there want not good bookes, and bet-  
ter men (GOD be glorified for it) in  
our owne Country at this day, which  
are well able to guide a zealous ſpirit  
in the right way to vertue, and yet (as  
I haue promiſed before) to meane I (by  
Gods moſt holy helpe and aſſiſtance) to

Phil. 2.

send thee gentle Reader) as in time and abilitie will permit, the other two bookes also, especially if it shall please his diuine maiesty to comfort me therunto, with the gaine or good of any one soule, by this which is already done: that is, if I shall conceiue or hope that any one soule, so dearely purchased by the precious bloud of the Sonne of G O D, shall be moued to resolution by any thing that is here said: that is, shall be reclaimed from the bondage of sinne, and restored to the seruice of our Maker and Redeemer: which is the onely end of my writing, as his maiesty best knoweth.

29 And surely (gentle Reader) though I must confesse that much more might be said for this point of resolution, then is here touched by me, or then any man can well vtter in any competent kinde of booke or volume: yet am I of opinion, that either these reasons here alledged are sufficient, or else nothing will suffice for the conquering of our obstinacy, and beating downe of our rebellious disobedience in this point. Here thou maiest see the principall arguments inducing thee to the seruice of G O D, and detestation of vice. Here thou maiest see the cause

*The effect  
of that  
which hath  
been said in  
this booke.  
In the first  
part.*

*The conclusion.**The second part.**In the second part.*

cause and end why thou wast created: the occasion of thy coming hither: the things required at thy hand in particular: the account that will be demanded of thee: his goodnesse towards thee: his watchfulnesse over thee: his desire to win thee: his reward if thou doe well: his infinite punishment if thou doe euill: his callings: baits: his allurements to saue thee. And on the contrary part, here are discouered vnto thee the vanities and deceits of those impediments, hinderances, or excuses, which any way might let, stay, or discourage thy resolution: the fained difficulties of vertuous life are removed; the conceited feares of Gods seruice are taken away, the alluring flatteries of worldly vanities are opened: the foolish presumption of Gods mercy: the danger of delay: the dissimulation of sloth: the desperate perill of carelesse and stony hearts are declared. What then wilt thou desire more to moue thee? What further argument wilt thou expect to draw thee from vice and wickednesse, then all this is?

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy booke againe,

again, and walke on thy carelesse life as quietly as before : what hope (I beseech thee) may there be conceiued of thy saluation ? Wilt thou goe to Heauen, liuing as thou doest ? It is impossible. As soone thou maist driue God out of Heauen, as get thither thy selfe in this kind of life ? What then ? Wilt thou forego Heauen, and yet escape Hell too ? This is lesse possible, whatsoeuer the Atheists of this world doe perswade thee. Wilt thou deferre the matter, and thinke of it hereafter ? I haue told thee mine opinion hereof before. Thou shalt neuer haue more ability to doe it then now, (and it may be) neuer halfe so much againe. If thou refuse it now : I may greatly feare, that thou wilt be refused hereafter thy selfe. There is no way then so good (deere brother) as to doe it presently whilest it is offered, Breake from that tyrant which deteineth thee in seruitude : shake off his chaines : cut a sunder his bonds ; runne violently to Christ, which standeth ready to embrace thee, with his armes open on the crosse. Make ioyfull all the Angels and Court of Heauen with thy conuersion : strike once the stroke with God againe : make a manly resolution : say with the old couragious souldiour  
of



*A notable  
saying of  
S. Ierome.*

of Iesus Christ, Saint *Ierome*; If any Father stood weeping on his knees before me, and my Mother hanging on my necke behind me; and all my brethren, sisters, children, kins-folke howling on euery side to retaine mee in sinfull life with them: I would fling off my Mother to the ground; despise all my kindred, run ouer my Father, and tread him vnder my feete, thereby to runne to Christ when he calleth me.

31 Oh that we had such hearts as this seruant of God had: such courage, such manhood, such ferverent loue to our Master. Who would lye one day in such slavery as we doe? Who would eate huskes with the prodigall sonne among swine. seeing hee may runne home, and be so honourably receiued and intertained by his old Father: with so good cheere, and banquettings, and heate so great melody, ioy, and triumph for his returne? I say no more herein (deere brother) then thou art assured of, by the word and promise of Gods owne mouth: from which can proceed neither falshood nor deceit. Returne then I beseech thee: lay handfast on his promise, who will not faile: run to him now he calleth, whilst thou hast time: and esteeme not all this world

*Luke 17.*

world worth a straw in respect of this one act: for so shalt thou be a most happy and thrice happy man, and shalt blesse hereafter the houre and moment that euer thou madest this blessed resolution: and I for my part (I trust) shall not bee voide of some portion of thy felicity. At leastwise I doubt not but thy holy conuersion shall treat for me with our common Father, who is the God of mercies, for remission of my many sins, and that I may serue and honour him together with thee, all the dayes of my life: which ought to be both our petitions:

and therefore in both our names, I

beseech his Diuine Maieesty

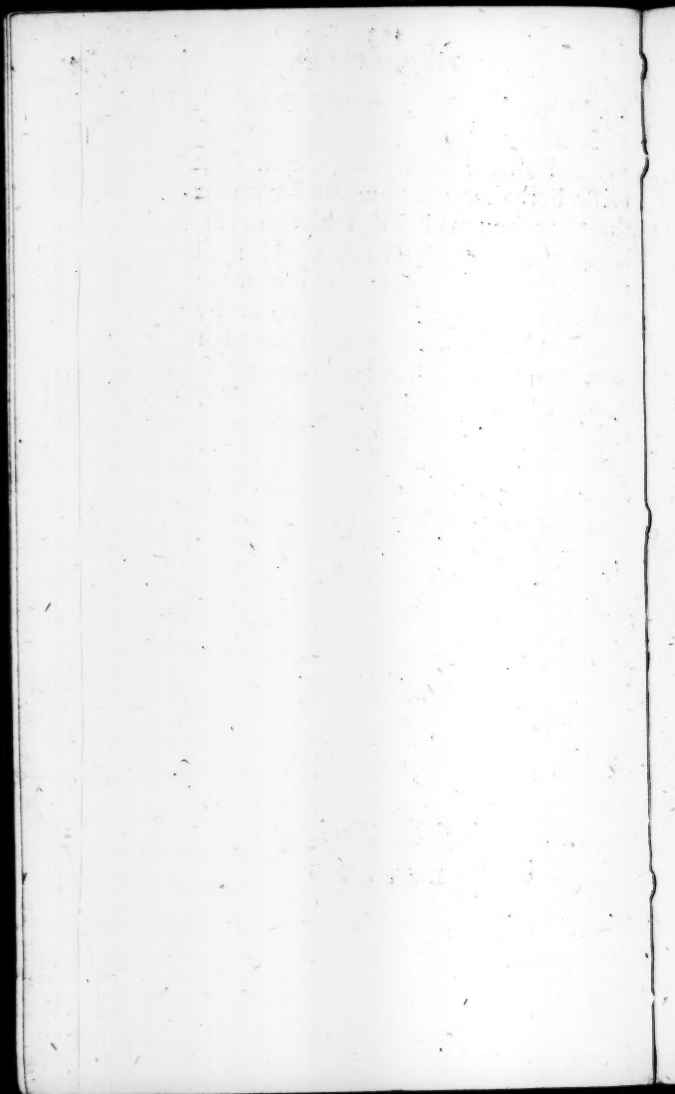
to grant it to vs, for

euer and euer,

AMEN.

\* \*  
\*

*The end of this Booke of*  
**RESOLUTION.**







THE  
SECOND

Part of the Booke  
of Christian Exercise  
appertaining vnto  
*Resolution.*

OR,  
A Christian Directory, guiding  
all men to their saluation.

Written by the former  
*Author, R. P.*

Pfal 27. vers. 4.

*One thing haue I requested of the Lord, and  
that I will demand still, which is, to dwell in  
his House all the dayes of my life, to the end  
I may know and doe his will.*



LONDON,  
Printed by *A. M.* for SIMON  
WATERSON, dwelling in *Pauls*  
Churchyard, at the Signe of  
the Crowne. 1631.

# SECOND

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## TO THE CHRISTIAN Reader, Health.

**C**ourteous Reader, not many yeeres  
since, a Booke was published, Of  
Christian Exercise, appertayning to  
Resolution, written by a Iesuit beyond  
the seas, yet an Englishman, named M.  
Robert Parsons, which Booke M. Ed-  
mund Bunny having diligently peru-  
sed, committed to the publike view of all  
indifferent iudgments: as glad that so  
good a matter proceeded from such in-  
fected people, and that good might rise  
therby to the benefit of others. Since the  
manifestation of that Booke, the first  
Author thereof, named M. Parsons, hath  
enlarged the same Booke with a second  
part and new Additions, wherein hee  
hath concluded and finished his whole  
intent of the Resolution, & that vpon  
speciall causes, as himselfe sets down in  
the Preface in this manner.

Being admonished by the writings of  
many, that since the publishing of my  
first Booke, it hath been misliked in two  
principall poynts. First, that I speake so  
much of good Workes, and so little of  
Faith.

Secondly, that I talked so largely of  
Gods Iustice, & so briefly of his Mercy.  
Beside, conceiuing by the informatiō



## To the Reader.

*if many, that diuers persons hauing a desire in themselves to read the former Booke, but yet being weake and fearefull to be touched so neere in Conscience, as they imagined that booke did, durst neuer intermeddle therewith; being informed there was nothing in the same wherewith to intertaine themselves, but onely such vehement matters of perswasion as would greatly trouble and afflict them. For remedy of which inconuenience, I haue framed this second part of that worke, and therein inserted diuers Chapters and Discourses of matters more plausible, and of themselves more indifferent, wherewith the Reader may solace his minde at such times as hee findeth the same not willing to feele the spur of a more earnest motion to perfection.*

*Heereupon grew the occasion of framing his second Booke, which being perused by sundry learned men, who haue thought it as worthy to be seene as the first, is now (Gentle Reader) presented to thy view: reade it indifferently, and iudge thereof as thou findest occasion.*



OF THE MANIFOLD  
perils that ensue to the world  
by Inconsideration.

*And how necessary it is for every Man,  
to enter into cogitation of his  
owne estate.*

C H A P. I.

**T**He Prophets and Saints of  
Almightie God, who from  
time to time haue been sent  
by his mercifull providence,  
to aduertise & warne sinners of their  
perilous estate and condition for sin,  
haue not onely fortold them of their  
wickednes, and imminent danger for  
the same, but also haue revealed the  
true causes therof, wherby they might  
the easier provide remedy for the in-  
conueniences to come.

Such is the charitable proceeding of  
our most merciful Lord with the chil-  
dren of men. And among other cau-  
ses, none is more general or oftner al-  
ledged, then the lacke of considerati-  
on; by which as by a common snare &  
deceit of our aduersary, most men fall  
into sin, and are holden also perpetu-  
ally

*Of Inconsideration.*

*Esay 5.*

ally in the same, to their finall destru-  
ction, and eternall perdition. So *Esay*  
the Prophet speaketh of the carelesse  
nobility and gentry of Iury, that gaue  
themselves to banquetting & disport,  
without consideration of their duties  
toward G O D, repeateth often the  
threats of we against them, and then  
hee putteth downe the cause in these  
words; The Lute, & Harp, and Tim-  
brel, & Shalme, & good wine aboun-  
deth in our bankets, but the works of  
God you respect not, nor haue you  
consideration of his doings. And then  
ensueth, Therefore hath hell enlarged  
his soule, & opened his mouth with-  
out all measure or limitation, and the  
stout and high, and glorious of this  
people shall descend into it. Here are  
two causes, as you see, and two effects  
linked together, of these Iewes dam-  
nation, the one depending of the o-  
ther. For as good cheere and sensuali-  
ty, brought these men to inconsidera-  
tion of Gods workes and proceeding  
toward sinners: So Inconsideration  
brought them to the mouth and pits  
brim of hell. I say, that Inconsidera-  
tion of Gods workes towards sinners,  
brought many to this perill, for that  
it followeth in the very same place:  
And the Lord of hosts shalbe exalted

in

*Of Inconsideration.*

in judgement, and our holy God shall be sanctified in justice: as if hee had said, that albeit you will not consider now Gods iudgements and iustice amidst the heat & pleasure of your feasting, yet shall hee, by exercising the same vpon you hereafter, be knowne, exalted and sanctified throughout the world. The like discourse makes God himselfe by the same Prophet, to the daughter of Babylon, & by her to e- *Esay 48.*  
very sinful and sensuall soule, figured by that name. Come downe saith he, & sit in the dust, thou daughter of Babylon, thou hast said, I shalbe a Lady for euer, & hast not put vpo thy heart the things that thou shouldst, nor hast thou remembrance of thy last end.

Now therfore harken thou delicate Daughter, which dwellest so confidently, there shall come vpon thee an euill, wherof thou shalt not know the off-spring, and a calamitie shall rush vpon thee, from which thou shalt not be able to deliver thee. A misery shall ouertake thee vpon the sudden, which thou shalt not know, &c.

Holy *Jeremy*, after hee had weighed with himselfe what miseries for sinne the Prophets, *Esay, Amos, Hosea, Joel, Abdias, Micheas, Nahum, Sopherias*, and himselfe, (all which

*Of Inconsideration.*

4. Reg. 13.  
and 17.

Prophets liued within the compasse of one hundred yeres) had foretold to be imminent vpon the world : not onely vnto Samaria , and the ten Tribes of Israel, which were now already caried into banishment to the furthest parts of the East, but also to the States and countreies that most flourished at that time, (as by name to Babylon, Egypt, Damasco, Tyres, Sidon, Moab, and finally, to Ierusalem and Iudea it selfe, which hee foresaw should soone after most pitifully be destroyed) when hee saw also by long experience, that neither his words, nor the words & cries of the other fore named Prophets could any thing moue the hearts of wicked men, he brake forth into this most lamentable complaint, *Desolati-one desolata est omnis terra, quia nullus est qui cogitet corde.* The whole earth falleth into extreame ruine and desolation, for that there is no man which considereth deeply in his heart. This complaint made good *Jeremy* in his dayes , for compassion of his people, that ranne miserably to perdition for want of consideration.

And the same complaint with much more reason may every good Christian make at this time for the infinite soules of such as perishe daily by

*Of Inconsideration.*

by Inconsideration. Whereby as by a generall & remedlesse enchantment, many thousand soules are brought asleep, & do find themselves within the gates of Hell, before they misdoubt any such inconvenience, being ledde through the vale of this present life, as it were blind-folded with the vale of carelessse negligence, like beasts to the slaughter-house, and neuer permitted to see their owne danger, vntill it be too late to remedy the same.

*Propterea captiuus ductus est populus meus, quia non habuit scientiam,* *Esay 3.*  
saith GOD by the mouth of *Esay*. Therefore and for this cause is my people led away captiue in all bondage and slavery to perdition, for that they haue no knowledge, no vnderstanding of their own estate, no foresight of the time to come, no consideration of their danger. Herehence floweth all the miseries of my people, and yet this is a mystery that all men will not know.

Will you see what a mysterie, and sealed secret this is? Hearken then how one describeth the same, and with what Circumstances. Furthermore (saith he) a certaine hidden word was spoken vnto mee, and mine care, as it were by stealth, receiued the veines  
of

Of Inconsideration.

of his whispering: it was in the hor-  
rour of a vision by night, when dead  
 sleepe is wont to possesse men. Feare  
 came vpon me and trembling, and all  
 my bones were extreamely terrified.  
 At length a spirit past by in my pre-  
 sence, whereat the haire of my flesh  
 stood vp in horror. There stood before  
 mee one whose face I knew not. His  
 image was before mine eyes, and I  
 heard his voice, as the sound of a soft  
 haire.

Hitherto is described in what man-  
 ner and order this secret was revea-  
 led; but now what said this vision or  
 spirit (thinke you) at the last? Truly  
 he made a short discourse, to proue by  
 the fall of Angels for their sinne, that  
 much more, *Qui habitant domos late-  
 as, et terrenū habent fundamētum cō-  
 sumuntur velut tinea: et de mane vsq;  
 ad vesperam succidentur*, They who  
 dwell in houses of morter, (as all doe  
 whose bodies are flesh) & they which  
 haue their foundation of earth, as most  
 folk of this world haue that put their  
 confidence in things of this life, they  
 must all consume by little and little,  
 as the Cloth doth by the Moath, and  
 at length they must vpon the sudden  
 (within lesse space perhaps then is be-  
 tweene morning and night) be cast  
 downe

*Of Inconsideration.*

downe and dispatched, when they thinke least of it.

And to shew that herein standeth a point of high secrecie (I meane to consider and ponder well this Discourse) hee maketh this conclusion in these words immediatly following. *Et quia nullus intelligit, in aeternum peribunt.* And for that few or none of these men before mentioned, who haue such earthly foundations, doe vnderstand this point aright, I mean, of their sudden death, and speedy cutting off from this world) therfore must they perish eternally; & this is a secret which few men will belceue. *Vir insipiens, non P sal. 92. cognoscer,* (saith *Dauid*) *et stultus non intelliget hac.* An vnadvised man will not learne these things, nor wil a foole vnderstand them. But what things? It ensueth in the same place, how wonderfull the workes of God; and how deepe his cogitations are about sinners, who spring vp as grasse, and flourish in this world, *ut intereant in fineculum seculi*, to the end they may perish for euer and euer.

The Prophet *Daniel* had many visions and strange revelations of great and high mysteries; but one among all other, and this is the least of the most dreadfull iudgements of God, upon

sin.



*Of Inconsideration,*

*Dan. 10.*

sinners to the end of the world. The vision was by the great river Tygris; where, as divers Angels were attending about the bankes, so vpon the water it selfe, stood one in the likenes of a man, of exceeding dreadfull Majesty; his apparel being onely linnen, through which his body shined like precious stone, his eyes like burning lampes, his face like flashing lightning, his armes & legs like brasie enflamed, and his voice as the shout of a whole multitude of people that would speake together. This was Christ by all interpretation, at whose terrible presence when *Daniel* fel down dead, hee was erected againe by an Angel, and made strong to abide the vision, and so having heard & seene the most wonderfull things that in his booke he recounteth, hee was bold to aske a question or two for better vnderstanding therof: and his first question was, How long it should be ere these wonderful things tooke their end? wher-vnto the man vpon the water answered, by stretching forth both his brazen armes vnto Heauen, & swearing strongly by him that lieth for ever, that it should be, A time, and times, and halfe a time. Which answer, *Daniel* not vnderstanding, began to  
quer

*Dan. 12.*

*Of Inconsideration.*

question further, but hee was cut off with this dispatch: Go thy way *Daniel*, for these speeches are shut vp & sealed, vntill the time preordained. And yet for his further instruction, it was added in the same place, *Impie agent impii nec intelligent*: Wicked men will alwayes doe wickedly, and will not vnderstand these mysteries, albeit wee should neuer so much expound them.

Whereby, as by all the rest that hitherto hath bin alleaged, is made apparant, that inconsideration, negligence, carelesse ignorance, & lacke of vnderstanding in our owne states, and in Gods iudgements and proceedings with iniquity & sin, hath bin a bane and a common perdition of wretched men from time to time.

And if wee will turne our eyes to this our age, much more shall we see the same to bee true. For what is the cause thinke you, why at this day we haue so many of those people, whom holy *Iob* doeth call abominable, that *Iob. 15.* drinke vp iniquity, even as beasts doe drinke water? that commit all sin, all injustice, all turpitude, without remorse or scruple of conscience?

What is the cause of this (I say) but lacke of consideration, lacke of

Of Inconsideration.

Luke. 19.

vnderstanding, lacke of knowledge? For as Christ said to Ierusalem touching her destruction, *Si cognouisses et tu, &c.* If thou also, O sinfull soule, didst know what hangeth euer thy head for this carelesse life of thine, if thou (daughter of Babylon) wouldst remember and ponder in thine heart what shall be the end of thy delights, thou wouldest not liue so pleasantly as thou doest: *Nunc autē abscondita sunt ab oculis tuis.* But now saith Christ, these things are hidden from thine eyes.

Iob 21.

& 23.

Not but that thou mightst haue known them if thou wouldest, but for that thou art one of them which say to God, *Scientiam viarū tuarum nolumus*, we wil not haue vnderstanding of thy wayes: one of them, *Qui sunt rebelles luminis*, that are rebellious against the light, and illumination of Gods grace: one of them, *Qui nolunt intelligere vt bene agent*, that will not vnderstand to do well, and finally, one of them, *qui declinant aure, ne audiant legem*, that turne away their eares to the end they may not heare Gods Law, *Quorum oratio est execrabilis*, whose not onely life but also prayer is execrable and detestable in the sight of his Maker.

Prou. 28.

Truely

*Of Inconsideration.*

Truly nothing in reason can be lesse tollerable in the presence of Gods maiestie, then whereas he hath published a law vnto vs, with so great charge to beare it in mind, to ponder in heart, to study and meditate vpon it both day and night, at home and abroad, at our *Dent. 6.* vp rising, & our down-lying, to make it our cogitation, our discourse, our talk, our exercise, our rumination, and our delight; that we should notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

But the holy Ghost hath laid down the reason hereof long agoe in these words; *Cum sit timida nequitta testimonium condēnationis.* *Eccles. 7.* For that wickednes in it selfe is alwayes fearful, it giveth witnes against it selfe to damnation, whensoever it thinketh of the law of God, or of honesty. So *Felix* the governour of Iury, when *S. Paul* *Acts 24.* began to talk of Iustice, Charity, and Gods judgements before him, he was wonderfully afraid, and said to *Paul*, that hee should depart for that time, and that he would call for him afterward when occasion shall require. But hee neuer did, and what was the cause

*Of Inconsideration.*

cause, for that (as *Iosephus* testifieth) hee was a wicked man, and *Drusilla* his faire Lady that was with him at Saint *Pauls* speech, was not his true wife, but taken by allurement and violence from another, and therefore it offended them both to heare preaching of chastitie.

This then is one principall cause, why men of this world will not enter into consideration of their owne estate, and of Gods Commandements, lest they should read & see their own faults, and beare witnes against themselves of their owne condemnation. Wherunto the holy Scripture annexeth another cause, not farre vnlike to this, which is, that worldly men do so drowne themselves in the cares & cogitations of this life, as they leaue in their mindes no place to thinke vpon Gods affaires, which are the businesse of their owne soules.

*Jerem. 7.*

This expresseth *Jeremie* the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him: yet no man (saith hee) would enter into consideration, or say within himselfe, What haue I done?

*Of Inconsideration.*

done? And reason, *Omnes enim considerem. 8:*  
*versis sunt ad cursum suum, quasi equus*  
*impetu vadens ad praelium.* All men  
are set vpon their owne courses, and  
doe run in the same with as great ve-  
hemencie and fierce obstination, as  
doth a furious armed horse, when hee  
heareth the trumpet in the beginning  
of a battell. By which comparison,  
the Holy ghost expresseth very lively  
the irrecoverable estate of a settled  
worldly man, that followeth greedily  
his owne designments in the negotia-  
tion of earth. These are two of the  
chiefe causes of Inconsideration, I  
meane wilfull malice, and obstinate  
corruption in the vanities of this life;  
and yet mentioneth the Scripture, a  
third sort also of inconsiderate men,  
who neither of direct malice, nor yet  
of great occupation in worldly af-  
fares, doe neglect consideration, but  
rather of a certaine lightnesse & idle  
negligence, for that they wil not trou-  
ble their heads with any thing but  
disport and recreation: of whom it  
is written, *Estimaverunt lusum esse* *Wisd. 15:*  
*vitam nostram:* They esteeme this  
life of ours to bee but a play-game.  
And in an other place of the same  
men: *Ita securi vivunt, quasi in securum* *Ecclesi.*  
*facta habeant:* They live as securely  
and

*Of Inconsideration.*

and confidently without care & cogitation, as if they had the good works of iust men to stand for them: but as the holy Ghost pronounceth in the same place, *Hoc vanissimum*: this is vanity, & folly in the highest degree. For as in things of this life, hee were but a foolish Merchant, that for quietnes sake would neuer looke into his owne account book, whether he were behind hand or before, & as the ship-master were greatly to be laughed at, that for avoyding of care, would sit downe and make good cheere, and let the ship goe whether she would; so much more in the busines of our soule, it is madnes and folly to fly consideration for eschewing of trouble, seeing in the end this negligence must needs turne vpon vs more trouble, and irremediable calamitie.

*Compari-  
sons.*

*Ier. 30.*

For as *Jeremy* saith vnto all such men, *In nouissimo die intelligetis ea*, In the end of your dayes you shall not chuse but know and see, and vnderstand these things, which now for delicacie you will not take the paines to think of. But when shall this be, trow you? Hee telleth plainly in the same place, When the fury of the Lord shal come forth as a whirl-wind, and shall rush and rest vpon your heads as a

tem-

*Of Inconsideration.*

tempest: then shall you know and vnderstand these things.

It seemeth that the Babylonians were a people very faulty in this point of consideration, (as all wealthy people are) not only by that which before hath bin touched of the daughter of Babylon, that would not consider her ending dayes: but also for that not long before the most terrible destruction of that great citie by the Medes and Persians, God cryed vnto her in these words: My dearly beloued Babylon, put aside thy table, & stand vpon thy watch, rise vp you princes from eating and drinking; take your Targets in your hands; go & set a watchman vpon your wals, and whatsoeuer he seeth, let him tell you. And then was there a Watchman set vpon the walls, & likewise a Lion to denounce with open mouth whatsoeuer danger he saw comming towards them. And then God taught the Prophet to crie in this sort to their Sentinel or watchman, *Custos, quid de nocte? Custos quid de nocte?* O thou Watchman, what seest thou comming towards thee by night? What espieest thou (O Centinell) drawing on towards vs in the darkenesse?

*Esay 21.*

By all which circumstances, what  
else



*Of Inconsideration.*

else is insinuated, but that God would haue vs stand vpon our watch, for that his iudgements are to come vpon the world by night, when men least think therof, they are to come as a thiefe at midnight, as also in another place we are admonished, and therefore happy is the man that shall be found watchfull. But now the doore and sole entrance into this watch, wherof the security of our eternall life dependeth, can be nothing else but consideration, for that where no consideration is, there can be no Watch, nor foresight, nor knowledge of our estate, and consequently no hope of our salvation, as holy S. *Bernard* holdeth, which thing caused that worthy man to write fīue whole Bookes of Considerations to *Eugenius*.

*Bern. lib. 1.  
de Confid.*

Consideration is the thing that bringeth vs to know God, and our selues. And touching God, it layeth before vs his Maiestie, his mercie, his iudgements, his commandements, his threatnings, his promises, his proceedings with other men before vs, whereby wee may gather what wee also in time must expect at his hands. And for our selues, Consideration is the key that openeth the doore to the closet of our heart, where all our Bookes  
of

### *Of Inconsideration*

of account doe lie; it is the Looking-glasse, or rather the very eye of the soule, wherby she taketh the view of her selfe, & looketh into al her whole estate; into her riches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her danger, her way shee walketh in, her course shee followeth, her place shee helpeth, and finally, the place & end wherunto she draweth. And without this consideration she runneth on headlong into a thousand brakes & briers, stumbling at every step into some inconveniency or other, and continually in perill of some great and deadly mischief.

And wonderfull truly it is, that in all other busines of this life, men can see and confesse, that nothing may be begun, prosecuted, or wel ended, without consideration; & yet in this great affaire of winning heauen, or falling into hell, few thinke consideration greatly necessary to be vsed.

I might stand here to shew the infinite other effects and commodities of consideration, that as it is the watch or Larum Bell, that stirreth vp and awaketh all the powers of our minde, the match or tinder that conceiveth and nourisheth the fire of devotion; the bellowes that enkindleth and inflameth

*Of Inconsideration.*

flameth the same; the spur that pricketh forward to all vertuous, zealous and heroicall actes, and the thing indeed that giueth both light, life, and motion to our soule.

Our faith is confirmed and increased by consideration of Gods workes and miracles, our hope by consideration of his promises, & of the true performance thereof to all them that ever trusted in him: our charity or loue to God, by consideration of his benefits, and innumerable deserts towards vs: our humility, by consideration of his greatnes, and our owne infirmity: our courage and fortitude, by contemplation of his assistance in all causes for his honour; our contempt of the world by consideration of the joyes of heauen eternally: and so all other vertues, both morall & divine, do take their heat, quickning, and vital spirit, from consideration.

*Psal. 76.*

By the exercise of consideration & meditation, holy *David* saith, that he felt a burning fire to flame in his breast, that is, the fire of zeale, the fire of fervour in religion, the fire of devotion, the fire of loue towards God and his neighbour. And in another place hee saith, That by the same exercise, he swept and purged his owne spirit: which

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Which is to bee vnderstood, from the dust of this world, from the dregs of sin, from the contamination & coinquination of humane creatures, for that inconsideration indeed is the very fan that seuereth & driueth away the Chaffe from the Corne.

For which cause, wee shall neuer read of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much & familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shall bee sufficient to remember the custome of young *Isaac*, recorded in *Genesis*. Which was to goe forth towards night into the fields, *ad meditantum*, that is, to meditate, consider and ponder vpon the works, iudgements, and commandements of God. And this he did being but a child (far different from the custome of young Gentlemen now adayes, who frequent the fields to follow their vanities,) and as little *Isaack* could not haue that custome but from his Father *Abraham*, so (no doubt) but he taught the same to his sonne *Iacob*, and *Iacob* againe to his posterity.

*Gen. 24.*

And as for *Moses*, & his successor *Ioshua*, it may easily be imagined how  
B they

*Of Inconsideration.*

*Deut 6.*

*Iosua, 1.*

*Psal. 38.*

*Psal. 76.*

they vsed this exercise, by the most earnest exhortations, which they made thereof to others, in their speech & writings. The good kings of *Iuda* also, notwithstanding their many great temporall affayres, doe testifie of themselves concerning this exercise; as *Dauid* almost euery where that the commandements of God were his daily meditation, not only by day, & that *tota die*, all the day, *Et per singulos dies*, euery day, *et in matutino*, in the morning, *et septies in die*, seuen times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde meo*. I doe meditate by night in my heart, vpon thy commandements o Lord; signifying thereby, both his watchfulnesse by night when other men were asleepe, and the hearty care that hee had of this exercise, which we esteeme so little.

*Eccle. 6.*

*Salomon* also King *Dauids* son, so long as he liued in the grace and fauour of God, obserued this exercise of his Father, and exhorted other men, *to haue continuall and daily cogitation in this affaire*. Which if himselfe had continued still, it is likely he had neuer fallen from God, by women as he did. The good King *Ezechias* is reported to haue meditated like a

*Doie*

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Done, that is in silence & solitarines with him selfe alone, which is the true way of profitable meditation. *Esay* *Esay*, 58. testifieth of his owne watching by night in this exercise, and how he did *Esay*, 25. the same with his Spirit alone, in the very bowels of his heart.

Holy *Iob* maketh mentiō, not only of this maner of cōsidering, but what also he considered, & what effect he found in him selfe by the same. First he considered (as I said) the wayes, foot-steps, & commandemēts of God, and then his dreadfull power; to wit, how no mā was able to auert or turn away his cogitatiō, but that his soule did what it pleased, & by this (saith he) *considerans eum timore sollicitor.* *Iob*, 23. I am made sollicitous or watchfull with feare, when I consider him.

In which words he insinuateth two most excellent effects of consideration; First, the feare of God, of which it is written, *Salutis thesaurus timor Domini*, the feare of God is the treasure of saluatiō; and the second, that by this feare he was made sollicitous, watchfull, and diligent in Gods seruice, of which the Prophet *Micheas* saith thus *I will tell thee O man, what is good, and what the Lord requireth at thy hands, to vvit, to do iudgment,* *Mich*. 6.

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*and loue mercy, & to walke solicitous  
and watchfull with thy God.*

*Job 9.*

But thou ô holy and blessed man Job did this exercise bring forth in thee, so great terror & feare of God, & so carefull watchfulness for obseruing his commandements? now I see well the cause why thou writest of thy selfe, that thou diddest doubt and feare all thy workes & actions, were they neuer so circumspect. But what shall we say now adayes (most happy Saint) who do not doubt so much as our own dissolute, carelesse & immoderate actions, who feele no terror of God at all, nor do vse any one iot of watchfulness in obseruing his commandements? truly, this proceedeth of nothing els but of inconsideration; it proceedeth of lacke of knowledge, both of God and of our selues. For (doubtlesse) if we knew either of these two things aright, (as indeed neither of them can be wel vnderstood without the other) it could not bee but that many of vs would change our wrong courses.

O mercifull Lord; what sinful man in the world would liue as he doth, if he knew either thee or himselfe as he should doe? I meane, if he considered what thou art, and what thou hast beene

*Of Inconsideration.*

been to other that haue liued & continued in sin as hee doth? Not without great cause cryed so often & earnestly to thee, that holy Doctor of thy Church, for obtaining of those two points at thine hands; *ut cognoscam te, ut cognoscam me*, that I may know thee, and that I may know my selfe, *August. in lib. confes.* faith he, that is, that I may consider, & feele the true knowledge heereof, for many men doe know, but with little commodity.

We know and belecue in grosse the Know-  
mysteries of our faith, that there is a ledge and  
God, which rewardeth good & euill, beleeue in  
that he is terrible in his counsels vpon grosse.  
the sons of men; that there is a hell  
for sinners, Heauen for good liuers, a  
most deadly day of iudgement to  
come, a straight account to be demanded, & the like. All this we know and  
belecue in generall, as merchandize  
wrapped vp together in a bundle. But  
for that we vnfold not these things,  
nor rest vpon them in particular, for  
that we let them not downe into our  
hearts, nor do ruminate on them with  
leisure & attention: for that we chew  
them not well in mind by deep consideration, nor do digest them in heart,  
by the heate of meditation, they remaine with vs as a sword in his scabbard,



*Of Inconsideration.*

**A similitude.**

berd, & do help vs as litle to good life (for which they were reuealed) as a preseruatiue put in our pocket neuer applied, can helpe our health. Wee beare the general knowledge of these mysteries locked vp in our breasts, as sealed bags of treasure that bee neuer told nor opened, and consequently, we haue neither feeling, sense, nor motion thereby, euen as a man may carry fire about him in a flint stone without heate, and perfumes in a Pomander without smell, except the one bee beaten, and the other chafed.

**The importance of consideration.**

All standeth then (good Reader) in this one point, for direction of our selues in this life, and for reaping benefit by the mysteries of our faith, & Religion; that wee allotte our selues time to meditate, ponder, and consider what these things doe teach vs. For as the sicke man that had most excellent remedies, and precious potions set before him, could expect no profit or ease thereby, if hee onely did looke vpon them, or smelled them, or tooke them in his mouth alone, or should cast them forth of his stomacke againe, before they were settled, or had any time to worke their operation, euen so is it in this case of ours. And therefore with great rea-

son

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son said S. *Paul* to *Timothy*, after hee had taught him a long lesson, *Hac meditare*, meditate, consider, and ponder vpon these things which I haue shewed thee; as if in other speeches he had said: all that hether to I haue tolde thee, or written for thine instruction, and all that euer thou hast heard or learned besides, will auaille thee nothing for thy saluation, except thou meditate and ponder vpon the same and doe sucke out the iuyce thereof by often consideration: *Tim. 14*

Wherefore, to conclude this Chapter, my deere and welbeloued brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath beene declared, I thought it conuenient in this first front and entrance of my booke, to place the mention, and diligent recommendation thereof, as a thing most requisite for all that insueth For without consideration, neither this that I haue said already, nor any thing else that shall or may be said hereafter, can yeeld thee profit, as by lamentable experience we see daily in the world, wher many millions of men passe ouer their whole age, without taking profit of so many good books, so many preachings, so many vertuous

The misery of the world.

*Of Inconsideration.*

examples, so many terrible chastisements of God vpon sinners, whiche-  
uery where they see before their face.  
But, yet for that they will not, or haue  
not leisure, or dare not, or haue no  
grace to enter into consideration ther-  
of, they passe ouer all, as sick men doe  
pils, diuerting as much as they may,  
both their eyes & cogitations, from al  
such matters as are vngratful to them.

*Jerem. 22.*

But as good *Jeremy* saith, the time  
will come when they shall bee enforced  
to see and know, & consider these  
things, when perhaps it will bee too  
late to reape any comfort or consolation  
thereby. Wherefore deere brother,  
that which perforce thou must doe in  
time to come, & that perhaps to thy  
greater damnation, (I meane to enter  
into consideration of thine own estate)  
doe that now willingly to thy com-  
fort and consolation, for preparing  
the way to thy saluation. Preuent the  
day and redeeme the time, according  
to S *Paul's* wise counsell; runne not  
headlong with the world to perdition,  
*Jerem. 7.* stay sometime as holy *Jeremy* admo-  
nisheth thee, & say to thy selfe, *what*  
*doe I?* whether goe I? What course  
hold I? what shalbe my end? take  
sometime from thy pleasures, & from  
the cōpany of thy pleasant friends to  
doe

*Ephe 5*

*Of Inconsideration.*

doe this, although it be with the losse of some pastime and recreation: for I assure thee it will recompence it selfe in the end, & make thee mery when thy laughing friends shall weepe.

The effect of all the considerations that ensue, is, rightly to know God, for by knowing him, we shall know our selues, & all things els which are necessary for vs to know, & without knowing him, all knowledge in the world is vanity, & meere folly, *Hæc est vita æterna*, (saith our Saviour Christ to his father) *ut te cognoscant solum Deum verum, & quem misisti Iesum Christum.* This is life euerslasting, that men know thee which art only true G O D, and Iesus Christ whom thou hast sent.

The effect  
of all the  
Chapter  
following

*Iohn. 17.*

Gods nature and essence we cannot know in this life; but the only meane to know God in this world, is, to know his Maiesty, to know his mercy, to know his iustice, to know his iudgements; to know his hatred against sin, his fauour to the good, his benefits & promises to all: his grace, his threats, his wayes, his commandements, his dealing towards other men before vs: all which things, the considerations following do set before our eyes, and consequently, they do teach vs to know

The way  
to know  
God in  
this life.

B 5

G O D

*Of Inconsideration.*

*Psal. 47.*

*Luke. 10,*

God aright. Read then therefore (deere brother) with attention, and remember the words that God vseth to vs all; *Vacate & videte quoniam ego sum Deus.* Take leifure, and consider that I am a God. It must not be done in hast, nor (as the fashion is) for curiositie onely. to read three or foure leaues in one place, and so in another; but it must bee done with such serious attention, as appertaineth to so great a businesse, which (in truth) is the weightiest, that possible vader heauen may bee taken in hand. It is the businesse whereof Christ meant especially, when he said, *unum est necessarium*, one only thing is necessary. For that all other things in this World, are but trifles to this, and this alone of it selfe, is of more importance then they all.

THAT



THAT THERE IS A GOD,  
which rewardeth good and euill, a-  
gainst all Atheists of old, and  
of our time,

*With the proofes alledged for the  
same, both by the Iew  
and Gentile.*

CHAP. II.

**I**T is a thing both common and or-  
inary in Sciences and Arts, when  
they are learned or deliuered by o-  
thers, to suppose diuers principles &  
points, and to passe them ouer with-  
out prooffe, as either knowen before  
to the learner, or else so manifest ea-  
sie, and euident of themselues, as they  
need none other prooffe, but onely  
declaration,

So when wee take in hand to in-  
struct a man in Chiuallrie, or feats of An exam-  
Armes, we doe suppose that he know- in Chiuall-  
eth before, (were he neuer so rude) rie.  
what a man, what a horse, what Ar-  
mor, what fighting meaneth, an also  
that war is lawfull & expedient in di-  
uers causes; the Princes of the world  
may wage the same; the souldiers  
haue to liue in order and discipline:

*That there is a God.*

Under that regiment, that Kings for this cause doe hold their Generalls, Lieutenants, Coronels, Captaines, and other like Officers in their bands, Garisons, Camps, and Armies.

**In handy  
crafts.**

In manuell Arts and Occupations likewise, it is euident, that diuers things must be presupposed to be foreknown of the learner; as in husbandry or agriculture; in building, in paynting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vpon euery point or matter that appertaineth to the same, but must leaue and passe ouer many things, as apparant of themselves, or easie to be discerned of euery learner by nature, sense, reason, or common experience.

**In liberall  
Sciences.**

But yet in liberall sciences and professions of learning, this is more apparant, where not only such common and vulgar points are to be presumed, without prooffe or discourse, but also certaine propositions are to be granted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) will haue you yeeld ere hee enter with you, *that contradictorie propositions cannot bee together either false*

*That there is a God.*

*or true, neither, that one thing may be affirmed and denied of another in one and the selfe same respect and time.*

The Morall Phylosopher, will haue you graunt at the beginning, *that there is both good and euill in mens actions: and that the one is to be followed, and the other refused.*

The naturall Philosopher, will haue you confesse, that all physicall bodies which depend of nature, haue motion in themselves, and are subiect to alterations, and *whatsoeuer is moued, is moued of another.*

The Mathematicque at his first entrance, will demand your assent, *that euery whole is bigger then his parts: as also rhe Metaphisick or supernaturall Philosophers, that nothing can be, and not be at one time.* And so other such like principles and common grounds, in these and all other Sciences, are to be demanded, granted; & agreed vpon at the beginning, for the better pursute and establishment of that which hath to follow, being things in themselves, (as you see) either by nature, common sense, or experience, most cleere and manifest.

And is not this also in Diuinity (trow you) & in the affayres that wee haue now in hand? yes truly, if wee  
be



*That there is a God*

*Heb. 11.*

**Two prin-  
ciples of  
Diuinitie.**

beleue S. Paul, who writeth thus to the Hebrewes: *Credere oportet accedentem ad Deum, quia est, & inquerentibus se remunerator sit.* He that is comming towards God, must beleue that there is a God, and that he is a rewarder of such as seeke him. Behold here two principles, wherein a man must be resolved before hee can seeke or draw vnto God. The one, *that there is a God*, & the other, *that the same God is iust, to reward euery man according to his deserts.*

*Psal 4.*

Which two principles, or generall grounds, are so euident indeed of their own natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euery particular man, at his natiuity, (according to the saying of the Prophet: *The light of thy countenance is sealed vpon vs* (O Lord) that were not the times we liue in, too too wicked, and the shamelesse induration of sinners intollerable, we should not need to stand vpon the prooffe of these points for confirmation of our cause that we now intreate, of resolution; but rather supposing and assuring our selues, that no reasonable creature liuing, could doubt of these principles, should pursue onely the consideration of other things, that might  
sure.

*That there is a God*

stirre vp our wills to the performance of our duties towards this God that hath created vs, and remaineth to pay our reward at the end.

But for so much as iniquity hath so advanced her selfe at this day in the hearts of many, as not onely to con-  
temne and offend their Maker, but also to deny him, for patronage of their euill life, and for extinguishing the Worme of their owne afflicted & most miserable consciences; I am enforced before all other things, to discover this sonde and foule error of theirs, and to remoue also this refuge of desperate iniquity, by shewing the invincible veritie of these two principles, the one depending of the other in such sort, as the first being proued, the second hath of necessity to follow. For if once it be manifest that there is a God, which hath care and prouidence of all those whom hee hath created and gouerneth, then must it ensue by force of all consequence, that hee is also to reward the same men, according to their good liuing and deserts of this life.

The cause  
of this  
Chapter.

First t<sup>b</sup>e to proue this principle *that there is a God*, I need vse no other argument or reason in the world, but onely to refer each man to his own sense  
in

*That there is a God.*

\* See *Lactantius* at large in his booke of the workmanship of the world. in beholding the\* world, wherof euery part & portion is a most cleere glasse, representing God vnto vs, or rather a faire Table, wherein God hath drawn or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man liuing, may read and vnderstand them.

In respect hereof said the Wiseman so long agoe. That vaine and foolish were all those, who considering the workes that are seene in the world; could not thereby rise to vnderstand the Work-man And hee giueth this reason. *A magnitudine enim speciei creatura, cognoscibiliter poterit Creator horum videri:* For that by the greatnes of beauty in the Creature, may the Creator thereof be seene and knowen, which *S. Paul* confirmeth, when hee saith, that the inuisible things of God; may bee seene and knowen by the visible creatures of the world Which is to bee vnderstood in this sense, that as a prisoner in a Dungeon, may easily by a litle beame that shineth in at a chinck, conceiue there is a Sun, from which that beame descendeth: & as a Trauailer in the wilderness that falleth vpon some channell or brooke, may ascend by the same to the Well or Fountaine: euen

*Wisd. 3.*

*Rom. I.*

*That there is a God.*

so, he that beholdeth and considereth the wonderfull works of this world, may thereby conceiue also, the wonderfull Artificer or work-man that made them.

If a man should passe by Sea, into some forraine, strange, or sauage Countrey, where nothing else but birds and beasts doe appeare: yet if hee should espy some exquisite building or other worke of Art and reason in the place, hee would presently assure himselfe, that some men dwelt or had beene in that Countrey, for that such things could not be done by beasts or vnreasonable creatures, euen so in the view and consideration of this world.

If wee cast our eyes vpon the hea- uens, we remaine astenished with the Miracles that we behold: but who made them? wee see the skyes of exceeding great highnes, distinguished with colours, and beauty most admirable; adorned with stars and Planets innumerable, and these so qualified with their diuers, different, and vnequall motions, as albeit they neuer moue or goe together, yet doe they neuer giue let or hinderance the one to the other, nor change their course out of order or season.

The hea- uens teach God.

*Iob. 28.*

*Quis enarrabit, calorum rationem*

*et*

*That there is a God.*

*Iob, 28.*

*et concentum caeli, quis dormire faciet?* Who is able to declare the reason of these heauens, or who can make cease or sleep the vniforme course of their motions, saith God to *Iob*? As who would say, that because no man or mortall creature can do this, therefore may we imagine of what power & perfection their Maker is. Which King *Dauid* had done when hee pronounced, *Caeli enarrant gloriam Dei, et opera manuum eius, annunciat firmamentum*, the heauens declare the glory of God, & the firmament doth preach the works of his hands.

The earth  
teacheth  
God,

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hills and dales, woods and pastures, couered with all varietie of grasse, herbes, flowers, and leaues, moystened with Riues, as a body with veines, inhabited by creatures of innumerable kinds and qualities: enriched with inestimable and endlesse treasures, and yet it selfe standing, or hanging rather with all his weight and poise, in the midst of the aire, as a little ball without proppes or pillar. At which deuise and most wonderfull miracle, God himselfe, as it were glorying, said vnto *Iob*, *thou*

*Iob. 38.*

*That there is a God*

*thou, when I layd the foundations of the earth? Tell me if thou haue vnderstanding. who measured it out, or drew his line vpon the same? Whereupon are fastened the Pillars of his foundation, or who layd the first corner stone thereof.*

If we looke neither vp nor downe but cast our countenance onely aside, wee espy the Sea on each hand of vs, that enuironeth round about the Land. A vast creature, that containeth more wonders then mans tongue can expresse. A bottomlesse gulfe, that without runing cuer, receiueth all Riueres which perpetually doe flow. A restless fight, and turmoyle of waters, that neuer repose neither day nor night. A dreadfull, raging, and furious Element, that swelleth and roareth, and threatneth the Land; as though it would deuour it all at once. And albeit in situation it bee higher then the earth, as the Philosopher sheweth, and doe make assaults daily towards the same with most terrible cryes, and waues mounted euen to the sky: yet when it draweth neere to the Land, and to his appointed borders, it staveth vpon the suddaine, though nothing be there to let it, and is enforced to

The Sea  
sheweth  
God.

*Arist lib.  
de mira-  
bil.*

re-

*That there is a God.*

recoyle back againe, murmuring as it were, for that it is not permitted to passe any further.

*Job. 38.*

Of which restraint, God asketh *Job* this question. *Who hath shut vp the Sea with gates, when hee breaketh forth in rage as from his mothers womb?* Whervnto no man being able to giue answer, God answereth himselfe, in these words: *I haue limited him with my bounds, & I haue set him both a doore and a bar, and haue said vnto him, hether to shalt thou come, & shalt not passe further: here shalt thou breake thy swelling waues.*

The  
things in  
man de-  
clare God.

This in summe, is of things with out vs. But if we should leaue these, and enter to seeke God within our selues, whether we consider our bodies or our soules, or any one part thereof, we shall find so many strang things, or rather so many seas of miracles & wonders, that preach and teach their Maker vnto vs, that we shall not only perceiue and see God most euidently, but rather (as a certaine old Heathen hath written) we shall feele and handle him in his works. Which kind of speech also *S. Paul* himselfe doubted not to vse, affirming that God hath giuen space to euery man in this life to seeke him, *Si forte attrahent eum*  
ant

*That there is a God.*

*Aut insensant*, if perhaps they would handle him, or find him out. Which Act. 17. manner of words doe signifie, that by consideration of Gods Creatures, and especially of the wonders in man himselfe, wee may come to see and perceue the Creator so cleerely; that in a sort we may be said to handle and feele him. So iointly doe all things concur to the manifestation of their Maker: so manifestly and effectually doe they teach, demonstrate, and paint out God vnto vs? nothing being so little, that declareth not his greatnesse; nothing so great, which acknowledgeth not his soueraignty; nothing so low, that leadeth vs not vp to behold his Maiesty; nothing so high, that descendeth not to teach this veritie.

It were a labour without end, to goe about in this place to alleadge what might be said in the prooffe of this principle, *That there is a God*, seeing there was neuer yet learned man in the world, either Gentile or other, that acknowledged & confirmed not the same, being driue therunto by the manifest euidence of the truth it selfe.

If you obiekt against me *Diagoras*, *Protagoras*, *Theodorus*, *Cyrennensis*, Old *A-Bion* *Borysthenes*, *Epicurus*, and some theists.  
few



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*Psal. 13.  
and 52.*

few others, that were open Atheists, and denyed God, I answered, that some of these were vtterly vnlearned, and rather sensuall beasts, then reasonable men, and consequently might deny any thing, according to the saying of holy *David*, *The foole said in his heart there is no God*. Others, that had some smacke of learning, rather iested at the falshood of their owne Panisme Idols, thē denied the being of one true God.

*Rom. 1.  
Philip. 3.*

*Laſt. lib. 3.  
institu.*

But the most part of these men indeed, and such others, as in old time were accounted Atheists, denyed not God so much in words, as in life and facts; such as *S. Paul* called Atheists in his dayes, that obeyed their belies, & followed their pleasures in sin and sensuality, not vouchsafing to thinke of God in this life, (such was the Epicure, & many other are at this day of his profession) but yet as *Laſt. lib. 3.* well noteth, when the same mē came to be sober, & spake of iudgemēt (as at their death, or other time of distresse & misery) they were as ready to cōfesse God, as any other whatsoever.

But for learned men, and people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this

veri-

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verity, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

*How the Heathen proved there  
was a God.*

Section. 2.

**A**Mong the Gentiles, or Heathen people, those men were alwayes of most credite and estimation, that professed the loue of wisdom, & for that respect were tearmed Philosophers, Who being diuided into diuers sorts & sects, had 4. principal sciences, whereof they made profession, each one of these hauing other lower Sciences, comprehended vnder it:

The first of these foure, is called **Foure**  
Naturall Philosophy; the second, **principall**  
Morall; the third, Supernaturall, or **Sciences.**  
Metaphisicke: the fourth, Mathematick. And for the first three, they haue each one their proper meanes, and peculiar proofes, whereby to conuince that there is a God. The fourth, which is the Mathematique, for that it hath no consideration at all, of the efficient or finall cause of things (vnder which two respects and considerations only, God may bee knowne & declared vnto men in this World) there-

*That there is a God.*

therefore this Science hath no proper meane peculiar to it selfe; for proving this verity, as the other Sciences haue, but receiueth the same as borrowed of the former.

*The Naturall Phylosopher.*

**T**he Naturall Phylosopher among the Gentiles, had infinite Arguments, to proue by Creatures, that there was a God, but all hee reduced to three principall & generall heads which he termed *Ex motu, ex fine, & ex causa efficiente*, that is, arguments drawne from the Motions, from the Ends, and from the cause efficient of Creatures that we behold: which termes, the examples following shall make cleere and manifest,

The argument of Motion standeth vpon this generall ground in Philosophy, that Whatsoeuer is moued, is moued of another: wherein also is obserued, that in the motion of creatures there is a subordination the one vnto the other. As for example, These inferiour bodies vpon earth, are moued and altered by the aire & other Elements: and the Elements are moued by the influence and motion of the Moon, Sun, and other heauenly bodies: these planets againe are moued from the highest Orbe or Sphere of  
all

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all that is called, The first moueable, *Primum*  
about which wee can goe no further *mobile.*  
among creatures.

Now then asketh the Philosopher  
heere, who moueth this first mouea-  
ble? For, if you say that it moueth it  
selfe, it is against our former ground,  
that nothing is moued in nature but  
of another. And if you say that some  
other thing moueth it, then is the  
question againe, who moueth that o-  
ther? And so from one to one, vntill  
you come to some thing that moueth,  
and is not moued of another, & that  
must needs bee God, which is about  
all nature.

This was the common Argumēt of  
*Plato* and *Aristotle*, and of all the best *Plat. lib.*  
Philosophers. And they thought it a *10, de leg.*  
demonstration vnauoidable, & it see- *Arist. lib.*  
meth they were admonished of this *8. physic.*  
Argument by consideration of the *cap. 5.*  
Clock, whose hammer whē it striketh  
sheweth the next Wheele whereby it  
is moued, & that wheele sheweth to  
another wheele, & so from one to one,  
vntill you come to him that was the  
first cause of motiō to all the wheels,  
that is, to the Clockmaker himselfe.

*Aristotle* to King *Alexander*, vseth  
this pretty similitude, That as in a  
Quier of Singers, when the foreman  
C hath *A simili*  
*uide.*

*That there is a God.*

hath giuē the first tune or note, there ensueth presently a sweet harmony, and consent of all other voices, both great and small, sharpe & meane : so God in the creation of this world, hauing giuen once the first push, or motion to the highest Heauē, called *Primum mobile*, there ensueth vpon the same, all other motions of Heauens, Planets, Elements, and other bodies, in most admirable order, concord, and congruity, for conseruation and gouernment of the whole. And thus is God proued by argument of motion.

The second argument of Naturall Philosophy.

The other two arguments, of the end and of the cause efficient to all creatures, are made euident in a certaine manner, by this that hath beene spoken of motion. For seeing by experience, that euery thing brought forth in Nature, hath a peculiar ende appoynted, whereunto it is directed by the selfe same nature (as wee see the bird is directed to build her Nest by nature, the Fox to make his den, and so the like in all other creatures) the Philosopher asketh here, what thing is that that directeth Nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no answer can bee made, but that the Director of Nature, must bee something

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thing above Nature, which is God himselfe. This argument of the finall end, is most excellently handled by *Phylo Iudaeus*, in his learned treatise of the workmanship of the world. *Phylo lib. de opifi*

From the cause efficient, the Philosopher disputeth thus. It is euident by all reason, in respect of the corruptions, alterations, & perpetuall motions of all creatures, that this world had a beginning, and all excellent Philosophers that euer were haue agreed

thereupon, except *Aristotle*, who for a time held a fantasie that the world had no beginning; but was from all eternity: albeit at last in his old age, he confessed the contrary in his book to *K. Alexander*. This then being so, that this world had a beginning, it must needs follow also, that it had an efficient cause. Now then is the question, who is that efficient cause that made the world? If you say that it made it selfe, it is absurd, for how could it haue power to make it selfe, before it selfe was, & befor it had any being at al: If you say, that something within the world, made the world, that is, that some one part of the world made the whole, this is more absurd, for it is as if a mā should say, that the finger (and this before it was a finger,

*Phylo lib. de opifi*

*mund. The third Ar- gument.*

*of naturall Philoso- phy.*

*Vide Plu- tar. de pla- cit.*

*Philos. A- rist. lib. de mun. Et*

*vide Plot lib de mund.*

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or part of the body) did make the whole body. Wherefore we must confesse by force of this argument, that a greater and more excellent thing, then is the whole world put together, or then any part thereof, made the world and was the cause efficient of the Frame that wee see: and this can be nothing els but God, that is aboue the world. So that hereby we see, how many wayes the Natural Philosopher is fraught with arguments, to proue there is a God, & that by Reason only without al light or assistance of faith.

*The Metaphysicke, and his.*

*Argument*

**B**UT the Metaphysicke or supernaturall Philosopher amongst the Gentiles, as hee to whom it appertained most in speciall, to handle these high and super-naturall affaires, had many more Arguments and demonstrations, to proue and conuince the being of the one God.

The first  
Argumēt  
in Meta-  
physicke.

And first of all he said, That it could not stand with any possibility in his Science, that *Ens Finitum*, A thing finite, or closed within bounds or limits, (as this World, and euery creature therein is) could be, but from some Maker or Creator. For (saith he)  
the

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the thing that in it selfe is not infinite hath his bounds and limits, & consequently there must bee something, that assigned these bounds and limits. And seeing in this world there is no creature so great, which hath not bounds & limits, we must of necessity imagine some infinite supream Creator or Maker, that limited these creatures, euen as wee see that the Potter at his pleasure, giues bounds and limits to the pot that hee frameth.

This argument the Metaphysicke confirmed by a ruled principle in his Science, That euery thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe, *A maxime* And he calleth a thing by participation in Metaphysicke which is not in the fullest or highest degree of perfection in his kind, but may haue addition made to it. As for example, water, or any thing else that is heated by fire, is hot by participation and not of it selfe, for that it may alwayes be hotter & haue addition of heat made vnto it; but fire is hot of it selfe, and not by participation, for that it hath heat in the highest degree, and in that kind can receiue no addition, wherefore the heat of all other things, which are hot by



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participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

How all  
creatures  
are by par-  
ticipation  
of God,

Now then (saith the Metaphysick) we see by experience, that all the creatures and parts of this World, are things by participation only, for that they are infinite in nature, and have limitations in all their perfections, & may receiue additions to the same. & consequently, they must of necessity be referred to some higher cause that is infinite in perfection, and consisteth of it selfe alone, without participation from others; and this is God, who being absolute, endlesse, and without all limitation of perfection in himselfe deriueth from his own incomprehensible infinitenesse, certaine limited natures and perfections to euery creature; which perfections in creatures, are nothing else but little particles & participations of the bottomlesse sea of perfections in the Creator, whereunto they are to bee referred and reduced, as the beames to the Sunne, and the brooke to the Fountaine

A second argument vsith the Metaphysicke, grounded vpon certaine rules of vnity, whereof one principle is, That euery multitude or distinction of things, proceedeth from  
some

*That there is a God.*

some vnity, as from his Fountaine.

This he sheweth by many examples of things in this World. For we see by experience, that the diuers motions of the lower spheres or bodies celestiall, doe proceed of the mouing of one highest sphere, and are to bee referred to the same as to their fountaine. Many riuers are reduced vnto one well or off spring, innumerable beames to one Sun, and all the boughs of a tree to one stocke.

In the body of a man, which for his beauty and variety is called the little world, the veines which are without number, haue al one beginning in the liuer, the arteries in the heart, the Sinewes in the braine. And that which is more, the infinit actions of life, sense, & reason in man, as Generations, Corruptions, nourishment, digestions, & alterations, feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembring, discoursing, & ten hundred thousand particular actions, operations and motions besides, which are exercised in mans body, vnder these or such other names & appellations. al these (I say) being infinit in number, most admirable in order & distinct in euery their office & operation, doe receiue (notwithstanding)

*Micro-  
cosme.*

*That there is a God.*

their beginning from one most simple vnity and inuisible substance called the soule, which produceth, governeth and directeth them all, to so innumerable, different and contrary functions.

By this concludeth the Metaphysicke, that as among the creatures, we find this most excellent order & connexion of things, whereby one bringeth forth many, and euery multitude is referred to his vnity: so much more in all reason, must the whole frame of Creatures contained in the World, (wherein there are so many millions of multitudes with their vnities) bee referred to one most simple and abstract vnity, that gaue beginning to them all, and this is God.

**The 3. Argument in Metaphysicke.**

A third Argument vseth the Metaphysick, deriued from the subordination of creatures in this world, which subordination is such and so wonderful, as we see no creature by Nature, serueth it selfe, but another, & altogether doe conspire in seruing the common. Wee see the heauens doe moue about continually, without ceasing, and this not to serue themselves but inferior creatures, lesse excellent then themselves. We see the water moisteneth the ground, the aire cooleth, openeth

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neth & cherisheth the same, the Sun heateth and quickeneth it, the Moone and Stars, poure forth their influence, the winds refresh it, and all this not for themselves, but for other. The earth againe, that receiueth these seruices, vseth not the same for her selfe, or for her owne commodity, but to bring forth grasse wherewith to feed cattle, & they feed not for themselves, but to giue nourishment vnto man.

Now then (saith the Metaphysick) A similitude if a man that stood as farre off vpon a tude.

mountaine, should see in a field vnder him, a great huge, & maine army of souldiers, most excellent well appointed, each one in order agreeing with the other, diuided into Ranks, Squadrons, Companies, and Offices, subordinate the one to the other by degrees, & yet all tending one way, all their faces bent vpon one place, all mouing, marching, and turning together, all endeauouring with alacrity towards the performance of one common seruice by mutuall assistance, without dissention, discord, difference, or clamor, hee that should see this (saith the Metaphysick) as he could not but imagine some generall high captaine to be among these souldiers, whom all obeyed, & from whose su-

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preame commandement & order, this most excellent subordination, agreement, and vnion proceeded, so much more vpon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in their operations, must we inferre that they haue some generall Commaunder ouer them all; by whose supream dispositiō, each creature hath his charge and peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

The  
fourth ar-  
gument in  
Metaphy-  
sicke, pro-  
vidence.

The fourth reason or Argument alleadged by the supernaturall Philosopher is of the maruellous prouidence, wit, and wisdom, discovered in the making of euery least creature within the world. For seeing there is nothing so little, nothing so base or contemptible within the compasse of this heauen that couereth vs, but if you consider it, you find both art, order, proportion, beauty, and excellency in the same. This cannot proceed of fortune, as foolish *Lucretius* & some others would haue it: for that Fortune is casualty without order, rule, or certainty, and therefore it must needs come from the wisdom and prouidence of some omnipotent Creator.

If

*That there is a God.*

If you take a Fly or a Flea, or a Leafe, from a Tree, or any other the least Creature that is extant in the world, and consider the same attentiuely, you shall find more Miracles, then parts therein: you shall find such proportion of members: such variety of colours, such distinction of Offices, such correspondence of instruments: and those so fit, so well framed, so coherent, and so subordinate, as the more yee contemplate, the more yee shall maruell. Neither is there any one thing in the world more effectuall to draw a man to the love and admiration of his Creator, then to exercise himselfe often in this contemplation: for if his heart bee not of stone, this will moue his affection.

Wee read of *Galen* a prophane and very irreligious Physitian: who *Galen's de* (as himselfe confesseth in a certaine *vsu par.* place) taking vpon him to consider of the parts of mans body, and finding much wisdom in the order, vse, and disposition of the same, sought first to giue the prayse and glory thereof to Nature, or to some other cause then to God. But in proesse of time. being oppressed as it were with the exceeding greate wisdom, cunning, and pro-

*That there is a God*

*Lib. 3 de  
usu par.*

providence, which he discovered in euery least parcell & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better aduised, he brake forth into these words *Compono hic profecto canticum in Creatoris nostri laudem quod ultra res suas ornare voluit, melius quam vlla arte possent.* Here truly I doe make a song in praise of our Creator, for that of his owne accord, it hath pleased him to adorne and beautifie his things better then by any art possible it could be imagined.

Hereby then doth the Metaphysicke gather and conclude most euidently, *That there is a God, a Creator, a most wise & powerfull artificer, that made all things, such a one as exceedeth all bounds of nature, & of humane ability.* For if all the world should ioyn together, they could not make the least creature that we see in the world. He concludeth also that the foresight and providence of this Creator is infinite for things to come in all eternity, and finally, that his wisdom and cogitations are inscrutable. And albeit sometime he reueale to vs some part thereof, yet often againe we erre therein. For which cause, a wise Heathen

*Pla.*

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*Platonicke* concludeth thus, after a long search about these affaires. I will praise God (saith he) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes do things wherein my seruants are blind & conceiue no reason. As also I haue seene little Children, cast into the fire Jewels of great price, and the fathers *Ploti.lib.* writings of great learning and wise- *de prou.* dome, for that they were not of capacity to vnderstand the value and worthinesse of the things.

One Argument more will I alledge of the *Metaphysick*, grounded vpon the immortality of mans soule, which immortality is proued with one consent of all learned men, (as *Plato* al- *Plat.lib.* ledgeth) for that is a Spirit, & imma- *10. de Re-* teriall substance, whose nature de- *bub.* pends not of the state of our Mortall body, for so by experience we see daily, that in old men and withered sickly bodies, the mind and soule is more quick, cleere, pregnant, & liuely then it was in youth, when the body was most lusty.

The same is also proued by the v-  
quenchable desire which our minde  
hath of learning, knowledge, wise-  
dome, & other such spirituall and im-  
mate-



*That there is a God.*

materiall things, wherein her thirst by nature is so great, as it cannot bee satisfied in this life, neither can the object of sense and bodily pleasures, or any other commodity or delight of this materiall World, content or satiate the restless desire of this immateriall Creature Which is an evident argument to the Philosopher, that some other object and contentation is prepared for her in another World; and that of such excellency & supereminent perfection, as it shal haue in it all wisdom, all learning, all knowledge, all beauty, and all other causes of loue, ioy, and contentation, wherein our soules may rest for euer.

This being so (saith the Philosopher) that the soule and mind of man is immortall, of necessity it must ensue, that an immortall Creator, sent the same into our bodies, and that to him againe it must returne after her departure from this life heere. This was the true meaning indeed (how soeuer some latter Interpreters haue misvnderstood the same) of that ancient doctrine of olde Philosphers, which *Plutarch* alledgeth out of *Pythagoras* and *Plato*; affirming, that all particular soules of men, came sent from one generall and common soule

*Themist.  
in lib de  
anima.*

*That there is a God.*

Soule of the whole world as sparkles from the fire, and beames from the *plus placet* common Sun: and that after their se- *philos.* paration from their bodies, they shail returne againe to that generall soule, called *Anima mundi*, the soule of the world, for that it giueth life and being to the world, and so to remaine with that generall soule eternally.

This was the Doctrine of old Philosophers; which seemed indeede to haue been nothing else (though deliuered in other speeches) but that which Salomon himselfe affirmeth, *Eccles. 12 Et spiritus redibit ad Deum, qui dedit illum*: and our soule or Spirit shall returne vnto God that gaue it vnto vs. And this may suffice for a tast of that which the Metaphysick or Super naturall Philosopher can say, for proofe that there is a God.

*The Morall Philosopher.*

**T**HERE remaineth yet a third part of humane Wisedome, or Philosophy, called Morall, whose reasons and arguments for proofe of this verity, I haue <sup>of purpose</sup> referred to the last place, for that they bee more plaine and easie then the former, and more sensible to the capacity of euery simple and vnlearned Reader.

For first of all, bee obserueth in  
the

*That there is a God.*

The first  
argumēts  
of Morall  
Philoso  
phy.

*Tertullian*  
handles  
this point  
excee-  
dingly in  
Apolog.

the very naturall inclination of man, (be his manners otherwise neuer so euill) that there is a certaine propensio and disposition, to confesse some God or Deity; as by example he proueth in all Nations, were they neuer so fierce or barbarous, yet alwayes confessed they some God by nature, though no man did teach or instruct them therein. The same is confirmed by the common vse of all heathens, in lifting vp their eyes and hands to heauen in any suddaine distresse that commeth vpon them. Which importeth that Nature herselfe hath ingrafted this feeling, that there is a God. Yea further he alledgeth, that by experience of all ages, it hath bene proued, that Atheists themselves, that is, such men as in their health and prosperity, for more liberty of sinfull life, would striue against the being of any God, when they came to die, or fall into any great misery, they of all other men would shew themselves most fearfull of this God as *Seneca* declareth, & as *Suetonius* sheweth in the example of *Caligula*, which is a token that their conscience enforced them to belecue a God-head.

Nay *Zeno* the Philosopher was wot to say, that it seemed to him a substantiall

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tiall prooffe of this verity, to heare an Atheist at his dying-day, preach God from a paire of gallowes or rather such place of misery (when he asked God and nature forgiuenes) then to heare all the Philosophers in the World dispute the points, for that at this instant of death and misery, it is like, that such good fellowes doe speak in earnest and sobriety of spirit, who before in their wantonnesse impugned God, either of vanity, ambition, sensuality, or dissimulation.

Now then when the Morall Philosopher hath proued by this naturall inclination of mā, that there is a God which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it commeth to speak sincerely, then steps he a degree further, and proues that this God which is acknowledged, can bee but one; for that if hee be a God, he must be infinit, and if he be infinite, he can haue no companion, for that two infinite things cannot stand together, without impeachment the one of the others infinitnesse.

The reason why there can be but one God.

He proueth the same by the custōe of the most Gentiles, who (as *Lactantius* well noted in his time) when they swore, or cursed, or prayed or wished any

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any thing heartily (especially in affliction, that lightneth the vnderstanding) their fashion was to say Gods and not the Gods. And for the learned sort of them, howsoever they disssembled and applied themselves outwardly to the terror of the common people; yet in earnest they neuer spake of more then of one God, as *Plato* signifieth of himselfe to *Dionysius* King of *Sicily*, in a certaine Letter, wherein he gaue him a signe when he spake in earnest, and when in iest:

*Pla. Epist.*  
*13. ad*  
*Dionys.*

*Hinc discis tui scribam ego serio, nec ne: cum serio, ordior Epistolam ab vno Deo, cum secus a pluribus.* By this signe shal yee know, whether I write in earnest or not For when I write in earnest, I begin my letter with onely God, and when I write not in earnest, I doe begin my letter in the name of many Gods.

*Julian* the Apostata, in his three most scornfull bookes that he wrot against vs Christians, (whom contemptuously he called Galileans) endeavouring (by all his means) to aduance and set forth the honour of Paganisme, alleadgeth this *Plato* for a chiefe pillar and father thereof, & da-reth prefer him with our *Moses*: and yet you see what he testifieth of himselfe.

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selfe. And that this was his perpetuall opinion, three of his most worthy schollers, I meane three of the most learned that euer professed the Platonicke sect *Plotinus, Porphyrius, & Proclus*, all Heathens themselves, do testifie and proue in diuers parts of their works, assuring that both they & their Master *Plato*, neuer beleeued indeed but only one God. And as for *Socrates*, that was *Platoes* Master, & pronounced by the Oracle of *Apollo*, to be the wisest mā in all Greece, the world knowes that hee was put to death for iesting at the multitude of Gods among the Gentiles,

*Aristotle* that ensued after *Plato* began the sect of *Peripateticks*, and *Aristotle* was a man so much giuē to the search and the of Nature, as in many things hee forgot the Authour of nature, or at least *Peripateticks*.  
wise he treated little and very doubtfully thereof: yet in his old age, when hee came to write the booke of the world to *K. Alexander* (which booke *S. Iustine the Martyr* esteemed greatly, and called it the epitomie of all *Aristotles* true Philosophy) hee resolueth the matter more cleerely saying thus of God: Hee is the Father of God and man, he is the maker & conseruer of all things that bee in the world

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world. And hee addeth in the same place, that the multitude of many Gods, was invented to expresse the power of this one God, by the multitude of his ministers; so that hee maketh all gods to be servants besides only one. Which sentence of their Master, *Theophrastus* and *Aphrodisseus*, two principall Peripateticks, doe confirme at large.

*Zeno* the chiefe, and Father of the Stoicks was wont to say (as *Aristotle* reporteth) that either one God, or no God. Which opinion is auerred euery where, by *Plutarch* and *Seneca*, two most excellent writers, & great Admirers of the Stoick seuerity. And before them, by *Epictetus*, a man of singular account in that sect, whose words were esteemed Oracles, *Dicendum ante omnia, vnum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirme that ther is a God, & that this God gouerneth all, & hath prouidence ouer all.

As for the Academicks who made the fourth diuision or sect of Philosophers, it is sufficient which I haue mentioned before, that *Socrates* their founder was caused to die for his opinion in this manner; albeit it seeme, that such as ensued in that sect whose pro-

*Plut. de  
oracul. de-  
fec. de  
tran. de  
quest, Plat*

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profession was to dispute & doubt of  
euery thing, came at length, by their So in this  
much iangling and disputing, to be- time of  
leeue and hold nothing. Whereof Ci- variety of  
cero himselfe may be an example, who sects.

in his Bookes *De natura Deorum*, fol-  
loweth so farre the Academicall vaine  
of doubtfull disputing too and fro a-  
bout the nature of God, as hee may  
seeme (and so did he to diuers Christi-  
ans of the Primatiue Church to be ve-  
ry irresolute) whether there were any  
God or no. Albeit in the end he make  
shew to conclude very plainly and  
peremptorily with the Stoicks.

All the foure sects of Philosophers  
then, who in their times bare the cre-  
dit of learning and wisedome made  
profession of one God, when they  
came to speak as they thought. But if  
we ascēd vp higher, to the daies befor  
these sects began, that is, to *Pythagor-*  
*as*, and *Architas Tarentinus*, & be-  
fore them againe to *Mercurius Tris-*  
*megistus* that was the first parent of  
Philosophy to the Egyptians; wee  
shall finde them so resolute & plaine  
in this point, as no Christians can be  
more Wherefore hee that desireth to  
see innumerable examples, as well of  
these mens sayings, as of other lear-  
ned heathens of all ages: let him read

but

*Vide apud  
Plutarch,  
de placitis  
Philos.  
Trism. in  
Pamand  
& in  
Asclep.*



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but S. Cyrils first book against *Julian* the Apostata, or else *Lactantius*, in his first and second books against the Gentiles, & he shal remaine satisfied.

This then is the Morall Philosophers first Argument, the inclination of all people to belecue a Godhead: the instinct of nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all Learned and Wise men, in applying this Godhead not to many, but to one onely that made this World, and governeth the same.

*Trism. in  
Paman.*

*cap. 2. 3. 4.*

*&c.*

*In Asclep.*

*1. 2. 6. &c.*

*Non hominibus, non demonibus, non  
Dii ipsis, quos non natura ratione,  
sed honorem causa Deos nominamus.*

Wee attribute not the appellation of true God (saith *Trismegistus*) either vnto men, or vnto devils, or vnto the multitude of other Gods themselves, for that wee call them God, not in respect of their Natures, but for honours sake. That is: Wee call them Gods, to honour them for: their Famous acts, and not for that we thinke them in Nature true Gods. Which *Cicero* thus confirmeth. The life of man, & common custome hath now receiued, to lift vp to heauen by fame and good will, such men as for their

be.

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benefits are counted excellent. And hence it commeth, that *Hercules, Castor, Pollux, Esculapius*, and *Liber*, are now become Gods, and Heauen almost is filled with mankind.

The second argument of Morall Philosophy, is, *De ultimo fine, & summo hominis bono*, that is, concerning the last end of man, and of his highest or supream felicity, whereby the being of God is also confirmed And albeit I haue said somewhat of mans end before, yet that which in this place I am to adde, is more proper & peculiar to morall Philosophy. For as other Sciences may, and doe consider the finall ends of other creatures, which are diuers, and yet all concur for the seruice of man: so this Science of morall Philosophy, doth properly consider the finall end of man himselfe, calling it *summum bonum*, his greatest & highest happines, whereunto he was created, and whereunto he tendeth in this life, and wherein he resteth and reposeth, without further motion or appetite, when he hath obtained it.

For better vnderstanding whereof, it is to be considered, that euery thing in this world, hath some particular end, together with an appetite & desire ingrafted by nature to that ende, which

The second Argument in Morall Philosophy.

All things  
in this  
world  
haue a de-  
fire to  
their end.

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which desire ceaseth when the end is obtained As for example, a stone hath a naturall appetite to goe downward into the Center or middle of the earth, & so resteth in no place (except by violence it be staied) vntill it come thither. On the contrary, fire reposesh no where (except it be restrained) vntill it mount aboue the aire to his peculiar and naturall place of abode, whereof it selfe it resteth. And so in other things that are without sense, there is a certaine appetite and desire to their end, which end being once obtained, that desire and appetite of it selfe reposesh.

In beasts likewise wee behold that they haue a desire to fill their bellies, & to satisfie their other senses, which being satisfied, they remaine contented, and desire nothing e'se, vntill the same appetite of sense, want his object againe Whereby we perceiue, that sensuality of contentation of the senses, is the finall end desired of beasts, and their very summum bonum or supreme felicity.

But in man albeit for maintenance of the body, there be this appetite also to satisfie his senses according to the lower proportiō of his mind, that is called sensatiue, yet according to the

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the higher part of his mind, whose name is Reason, or the reasonable part, (which is the only part indeed that is peculiar to man, and distinguisheth him from vnreasonable beasts) hee hath an appetite of some more high and excellent object, then is the contentation of these senses: for that by experience wee may see and feele, that often times when the senses be all satisfied, yet is the mind not quiet, which argueth, that sensuality, or sensuall delectation, is not our *summum bonum*, wherein our mind must rest, and enjoy her felicity.

Hereupō haue Philosophers & Wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankind? And Cicerō saith, that this point is *Cardo totius Philosophia*, the very hooke or hinge, whereupon all Philosophy hangeth. For that this being once found out cleere it is, that all other things and actions are to be referred to the obtaining of this end & happinesse. And therefore about this point there hath beene maruellous contention & fight among Philosophers, the Stoicks refuting the Epicures, and Peripateticks refuting againe the Stoicks; and the Platonistes (who went neereſt

*Cicer. lib.*

*de ſi bino-*

*rum &*

*malorum.*

*That there is a God.*

*Aug. lib.  
19. de ci-  
uit. cap. 1.*

*Plato in  
Phaedon.*

Nothing  
in this  
life can be  
our felici-  
ty.

the truth) impugning and refuting both the one and the other; and this dissention went so farre forth, the one part assigning one thing, and the other another, to bee this felicity or *summum bonum*, that *Marcus Varro*, a most Learned Roman, gathered two hundred, fourescore and eight different Opinions, (as *S. Augustine* noteth) about this matter.

And finally, when all was said and examined, *Plato* found that nothing which might bee named or imagined in this life, could bee the felicity or *summum bonum* of man, for that it could not satisfie the desire of our mind. And therefore he pronounceth this generall sentence. It is impossible that mē should find their felicity or *summum bonum* in this life: seeke what way they will. But in the next life, without all doubt it must bee found. The reason of which sentence was, for that *Plato* was able to refute any thing that the other Philosophers did or could name, to bee our felicity and finall end in this life, were it riches, honors, pleasures, morall vertues, or other like which each sect did assign.

As for example, he proued that Riches could not bee our *summum bonum* or happinesse, for that they are

vn-

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uncertaine, vndurable, vaine, variable, and things that bring with them more danger oftentimes and trouble of mind, then pouerty doth Honours be refell'd, for that beside their vanity, they depend on the mouth & minds of other men who are changeable & inconstant. Pleasures of the body, & voluptuousnesse, for that they are common to vs with beasts, and alwayes haue annexed their sting and discontentation when as they are past. Morall Vertues, for that they consist in a certaine perpetuall fight and warre with our owne passions, which neuer giue vs rest or repose in this life. Finally, whithersoever we turn our selues, or whatsoeuer we lay our hands vpon in this life, to make our felicity or *summum bonum*, it faileth vs (saith *Plato*) neither giueth it any durable contentation to our mind, wherefore this felicity is to be sought and obtained in the life to come.

Thus farre arriueth Morall Philosophy by reason, to proue, that mans felicity or finall ende, cannot bee in any thing of this life or world. It proueth also by the same reason, (as in part it hath beene touched before) that this felicity of our minde in the life to come, must be a spirituall and

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*Plato in  
Phaedon.*

*Plati Enu.  
lib 4.  
cap. I.*

immaterial object, for that our mind and soule is a spirit; it must bee immortall; for that our soule is immortall. But what? Goeth yet humane Philosophy any further? or can *Plato* assigne the particular point wherein it standeth? Heare his words, and confesse that not without reason hee was called Diuine. In this it consisteth (saith hee) *Vt coniungamur deo, qui omnis beatitudinis fastigium, meta, finis.* That wee be ioyned to God, who is the top, the But, and the end of all blessednes. And can any Christian (thinke you) say more then this? Yet hearken what a Scholler of his saith, for explication of his Masters sentēce; *Supremus hominis finis, supremum bonum id est Deus.* The finall end of man wherto he tendeth, is a supream or soueraigne good thing, and this is God himselfe. By which words wee see, that these heathens by the end of man could find out God, which was the second Argument propounded in Morall Philosophy.

The third argument in morall Philosophy. A third argument vseth the Morall Philosopher for proote of God (which shall bee the last I will alleadge in this place) deduced from consideratiō of good and euill, vice and vertue, and especially of the reward which by nature

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ture, reason, and equity, is due to the one: as also of the punishment belonging to the other.

For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, wee see proportion, order, iustice, wisdom, and providence obserued; so much more must wee assure our selues that the same is obserued in the same creators actions and proceeding toward man, that is the cheife and principall of all other his creatures.

Now then wee see and behold that all other Creatures are directed to their ends by nature, and doe receiue comfort and contentation so long as they hold that course: and losse, disease, & griefe, as soone as they breake and swerue from the same.

One man hath reason giuen him whereby to knowe and iudge of his end, and the holy Scriptures, whereby hee may either direct his way to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equity and iustice, there must remaine reward for such as doe well, & follow the right passe assigned them to their end and felicity, which is by good life: & punishment for the other that abandon the



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same, for pleasure and sensuality.

But we see in this world saith the Philosopher, that most wicked men, doe receiue least punishment; & many there be (as Princes and high Potē- tates) whose liues and actions be they neuer so vicious, yet are they aboue the correction of mortall men: and many poore mē on the contrary part who for their vertue, patience, and honesty, receiue nothing in this life, but enuy, malice, contempt, reproach, despight, and oppression. Wherefore

See of this (saith hee) either there wanteth pro-  
matier So- uidence and equity in the gouerne-  
crates in ment & disposition of these affaires,  
Ap. log. which we see not to want in things of  
lesser moment: Or else must there bee  
a place of punishment and reward in  
the life to come; vpon the soules of  
such as part from hence, and a iust &  
a powerfull Iudge, to make a recom-  
pence of these inequalities & iniusti-  
ces permitted in this World. Which  
Iudge can bee none, but the Creator  
himselſe.

And so hitherto haue I declared  
how euery particular science among  
the Gentiles, had particular meanes &  
wayes to demonstrate god by cōtem-  
plation of his creatures, & by force of  
Reason, which no man could deny.

Now

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Now remaineth it to shew, how the Jewes or faithfull Israelites before Christs appearance in the flesh, was able to confirme this verity to a heathen, which shall bee the subiect of the Section following.

*How the Jewes were able to  
proove God.*

Sect 3.

**T**He people of *Israel*, that for many yeares and ages were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side that impugned their religion and worship of one God, and had many weakelings among themselves, that were often tempted to doubt of the same religion, by the example of so many Nations and Countries about them, that made profession of a contrary Religion; so had the Diuines and learned men of this people, diuers forcible proofes, and most reasonable arguments peculiar to themselves, (besides the giuft of faith, or any other demonstration that hitherto hath beene alledged) to confirme Diuers their brethren in the beleefe of one things God, and to conuince all Atheists or whereby Infidels in the world. the Jewes

And albeit these proofes which knew god,  
D 4 they

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they vsed were many, as the creation of the world by one god, the diuiding of the Hebrew Religion from the beginning; the conuersation of God with *Abraham*, of whom the Iewes descended; the miraculous deliuering of that nation from Egypt: the Law receiued from Gods owne mouth by *Moses*; the strange enterance of the Iewes into the Land of Promise; the extinguishing of the Gentiles, which before inhabited there; the erection of the Iewish Monarchy & protection thereof against all Nations; the miraculous deeds and sayings of Prophets; and a thousand reasons besides, which confirme most evidently, that the Iewes God, was the only true God, yet for that all these things and sayings with an Infidell, had no more credite, then the Writings or Scriptures wherein they were recorded, hereby it came to passe, that all which a Iew could say for prooffe of God, more then a Gentile, depended onely vpon the authority of his Scriptures; and for this cause hee referred all his proofes and arguments to make euident the truth and certainty of these Scriptures, which thing once performed, the being of one God cannot be called into controuersie; for that thei

Scrip-

*That there is a God*

Scriptures are nothing els, but a Narration of the acts and gests of that onely God, which the Iewes professe. Wee are now to see then what the Iew was able to say for prooffe of his Scriptures; and consequently, for demonstration of God and of his iudgements declared therein. Which discourse as it was profitable in old time, for stay & confirmation of al such as were or might be, tempted with Infidelity: so can it not bee but very comfortable to vs Christians of these dayes, to behold the certainty of these Scriptures laid open before vs, vpon which the foundation of our whole faith dependeth.

*The first prooffe of Scriptures.*

First therefore, the Iew for prooffe of his Scriptures, alleadgeth the great Antiquity and wonderfull antiquity thereof. For as God (saith hee) was before Idols, & truth before falshood, so was the Scripture (which is the story of the true God) long before the Writings of Paimins or Infidels: nay further he sheweth, That the most part *10. l. 10.* of things recounted in the Bible, *cont. Appi.* were done before most of the P. nym *handles* Gods were extant, and that the very *this large-* last *ly.*

*That there is a God.*

*Eusebius  
assignes  
them 570.  
in Christ.*

*Euphe-  
rem.  
miff. in  
Genealo.  
Deorum.*

*Cic. de na-  
tura deo-  
rum.*

last Writers of the Hebrew Cannon, which are *Esdrae*, *Aggeus*, *Zacharias*, and *Malachy* (almost 600. yeares before the coming of Christ, when the second Monarchy of Persians began) were before most of the Heathen ancient Historiographers; to wit, before *Hellanicus*, *Herodotus*, *Phericides*, *Thucydides*, and *Xenophon*. And albeit the Gentiles had some Poets before, as *Orpheus*, *Homer*, *Hesiodus*, and *Lycurgus*, the Law-maker, that lived a good time after; yet the eldest of these arrived no higher then the dayes of King *Salomon*, which was five hundred yeares after *Moses*, the first Writer of the Bible. After whose time, the most part of Heathen Gods were long yborne, such as were *Ceres*, *Vulcan*, *Mercury*, *Apollo*, *Aesculapius*, *Castor*, *Pollux*, and *Hercules*, as the Gentiles themselves in their Genealogies doe confesse. And as for *Abraham*, that lived five hundred yeares before *Moses*, hee was not only elder then these Gods, which I haue named, but also then *Iupiter*, *Neptune*, *Pluto*, and such other, who ordignities sake and antiquitie, are called by the Gentiles, *Dii malorum Gentium*, the Gods of great Nations. And yet before *Abraham*, doe the  
Scrip-

*That there is a God.*

Scriptures containe the story of two thousand yeares, or thereabouts.

So that by this it is euident that the writing of Heathens, and the multitude of their Gods, are but late fables in respect of the old and venerable antiquity of Hebrew scriptures, and consequently the authority of these Scriptures, must in reason be greater then all other writings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into diuers Languages *Euseb. lib. 9. de prep. that is, before any story of the Gen. Euan. c. 2. tiles was written, as Eusebius out of 3. 4. many heathen Authors declareth.*

*The second prooffe of Scriptures.*

**N**EXT to the reason of antiquity, is alleadged the manner of Writing, authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of things contained therein. For first, whatsoever is set downe in these writings, was either taken immediately from the mouth of God, as were the Prophecies and Bookes of the Law; or else collected from time to time by generall consent, according as mat-  
ters

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ters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and some other that containe Records & Histories of times. Which bookes were not gathered by some one priuate man, vpon heare say or his owne imagination, long after things done, as heathen Histories, and other prophane records and monuments are; but they were written by generall agreement, in the selfe same dayes, when things were in sight and knowledge of all men, and so could not bee feigned.

How  
scriptures  
were au-  
thorised.

Secondly, when bookes were written, they were not admitted into the common authority of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation & most euident prooffe of their vndoubted verity. For either the whole Congregation or Synagogue, who had the appointing thereof (and among whom commonly were diuers Prophets) did know most certainly the things and myracles to bee true (as did also the whole people,) that were recorded in these writings concerning Histories, or else they saw the same confirmed from God, by signes & wonders, as in the bookes of the Prophets, and of their Lawgiuer *Moses* it fell out.

**Third;**

*That there is a God*

Thirdly, when any thing was written and admitted for Scripture, the care of conseruation thereof was such and the reuerence of Iewes thereunto so great, as may easily assure vs, that no corruption or alteration could happen vnto it. For first the thing was copied out into twelue authentickall copies for all the twelue tribes: and then againe in euery tribe, there were so many Copies made, as were particular Synagogues within that Tribe. All was done by speciall Notaries, Scribes, ~~ouer~~ seers, and witnesses. The copies after diligent review taken, were laid vp by the whole congregation in the Treasure-house of the Temple, ynder diuers lockes & keyes not to bee touched, but by men appointed; nor to be vsed, but with singular reuerence. To adde, diminish, corrupt or alter, was present death by the Lawes of the Nation. And then, how was it possible (saith the Iew) that amongst these writings, either falshood should creepe in, or truth once receiued, could afterward bee corrupted?

The care  
of conser-  
uation.

It is not possible (saith he) in reaso<sup>n</sup>, and therefore obserueth hee another thing in this case, which in truth is of very great consideration, to wit, that  
no



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no other Nation vnder heauen, did euer so much esteeme their owne writings that they would offer to dy for the same, as the Iewes were ready to doe, for euery sentence and sillable of the Scriptures. Wherefore also it did proceed, that in all their miseries and afflictions (wherein they were a spectacle to all the world) in all their flights and banishments, to *Egypt, Babylon, Persia, Media*, & other corners of the earth, in all their spoyles, assaults, and deuastations at home: they euer yet had speciall care to conserue their Writings, more then their owne Lives, & so haue kept the same without maim or corruption, more ages together, then all Nations in the world haue don any other monumētis.

*The third prooffe of Scriptures.*

**T**He third perswasion which is vsed by the Iew for the verity of these Scriptures, is the consideration of the particular men that wrote them; who were such, as in no reason can be suspected of deceite or falshood. For as I haue said, the stories of the Bible, were written from time to time by publicke authority, and by the testimony of all men that saw and knew the things that are rehearsed. The  
bookes

The sincer-  
ity of the  
Writers.

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bookes of the Prophetes were endited by the Prophets themselues, who were plaine, simple, and sincere men, authorised from God by continuall Miracles, and yet so scrupulous and timorous of their owne speeches, as they durst say nothing, but only, The Lord saith this, the Lord of Hosts commandeth that, &c.

And when they preached and read their writings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publicke Treasury of their Nation, vntill by tract of time, the euent and fulfilling of their prophetes should proue them true, (as alwayes it did) and their owne both liues and deaths declare, that they meant no falshood; subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen Writers were) and their deaths for the most part offered vp in holy martirdome, for defence of that truth which they had preached and written; as appeareth in *Esay*, that was sawed in pieces by King *Manasses*; in *Jeremy* that was stoned to death by the common people; in *Ezechiell* that was slaine by the Captaine of the Iewes at *Babylon*;

*See Epiph.  
de vitis  
Propheta.*

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*bilon*, in *Amos*, whose braines were beaten out, by *Amasius* the wicked & Idolatrous Priest in *Bethell*; in *Micheas*, whose neck was broken by *Ioram*, sonne to King *Achab*; in *Zacharias*, that was slaine at the Altar, and the like.

And this for the Prophets of the latter times among the Iewes. But now if wee consider the first Prophet of all that wrote among the people, I meane *Moses*, that was not only a Prophet, but also an Historiographer, a Law-giuer, a Captaine and a Priest, the first that euer reduced the people to a common-wealth, & the first that put their acts and gests in writing, or rather the actes and gestes of the Almighty God toward them: this mā I say) if we consider him only, I meane the circumstances of his person, the Iew thinketh this a sufficient motiue, to make any man of reason beleue whatsoere he hath left written in the Bible without further confirmation.

And first for his antiquity I haue spoken before, and the Heathens doe confesse: and for Miracles done by him, the greatest enemies that euer he had in the World, that is, *Appian* in his fourth booke against the Iews, and *Porpherie* in his fourth Booke against

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gainst the Christians, doe acknowledge them. And *Prophyry* adioyneth more for prooffe hereof, that he found the same confirmed by the story of one *Saconiachon* a Gentile, who liued (as hee affirmeth) at the same time with *Moses*. But what? All those Miracles (say they) were done by *Art Magicke*, and not by the power of God, as *Moses* boasted.

But then asketh them the Iew wher *Moses* a Sheepheard, could learn so much Magicke, or why could not the Magicians of *Pharoah*, whose study was (in that profession) from their infancy either doe the like, or at leastwise deliuer themselves from the plagues of Egypt? why did they cry out, The finger of God is heere? The mir-  
Where did you euer heare of such culous  
workes done by Magick, as *Moses* did, workes of  
when he diuided the Red Sea? When *Moses*.  
hee called into his campe so many Exod. 14.  
Quailes vpon the sodaine, as sufficed  
to feed six hundred thousand men,  
beside women and children? When  
as hee made a Rocke to yeeld forth a Exod. 16.  
fountaine? When hee caused a dew  
to fall from heauen that nourished  
his whole Campe for fortie yeares Numb. 11.  
together? When hee caused the  
ground to open, and swallow downe Ioshua 5.  
aliue

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**Pfalme**

**77.**

**Numb. 16.**

*Joseph. lib.*

*4. antiq.*

*cap. 2. ¶*

*3.*

aliue three of the richest men of all his Army, together with their Tabernacles, and all other bags and baggage? When he caused a fire to come from Heauen, and consumed fifty Gentlemen of the former Rebels and adherents, without hurting any one that stood about them?

These things did *Moses*, and many other in the sight of all his Army; that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworne enemies, as by the story & Scripture it selfe appeareth, *Core*, *Dathan*, and *Abiron*, with their faction, sought in all things to disgrace him, & to diminish his credite: and therefore if any one point of the miracles had been re-proneable, *Moses* would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receiued his writings for diuine, and for Gods owne words (being solicited against him by so potent means) had they not known all things to be most true therein contained, & had seene his strange miracles, and familiarity with God.

The plain  
& sincere  
proceeding of  
*Moses*.

But he dealt plainly and simply in this behalfe; he wrote the things of his owne dooings, which euery man pre-

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present did know to bee true ; and of Gods speeches and communications to himselfe, hee wrote so much as he was commanded , whereof both God and his Conscience did beare him witnesse. He caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle, as Gods owne writing and couenant with that Nation. Hee causeth all the whole Army to sweare and vow the obseruance thereof. And the Numb.20, drawing towards his death he made and 17.

a most excellent Exhortation vnto them, perswading them sincerely to the seruice of their God ; and confessing his owne infirmities , and how for his offences hee was to dye before their entrance into the Land of promise. Hee concealed not the offence Exod.32.

of his brother *Aaron*, of his grandfather *Leui*, of his sister *Mary*, and Numb.11.

other of his Kindred, ( as worldly Princes of their honours are wont to doe) neither did hee goe about to bring in gouernement after his decease, any one of his owne soones, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemen fit for the roome, Numb.27. and himselfe of power to place them, if hee had endeaoured ; but he left the

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the gouernment to a stranger named *Ioshua*, as God had commanded him.

All which things (saith the Iew) do proue sufficiently, that *Moses* was no man of ambition, or of worldly spirit, but a true seruant of God, and consequently, that he wrought not by Magicke or falshood, but by the onely power of his Lord and Master, and that his writings are true, and of the same authority, that in his life and death he affirmed them to be, that is, the vndoubted word of almighty god.

*The fourth prooffe of Scriptures.*

Consent

**T**HIS hee confirmeth yet farther by a fourth reason, which is the consent and approbation of all latter Writers of the Bible, that ensued after *Moses*. For as among prophane Writers of worldly spirit, it is a common fashion for him that followeth to reprehend the former, and to hunt after praise by his Ancestors disgrace: so in these Writers of the Bible, it is a most certaine argument, that all were guided by one Spirit from God, that in continuance of so many Ages and thousand yeares, no one yet euer impugned the other, but alwayes the latter supporting and approving the

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the former for true, doth build there-  
upon, as vpon a sure foundation. So  
the Writings of *Ieshua* doe confirme  
and approue the Writings of *Moses*,  
and the records of the Iudges doe re-  
uerence and allow the booke of *Io-  
shua*. The story of the Kings and  
Chronicles, doe referre it selfe to the  
story of Iudges. One Prophet confir-  
meth another. And finally Christ ap-  
proueth all by the knowne diuision  
of the Law, Psalmes, and Prophets  
which is a demonstration, that all  
their spirits agreed in one.

And thus hitherto hath beene de-  
clared the foure considerations that  
are externall or without the Bible, to  
wit, the antiquity and continuance of  
the Scriptures; the manner of their  
writing and preserving from corrup-  
tion, the sincerity, vertue, and simpli-  
city of their Writers; together with  
their agreement and coherence in one  
spirit. But now further (saith the lear-  
ned Iew) if you will but open the  
booke it selfe, & looke into the Text,  
and that which therein is contained;  
you shall see Gods owne hand, Gods  
owne characters, Gods owne signe &  
seale, and subscription on the paper,  
you shall see Gods omnipotency,  
Gods Spirit, Gods prouidence, no lesse  
in

Conside-  
rations  
internall.



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in these Letters of his Booke, then you beheld the same before, in the table of his creatures. Nay much more (saith he) for these letters were devised for declaration of those Tables, to the end that such as for their blindness could not see him in his Creatures, might learne at least to reade him in the Scriptures.

*The first prooffe of Scriptures.*

Their Argument & end.

CONsider then first (saith hee) the subject or argument which the Scriptures doe handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing else but the actes and gests of one eternall God, as before hath been mentioned; and the second nothing else, but the onely glory and exaltation of the same great God, together with the saluation of mankind vpon earth. And shall you finde any writings in the World besides, that haue so worthy an argument or so high an end? Reade all the volumes and monuments of the Pagans, turne ouer all their Authors, of what kind, name or profession soeuer; and see what mention they make of these two things; I meane, of the honour of God, and the saluation of Man.

Read

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Read their Philosophers, & see whether euer they name or pretend these things; Read their Historiographers, and marke how many battels and victories they attribute to God. They will describe to you often the particular commendation of their Capitaine, they will defraud no one souldier of his praise in the victory, they will attribute much to the wisdom of their Generall, much to his courage, much to his watchfulnesse, much to his fortune. They will attribute to the place, to the wind, to the weather, to the shining of the Sun, to the raising of the dust in the Enemies eyes, to the flying of some little bird in the ayre, & to a thousand such petty obseruations besides; but to God nothing. Whereas contrariwise in the Scriptures, it is in euery battaile recorded, God deliuered them into their enemies hands; God ouerthrew them; God gaue the victory.

Againe, consider the lawes and Law makers among the Gentiles as *Lycurgus, Solon, Draco, Numa*, & the like, and see whether you finde any one such Law, or tending to such an end as this of the Iewes; Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and Deut. 6. shalt

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shalt loue thy neighbour as thy selfe.

Consider in all the South sayers, & Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of *Israel* did, *Dominus dixit*, the Lord hath spoken it; or else, *Ego dico* I doe speake it. Compare their versifiers and Poets with those of the Scripture, and see whether they haue laboured in the praise of men, or of God And whereas heathen Poets haue filled vp their books (as also the most part of ours at this day) with matter of carnall loue, marke where any of them euer brake forth into such pangs of spirituall chaste loue, as holy *Dauid* did, when he said, I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, & the throne of my saluation And againe in another verse. What haue I desired vpon earth besides thee? My flesh & heart haue fainted for thee, thou God of my heart, thou God art my part and portion euerlasting.

Psalme. 17.

Psalme. 72.

By all which it is euident, that as prophane writings and writers which do treat of men, extoll men, seeke the grace of men, referre all to the commodity and good liking of men, doe proceed of the spirit of man, and are  
sub-

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subject to those infirmities of falsehood, error, and vanity, wherewith man is intangled in this life: so the Scriptures which handle matters about the compasse of flesh & blood, that referre all to God, and supernaturall ends, could not proceed of nature or of human spirit. For that by Nature the Iewes were men as the Gentiles were, & had their infirmities of flesh and blood as the other had, & therefore it must needs be concluded, that these high and supernaturall writings among them, proceeded from God, that especially directed them, & gaue them light of vnderstanding about all other nations & people in the world.

*The sixth prooffe of Scriptures.*

**N**EXT after the argument and end of the Scriptures, the Iew willeth vs to consider the peculiar stile & phrase which they vse; for that ('aith hee) it being different from all manner of writings in the world, and vnimitable to man, it doth discover the finger of God, by which it was framed. For whereas humane writers doe labour much in adorning their stile, & in reducing their words to number, weight, measure, and sound, with addition of many figures, and other or-

Their  
stile.

See S.  
Aug of  
this at  
large, lib.  
12. de ciuit.  
Dei.

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naments for allurements of the Reader; the Scripture taketh quite another course, and useth a most marvellous simplicity, thereby to accommodate it selfe to the capacity of the weakest: but yet alwayes carrying with it so great profundity, as the best learned in search thereof, shall confesse their owne ignorance For examples sake, consider but the very first words of the Bible. In the beginning God created Heauen and Earth; and the earth was empty and void: and darknesse was vpon the face of the earth: and the Spirit of God was carried vpon the waters, and God said, let light be made, & light was made &c. What can bee more plaine and simple then this narration, to instruct the most vnlearned about the beginning and creation of the world? And yet when learned men come to examine euery point thereof, how, and what, and where, & in what manner, and when things were done it astonisheth them all, to consider the difficulties which they find, and the depth of so infinite inscrutable mysteries.

Besides this, there goeth in the same simplicity, a strange maiesty, & grauity of speech, declaring sufficiently

Gen. I.

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ently, from how great and potent a Prince it proceedeth. For as great Monarches in their Edicts & Proclamations are wont to speake vnto their subiects not in figures or rhetoricall Phrases, but plainely, briefly, and peremptorily, to shew their authoritie: So the Scriptures, to declare whose Edicts they be, doe vse the like manner of phrase and stile to all the world, without alluring or flattering any mā, and without respect of Monarch, Emperour, King, Prince or Potentate; *Fac hoc & viues*, Do this and thou Deu. 4. 1. shalt liue; *Si peccaueris in me, morieris in aeternum*, If thou sinne against me, thou shalt die euerlastingly.

And albeit (as I haue said) the Scriptures doe vse this simplicity of speech, and do not admit that kind of painted & artificial stile, which humane writers doe so much couet, yet in perswading, instructing, mouing of affectiōs, and all other effects which speech or writing can work, ther is no cōparison (a thing most wōderful) betweene any other writing in the world and these. The force of the Scriptures in mouing of affecti-

Wherefore I could alleadge many proofes and examples, but that it were too long. Let any man reade attentiuely, but the first Chapter of the Prophecie of *Esay*, and compare

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it with any one part or parcell of *Tullies* or *Demosthenes* Orations, and see whether the difference of words be as great as the difference of motions? Let diuers Himnes and holy Psalmes of the Scriptures, bee conferred with the most pathetical Poems that mans wit hath inuented, and see whether there bee any comparison in stirring & firing of actions or no?

This I am sure, that *Iosephus* the Jew, who for glory of his eloquence had his Image of mettall erected by *Titus* the Emperour in the Market-place of *Rome*, wrote the same story which the Scriptures containe, & bestowed much labour & humane cunning therein. But yet euen in those places where hee endeououred most to shew his Arte, as in the sacrifice of *Isaac*, by his Father, & in the meeting of *Iephth* with his onely daughter, which by vow he was constrained to put to death, the Scriptures are able to pierce the heart, and wring out teares of the Reader, whom *Iosephus* will not greatly moue with his rhetorical Narratiō, though otherwise very learned, and artificially penned.

*Aristeus* that learned Gentile, of whom we haue made mention before, who was in speciall fauour with *Pto-*  
*lomy,*

See S. 1e-  
rom. lib. de  
scrip. Ec-  
cle.

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*lomy*, the second great Monarch of *Egypt* (about three hundred yeares before our Sauour Christ his natiuity) and a chiefe doer in procuring the translation of the Hebrew Bible into the Greeke Language, reported of his owne knowledge to the saide King *Ptolomy*, two strange accidents which had happened in his time, and which he had vnderstood of the parties themselves, to whom they had happened. The first was of *Theopompus*, an eloquent Historiographer, who hauing translated many things out of the Bible, and endeuouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that worke after that sort, for that such manner of stile was too base for so high matters as the Scriptures contained.

Two miracles reported by *Aristaus*.

The other example was of one *Theodectes* a Writer of Tragedies, who tolde *Aristaus* that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan Tragedy, and that thereupon he was presently stricken blind, where-with hee being astonished, and falling to re-



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pentance for that hee had done, and desisting from the enterprise, (as also *Theopompus* did) they were both of them restored againe to their former healths. And thus much did these three Pagans confesse of the authorie ty, diuinity, and peculiar sacred stile of our Scriptures.

*The seventh prooffe of Scriptures.*

**B**Vt now further it insueth in order, that after the subiect and Phrase; we should consider a little the Contents of these Scriptures, which will perhaps more cleerely direct vs to the view of their author, then any thing else that hitherto hath bene said. And for our present purpose, I will note onely two speciall things contained in the Bible, the first shall bee certaine high and hidden Doctrines, which are aboue the reach and capacity of humane reason, and consequently could neuer fall into mans Braine to inuent them. As for example, that all this wonderfull frame of the world was created of nothing, whereas Philosophy saith, that of nothing, nothing can bee made: that Angels being created spirits, were damned eternally for their sinne; that *Adam* by disobedience in Paradise, drew all his poste-

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posterity into the obligation of that his sinne; and that the womans seed should deliuer vs from the same; that God is one in substance, and three in person; that the second of these persons being God, should become man and die vpon a Crosse for the ransom of mankind; that after him the way to all felicity and honour, should be by contempt, suffering, and dishonour. These doctrines (I say) and many more contained in the Bible, being things aboue mans capacity to deuise, and nothing agreeing with humane reason, most euidently do declare, that God was the Author and enditer of the Scriptures, for that by him only, & from no other, these high and secret mysteries could be reuealed.

The second thing contained in the Scriptures, that cou'd not proceede but from God alone, are certaine prophecies and fore telling of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles to make experience of their power, in these words, Declare vnto vs what shall ensue hereafter, and thereby we shall know that yee are Gods indeed.

Which isto be vnderstood, if they could fore-tell particularly and plain-

The Prophecies in Scriptures do declare their Author.

Esay 43.

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ly, what was to come, in things meerly contingent, or depending of mans will; they should thereby declare their power to be diuine.

For albeit these Idols of the Gentiles, as *Apollo*, and other that gaue forth Oracles, (which were nothing else indeed, but certaine wicked spirits, and tooke vpon them these names) did sometime happen vpon the truth, and foretell things to come, as also most Astrologers, Sooth-saiers, and Magitians doe either by foresight of the stars and other elements, or by the assistance of these wicked spirits and diuels: yet are the things which they prognosticate, either naturall & not contingent, and so may be fore-scene and fore-tolde in their causes; (as raine, heate, cold, windes, and the like) or else, if they be meere accidentall, these predictions of theirs, are on-ly coniectures, and so most incertaine and subiect to errors.

The opi-  
nion of a  
heathen  
touching  
the Pro-  
phcies of  
his Gods

This testifieth *Porphiry* the great Patron of Paganisme, in a speciall book of the answers of Gods, where- in he sweareth, that he hath gathered truly without addition or detraction the Oracles that was most famous before his time, with the false & vn-certaine euent thereof, in considera-  
tion

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tion of which euent, hee setteth  
downe his iudgement of their power  
in predictions, after this manner.  
The gods doe fore tell some naturall  
things to come, for that they doe ob-  
serue the order and coniunction of  
their naturall causes: but of things  
that are contingent, or doe depend  
of mans will, they haue but coniec-  
tures onely, in that by their subtilty  
and celerity, they preuent vs, but yet  
they oftentimes doe lie, and deceiue  
vs in both kinds, for that as naturall  
things are variable, so mans will is  
much more mutable. Thus farre *Por-*  
*phry* of the Prophecies of his gods,  
whereunto agreeth another Heathen,  
of great credite among the Grecians,  
named *Oenomaus*, who for that hee  
had beene much delighted with Ora-  
cles, and more deceiued; wrote a spe-  
ciall Booke in the end, of their false-  
hood and lies; and yet sheweth that  
in many things wherein they decei-  
ned, it was not easie to conuince them  
of open falshood, for that they would  
inuolue their answeres (of purpose)  
with such obscurities, generalities,  
equiuocations, and doubtfullnesse,  
as alwayes they would leaue them-  
selues a corner wherein to saue their  
credites, when the euent should

*Porph. lib.  
de resp. &  
Ora.*

*Oenomaus  
de falsitate  
oracul.  
& de ar-  
tificibus  
maleficiis.*

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**Deceitfull** proue false. As for example, when  
**Oracles.** **Cresus** that famous & rich Monarch  
of *Lydia*, consulted with the Oracle  
of *Apollo*, whether hee should make  
warre against the *Persians* and therby  
obtaine their Empire or no? *Apollo*  
desirous of bloodshed (as the wicked  
spirits are) gaue his Oracle in these  
words, for deceiuing of *Cresus*. If *Cre-*  
*sus* without feare shall passe ouer  
*Euseb. lib.* *Halys*, (this was a Riuer that lay be-  
*s. de prep.* twene him & *Persia*) he shall bring  
*Euan. cap.* to confusion a great rich kingdome.

10.

Vpon which words, *Cresus* passed  
ouer his Army, in hope to get *Persia*,  
but soone after he lost *Lydia*, by euill  
vnderstanding of this doubtfull Pro-  
phecie.

This then is the imbecility of both  
humane and angelicall power, in  
prognosticating things to come,  
which are meer contingent. In which  
kind, notwithstanding seeing that the  
Scriptures haue many, and almost in-  
finit Prophecies foretold many yeares  
(& sometimes ages) before they come  
to passe, set downe in plaine, particu-  
lar, & resolute speech; at such time as  
there was neither cause to coniecture  
them, nor probability that euer they  
should be true, deliuered by simple &  
vnlarned persons that could fore-see

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nothing by skill or Art; and yet that all these by their euent, haue proved true, and neuer any one iotte in the same haue fayled; this (I say) alone, doth conuince most apparantly all proofes and reasons and other arguments laid aside, that these Scriptures are of God, and of his eternall and infallible Spirit. And therefore of these Prophecies I will alleadge in this place some few examples.

*The Prophecie to Abraham for  
his posterity.*

**A** *Abraham* the first Father and speciall Patriarch of the Iewes, had many Prophecies and predictions made vnto him, as of his issue, when hee had yet none, nor euer like to haue; of his inheriting the land of *Canaan*, Gen. 12. and the like. But this which followeth is wonderfull, of his posterities descent into *Egypt*; of their time of seruitude, and manner of deliuerance thence; the same being foretolde, more then foure hundred yeares before it was fulfilled, and at that time, when no likely-hood thereof in the world appeared. The words are these. Know thou before hand, that thy issue shall be a stranger in a forreigne land, & they shall sub-  
iect

Gen. 15.

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iect them to seruitude, and shall afflict them for 400. yeares: but yet I wil iudge the Natiō vnto whom they haue beene slaues, and after that they shall depart thence with great riches.

This is the Propheſie, and how exactly it was afterward fulfilled by the ruine of the Egyptians, and deliuerance of the Israelites, euen at that time which is here appointed; not onely the booke of *Exodus* doth declare, where the whole story is laide downe at large, but also the consent of \* Heathen Writers, as before hath beene touched. And it is specially to be noted, that this Propheſie was so common and well knowne among the Iewes, from *Abrahams* time downe vnto *Moses*, and so deliuered by tradition from Fathers vnto their Children, as it was the onely comfort and stay, not onely of all that people in their seruitude of *Egypt*, but also of *Moses* and others, that gouerned the people afterwards, for forty yeares in the desert, and was the onely meane indeed, whereby to pacifie them in their distresses and miseries; & therefore *Moses* in euery exhortation almost, maketh mention of this promise and propheſie, as of a thing well knowne vnto them all, & not deuised

Exod 12.

Galat. 3.

\* *Porph. lib.*

4. cont.

*Christia.*

*That there is a God.*  
or inuented by himfelfe or any other.

*The Prophecie of the gouern-  
ment of Iuda.*

**L**ong after this, *Iacob* that was *A-*  
*brabams* Nephew, being in *Egypt*,  
& making his Testament, faid of his  
fourth son *Iuda*; *Iuda* thy brother  
shal praise thee, & the childrē of thy  
Father shal bow vnto thee, &c. The  
Scepter shal not be taken from *Iuda*,  
vnill he come that is to be sent, & he  
shall be the expectation of Nations.

Genesis.

49.

Which latter part of the Prophecie,  
all Hebrewes do expound, that it was  
meant of the comming of *Messias*,  
which was fulfilled almost two thou-  
sand yeares after, at the comming of  
Christ, as shall be shewed in another  
speciall Chapter. For at that time *K.* *Ioseph. de*  
*Hered* a stranger, put out quite the *ant. lib.*  
line of *Iuda*, from the gouernement of *14.*  
*Iury*. But for the first part, touching  
*Iudas* Scepter, it is wonderful to cōsi-  
der the circumstances of this prophecy.

For first, when it was spoken & vt-  
tered by *Iacob*, ther was no probabili-  
ty of any Scepter at all, to be among  
the Iewes, for that the Israelites or  
sons of *Iacob* at that day were poore  
& few in number, & neuer like to be  
a distinct Nation of themselves, or to  
de-



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Unlikely-  
hoods of  
this Pro-  
phetic.

Exod. 3.

Ioshu. 25.

or to depart forth of *Egypt* againe.  
And secondly, if any such thing should  
come to passe, as they might be a peo-  
ple, & haue a Scepter of gouernment  
of their own, yet was it not likely that  
*Iuda* and his posterity should possesse  
the same for that he had three elder  
brothers, to wit, *Ruben*, *Simeon*, & *Le-  
uy*; who in all likely-hood were to  
goe before him. And thirdly, when  
*Moses* recorded and put in writing  
this Prophecie, (which was diuers  
hundred yeares after *Iacob* had spo-  
ken it) it was much lesse likely that  
euer it should bee true, for that *Moses*  
then present in gouernment, was of  
the Tribe of *Leuy*, and *Ioshua* desig-  
ned by God for his Successour, was of  
the Tribe of *Ephraim*; and not of *Iu-  
da*: which maketh greatly for the  
certainty of this Record. For that it is  
most apparant, that *Moses* would ne-  
uer haue put such a Prophecie in wri-  
ting, to the disgrace of his own Tribe,  
and to the prejudice and offence of  
*Ruben*, *Simeon*, *Ephraim*, and other  
Tribes: neither would they euer haue  
suffered such a derogation, but that it  
was euident to them by tradition,  
that their Grandfire *Iacob* had spoken  
it, albeit then presently there was no  
great likely-hood: that euer after

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it should come to bee fulfilled

1 Reg. 1.

& 6.

And this was for the time of *Moses*, but yet consider further, that from *Moses* to *Samuell*, (that was last of all the Iudges) there passed foure hundred yeares more, & yet was there no appearance of fulfilling this Prophecie in *Israel*, for that the Tribe of *Iuda* was not established in that government At length they came to haue Kings to rule, & then was there chosen one *Saule* to that place, not of the Tribe of *Iuda*, but of *Beniamin*, & he indued with diuers Children to succeed him: And who would then haue thought that this prophecy could euer haue bin fulfilled? But yet for that it was gods word, it must needs take place, and therefore whē no man thought therof, ther was a poore shepheard chose out of the tribe of *Iuda*, *David* to be a King & the regimēt & Scepter so established in his posterity, that albeit many of his descendants offended God more grievously then euer did *Saule*, who was put out before. And albeit ten Tribes at once brake from *Iuda*, & neuer returned to obedience againe, but conspired with the Gentiles, and other enemies on euery side, to extinguish the said Kingdome and Regimēt of *Iuda*: yet for the fulfilling of

2 Reg. 9.

1 Reg. 16.

2 Reg. 32.

2 Chro. 11

*That there is a God.*

The wonderful providence of God towards the house of Iuda.  
*Ensch. in Chron.*

of this Prophecie, the gouernment of Iuda held out still, for more then a thousand and two hundred yeares together, vntill *Herods* time, (as I haue already said) which is more then any one Family in the whole World besides, can shew for his Nobilitie or continuance in Government.

*The Prophecy for the greatnesse of Ephraim above Manasses.*

**T**He same *Iacob* when hee came to blesse his little Nephewes *Manasses* and *Ephraim*, that were *Iosephs* Children, though himselfe were now dimme of sight, and could not well discern them, yet did he put his right hand upon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooued afterward. For when *Ioseph* their Father misliked the placing of their Grandfathers hands, and would haue removed the right hand from *Ephraim*, and haue placed it vpon the head of *Manasses*, that was the elder brother, *Iacob* would not suffer him, but answered. I know my sonne, I knowe that *Manasses* is the elder, and he shall bee multiplied in many people, but yet his younger brother shall be greater then hee.

Gen. 48.

VVhich

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Which afterward was fulfilled, for *Iosh. 16. 17*  
that *Ephraim* was alwaies the greater and stronger Tribe, and in fine became the head of the kingdome of *Israel*, or of the ten Tribes, whereof there was no suspicion or likelyhood, when *Jacob* spake this, or when *Moses* recorded it. And how then came *Jacob* to fore-see this, so many hundred yeares before? As also to fore-see and fore-tell the particular places of his childrens habitations in the Land of Promise? As *Zabulon* at the Sea side, *Ioshua 14*  
*Aser* in the fertile pastures; and other the like that fell out by casting lots, after foure hundred yeares and more. Where-hence had hee this (I say) to fore-tel what lots so long after should appoint, but onely from God, who governed their Lots.

*The fore-sight of Moses.*

THE like may be asked concerning *Moses*, who before his death in the Desert, divided out the Land of *Canaan* to every Tribe, even as though he had bene in possession thereof, and as afterward it fell out by casting of Lots, as in the Booke of *Ioshua* appeareth. And could any humane wit or Science (thinke you) fore-see, what each

*Numb. 34.  
35. 36.  
Iosh. 15.  
16, 17.*

*That there is a God.*

each Tribe should attaine (after his death) by drawing of lots?

**Dent. 31.**

Againe, the same *Moses* fore-saw and fore-told in publike hearing of all the people, how in times to come, long after his death, the Iewes should forsake God, and for their sins be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeed it came to passe. And whence (trow you could he learne this, but from God alone?

*The Prophecie for the perpetuall destruction of Iericho.*

**Ioshua 6**

**I**N the Booke of *Ioshua*, there is a curse laid vpon the place where *Iericho* stood, and vpon whatsoeuer person should goe about to rebuild the same, to wit, that in his eldest sonne hee should lay the foundations, and in his youngest son should hee build the gates thereof: Which is to say, that before the foundations were laid & the gates builded, he should be punished with the death of his children.

Which thing was fulfilled almost five hundred yeares after in one *Hiel*, who presumed vnder wicked King *Achab*, to rebuild *Iericho* againe and was terrified from the same by the  
sudd-

*That there is a God.*

Unlucky death of *Abiram* and *Se-*  
*ur* his children, as the Book of kings  
reporteth, According to the word of  
the Lord, which he had spoken in the  
hand of *Ioshua*, the son of *Nun*. And  
since that time to this, no man, either  
Jew or Gentile, hath taken vpon him  
to raise againe the said Citty, albeit  
the scituation bee most pleasant, as  
by the relation of stories and Geo-  
graphers appeareth.

3 Reg. 16.

*The Prophecy for the birth and  
acts of Iosias.*

THE third Booke of Kings ma-  
keth mention, that when *Ierobo-*  
*am* had with drawne tenne Tribes  
from the obedience of *Roboam* King  
of *Iuda*; to the ende they might ne-  
uer haue occasion to returne them-  
selves againe to *Iuda*, by their going  
to sacrifice in *Ierusalem*, (as by the  
Law they were appointed) hee  
builded for them a goodly gorgeous  
high Altar in *Bethel*, and there  
commanded them to doe their de-  
uotions.

4 Reg. 12.

And when hee was one day there  
present himselfe, and offering his in-  
cense

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cense vpon the said Altar, and all the people looking on; there came a man of God, (saith the Scripture) and stood before the Altar, & cryed out aloud, and spake these words; O Altar, Altar, this saith the Lord, Behold, a child shall bee borne of the house of  
3. Reg. 13. *David*, whose name shall be *Iosias*, & he shall sacrifice vpon thee these Idolatrous Priests that now burne Frankincense vpon thee, and hee shall burne the bones of men vpon thee.

This spake that man of God, in the presence and hearing of all the people, more then three hundred yeares before *Iosias* was borne: and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also; the miracles that happened about that fact; as that the Altar cleft in two vpon the mans words; & *Zeroboam* extending out his hands to apprehend him, lost presently the use and feeling thereof, vntill it was restored againe by the said holy mans prayers; Who notwithstanding, for that hee disobeyed Gods commandment in his returne, and ate with a Prophet of *Samaria*, (which was forbidden him) he was slaine in his way home-ward by a Lyon, and his body

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was brought back againe and buried in *Bethel*, nigh the said Altar, amōgst the Sepulchers of those Idolatrous Priests of that place, but yet with a superscription vpon his tomb, containing his name & what had happened.

There passed three hundred yeares and *Iohas* was borne, and came to raigne in *Iuda*, & one day comming to *Bethell* to ouerthrow the Altar, & to destroy the Sepulchers of those Idolatrous Priests, that had beene buried in that place: when he began to breake their Tombes, hee found by chance the Sepulcher of the said man of God, with the superscription, vpon it. By which superscription, & relatiō of the Citizens of *Bethell*, when hee perceiued that it was the Tombe of him that had foretold his birth, his name & his doings so many hundred yeares before hee was borne, hee let the same stand vntouched, as the fourth booke of Kings doth declare. 4. Reg. 23.

Now consider, whether among any Nation in the World, but onely among the Iewes, there were euer any such prophecie, so certaine, so particular, so long fore-told before the time, and so exactly fulfilled? But yet the holy Scriptures are full of the like, and time permitteth mee onely to touch

Chap. 23.



*That there is a God*  
touch some few of the principall.

*The Prophecy for the destruction of Ie-  
rusalem and Ba-  
bylon.*

**E**Say the Prophet is wonderfull in fore-telling the mysteries & actes of the *Messias* his Natiuity, his life, and all the particulars that happened in his passion. Insomuch that *Saint Ierome* saith, hee may seeme rather to write a story of deeds past, then a Prophecy of euents to come. But yet among other things, it is to be noted, that hee liuing in a peaceable and prosperous time in *Iuda*, when the Iewes were in amity and great security with the Babylonians, hee fore-saw and fore-told the destruction of *Ierusalem* by the said Babylonians, and the grievous captivity of the Iewes vnder them; as also the destruction of *Babylon* againe by *Cirus* King of Persia, whose expresse name and greatnesse, hee published in writing almost two hundred years before hee was borne, saying, in the person of God; First to *Ezekias* King of *Iuda*, that reioyced in the friendship hee had with *Babylon*: Behold the dayes shal come, whē al that thou and thy Fathers haue laid vp, shall be

4 Reg. 20.  
Esay 5.

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carried away to Babylon, & thy children shall be Eunuches in the King of Babylons pallace. And next to Babylon hee sayd; The destruction of Babylon, which *Esay* the son of *Amos* saw, &c Howle and cry, for that the *Esay* 13. day of the Lord is at hand, &c.

*The wonderfull Prophecie for Cyrus  
King of Persia.*

**T**Hirdly, vnto *Cyrus* (not yet borne) who was preordained to destroy the same, and to restore the people of Israel from banishment, to rebuild the Temple in Ierusalem, hee saith thus; I say to *Cyrus*, Thou art my *Esay* 24. shepherd, and thou shalt fulfill all my wil. I say to Ierusalem thou shalt be builded againe. I say to the Temple, thou shalt bee founded againe. This saith the Lord to my aneynted *Cyrus*. I will goe before thee, and will humble the glorious people of the earth in thy presence: I will breake *Esay* 25. their brazen gates, & crush in pieces their yron barres. For my servant *Isaiah* saith, for *Isaiah* sake haue I called thee by name, that *Cyrus* and haue armed thee, whereas thou was an knowest not me. Infidell.

Can any thing be more cleerely or miraculously spoken in the world, then to name a Heathen not yet borne,

*That there is a God.*

- borne, that should conquer so strong a Monarchy as *Babylon* was at this time, and should build againe the Temple of *Ierusalem*, which other of his owne Religion had destroyed before him? What cause, what reason, what likelihood could bee of this? Yet *Esay* speaketh it so confidently, as he saith, that he saw it; & he nameth two witnesses thereof, that is, *Vrias*, and *Zacharias*, that were not borne in many yeares after, saying; And I tooke vnto mee two faithfull Witnesses, *Vrias* the Priest, and *Zacharias* the sonne of *Barachias*. Whereof the first was a Prophet in *Ieremies* time, a hundred yeares after *Esay*, and the second lived fourscore yeares after that againe, in the dayes of *Darius*, as by the beginning of his Prophecie appeareth: and yet both (as you see) were distinctly named by *Esay* long time before.
- Esay 13.**
- Esay, 8.2.**
- Ierem. 26.**
- Zach. 1.1.**

And whereas this booke of *Esay* was pronounced openly to the people (as other Prophecies were) and published into many thousand hands before the captivity of *Babylon* fell out, and then carried also with the people, and dispersed in *Chaldea*, and other parts of the world, there can bee no possible suspicion of forgery in this mat-

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matter, for that all the World both saw it and read it, many yeares before the thing came to passe: yea, when there was no likely-hood of any such possibility to come.

*The Prophecies And dooings of Ieremy,  
in the sledge of Ierusalem.*

**T**H E same captiuitie and destruction of *Ierusalem* by the Babylonians, was prophesied by *Ieremy*, a hundred yeares after *Esay*, & a little before the matter came to passe, yea euen while the Babylonians were about the wals of *Ierusalem*, and besieged the same for two yeares together, *Ieremy* was within, and tolde euery man, that it was but in vaine to defend the Citty, for that God had now deliuered it. And albeit he were accounted a Traitor for so saying (specially, when by an Army of *Egypt*, that came to the aide of *Ierusalem* from *Pharaoh*, the sledge of the Babylonians was raised for a certaine time) yet *Ieremy* continued still in his asseueration, and saide to *Zedechias* *Ierem. 37.* the King, Thou shalt be deliuered into the hands of the King of *Babylon*. And to the people, *Hac dicit Dominus, tradendo tradetur, hac Ciuitas, &c.* This saith the Lord, this Citty most

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certainly shall bee deliuered into the hands of the Babylonians. And so he continued, notwithstanding hee was put in prison and whipt, and threatened daily to bee hanged, vntill indeed the Citie was taken, and *Zedechias* eyes pald out, his children slaine before his face, and all other things performed, which *Jeremy* had prophesied and foretold them of before.

**Jerem. 39.**

And which was yet more marvellous, *Jeremy* did not only fore-tell the particulars of this captiuitie, but also the determinate time how long it

**Jerem. 25.**

should endure, saying; All this Land of *Iury* shall bee a wilderness, and astoniednes; and all this people shall serue the King of *Babylon* for threescore and ten yeares, and when threescore and ten yeares shall bee complete, I will visite vpon the King of *Babylon*, and vpon that Nation, saith the Lord, and I will lay the same into eternall desolation. But vpon *Iuda*

**Jerem. 24.**

will I cast my pleasant eyes, and I will bring them backe into this Land againe, &c. In which Prophecie is contained, first the particular time, how long this captiuitie should endure. Secondly, the destruction of *Babylon*, and of that Monarchy by the Persians.

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ans. And thirdly, the returning home of the Iewes againe, which three things to haue beene afterward fulfilled, not only *Esdra* that liued at that time, & was an actor in performance of the last; but all other Heathen Writers besides, do record and testifie.

1 Esd. 1. 2.

2. Esd. 2.

And this Prophecie of *Jeremy*, was so famous, and certainly beleecied amongst all the Iewes in the time of their captiuitie, that when the day of expiration drew neere, *Daniel* writeth thus of himselfe. In the first year of *Darius*, I *Daniel* vnderstood in the Scriptures, the number of the seventy yeares whereof God spake to *Jeremy*, that they should be fulfilled, touching the desolation of *Ierusalem*; and I turned my face to my Lord God, and besought him in fasting, &c. Neither onely the Iewes vnderstood and beleecied this Prophecie, but euen *Cyrus* himselfe, that was a Gentile, gaue full credit thereunto, and thereby was induced to restore the Iewes, as appeareth both by his own words & Proclamation set down by *Esdra* that executed the same; & by his deeds also, in restoring home the Iewes, & rebuilding their Temple at his owne great charges, as all Historiographers of the Heathen doe confesse.

Dan. 9.

1 Esdras 1.

3. Esdras 2.

*That there is a God.*

Dan. 5.

I might heere alleadge infinite other examples, and make no end, if I would follow the multitude of Prophecies which are dispersed throughout the whole Scriptures. I might shew how *Dansel* fore-told to *Baltazer* King of *Babylon*, in the midst of his triumph and in the hearing of all his Peeres, the destruction which ensued vpon him the very same night after.

Dan. 11.]

I might here alleadge, how the same *Daniel*, in the first yeare of K. *Darius* the Median, in the beginning of that second Monarchy of *Medes* and *Persians*, fore-told how many Kings should raigne after him in *Persia*, and how the last (who was the fourth after him, and his name also *Darius*) should fight against the *Grecians*, and be ouercome by a *Grecian* King, (which was *Alexander*) and how the Kingdome also of the *Grecians* should bee diuided and torne in pieces, after *Alexanders* death, and not passe to his posterity, as both *Iustin* and other Heathen Writers doe testifieth that it was, by *Antigonus*, *Perdiccas*, *Seluchus*, *Antiochus*, *Ptolemus*, and other Captaines of *Alexander*, that diuided the same among themselues, aboue a hundred yeares, after *Darius* was dead.

*That there is a God.*

I might declare also, how the same *Daniell* fore-saw and fore-told the foure great Monarchies of the world and described the same as distinctly as if he had lined in them all, and as by experience we find since to be true. I might alleadge the particular description of the fight betwixt *Darius* and *Alexander*, set downe by *Daniel* vnder the names of the great Ram, & the fierce Goat, with one Horne, which Goat, himselfe interpreteth to bee meant of a *Grecian* King that should conquer the Persians. And therefore *Alexander* (as *Iosephus* reporteth) comming to *Ierusalem* about a hundred yeares after, and hearing the Prophecie of *Daniell* interpreted vnto him by *Iaddu* the High Priest, assured himselfe that hee was the man therein signified, and so after long sacrifice done vnto the God of *Israel* (of whom he affirmed that he had appeared vnto him in *Macedon*, and had exhorted him to take this warre in hand) and after hee had bestowed much honour, & many benefits vpon the high Priest, and inhabitants of *Ierusalem*, hee went forward in his war gainst *Darius*, with great alacrity, and had that famous victory which all the World know-

Dan. 2.

Dan 8.



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oh. A hundred such Prophecies more which are as plaine, as euident, and as distinct as this, I might alleadge, of *Elias, Elizeus, Samuel, David, Ezechiel*, the twelue lesser Prophets, and of other, which I haue not named.

And in very truth, the whole Scripture is nothing else but a diuine kind of body, replenished throughout with the vitall spirit of Prophecie, & euery day some Prophecie or other is fulfilled (though wee marke it not) and shall be vnto the Worlds end.

And the miracle of this matter is yet more encreased, if wee consider what manner of people they were for the most part, by whom these Prophecies of hidden things were uttered, to wit, not such men as could gather the fore-sight of things by *Astronomy* or *Astrology*, that is, by contemplation of the starres, as some fond Gentiles did pretend, (though *Ptolomy* deny that any such thing can be fore-told but onely by inspiration from God) neither yet were they so sharpe witted, as to attaine to Prophecie by strange imaginations, as most vainely *Auerroes* & his fellows hold that some men may; nor finally, were they so delicately fed, as by exact diet and rules of *Alchemy*, to come

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to Prophecie, as *Alchimiſts* dreame that a man may doe, and that *Appollonius Thyaneus* did, who by ſtillified meates (as they ſpoke) came to bee ſtillified himſelfe, and ſo by helpe of his Glaſſe called *Alchimiaſt*, to foretell ſome matters and affaires to come. Our Prophets (I ſay) knew none of theſe fantaſticall deuifes, beeing for the moſt part poore, ſimple, and vnlearned men, as in particular was recorded, that *David* was a Shepheard, and *Amos* was a Keeper of Oxen. Yea, oftentimes they were women, as *Mary* the ſiſter of *Aaron*, called in the Scripture by the name of Prophetesse. *Deborah* the Wiſe of *Lapidoth*: *Hanna* the mother of *Samuel*, *Elizabeth* the Mother of *Iohn Baptiſt*: *Anna* the daughter of *Pannell*: And finally, the moſt holy and bleſſed Virgine *Mary*, with the Daughters of *Philip*, and many ſuch other, both in the olde and new Teſtament, who propheſied ſtrangely, nor could poſſibly receiue ſuch foreknowledge of things to come, but onely from the Spirit of the liuing God, and by inſpiration of the holy Ghoſt, which is a manifeſt demonstration of the excellency of holy

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writ, and of the certainty contained therein.

*The eight prooffe of Scripture.*

**A**ND now, albeit this might seeme sufficient in the iudgement and Conscience of euery reasonable man (as the Iew supposeth) to proue that the Scriptures be only from God, and consequently by them, that there is a God; yet hath he one reason more to confirme their sincerity, which I will alleadge in this place, and therewith make an end. His reason is, that although these holy Writings (which proceed of Gods Spirit) doe not take testimony or cōfirmation from man, yet for more euidence of the truth, God hath so provided, that all the principall, most strange and wonderfull things recounted in Scripture, should bee reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselves; albeit in some points they differ from the Scriptures in the manner of their Nation, for that they adioyne superstitions thereunto. Which maketh the more for approbation of the things, for that hereby it appeareth, they tooke not their stories directly from the Bible, but by tradition, and most

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ancient antiquities of their owne.

*The Creation of the World.*

First then hee sheweth that the creation of the World, which is the maruaile of all maruailes, with the infusion of mans soule from God, is Gen. 1. 2. both granted and agreed vpon, by all those Heathē Philosophers that haue beene cited before, (albeit the particularities be not so set down by them as they are in Scriptures) and by all other, that doe see in reason; that of necessity there must be yeelded some Creator of these things.

*The flood of Noah.*

NEXT to this, the flood of *Noah* is mentioned by diuers most ancient Heathen Writers; as by *Baronius*, Gen. 6. 7. 8. *Chaldæus*, *Ieronimus*, *Egyptius*, *Nicholaus*, *Damascenus*, *Abydenus*, and others; according as both *Iosephus* & *Eusebius* doe proue. And at *Brasile*, and other Countries discovered in our age, where neuer teachers were knowne to be before, they talke of a certaine, drowning of the world, which in time past happened; and do say, that this was left vnto them by tradition, from time out of mind, by the first inhabitants of those places.

*That there is a God.*

*The long life of the first Fathers.*

Gen. 5. 10. **O**F the long life of the first Patriarches, according to the Scripture, reporteth it not onely the former Authors, but also *Manetho* that gathered the History of the Egyptians: *Molm Hosiann*, that wrote the actes of the Phœnicians, *Hesiodus*, *Hecatur*, *Abderida*, *Helanicus*, *Acusilans*, and *Ephorus* doe testifie, that those first Inhabitants of the world, lived commonly a thousand yeares a piece: & they alleadge the reason thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not bee brought to sufficient perfection, by any one man that had lived lesse then sixe hundred yeares, in which space, the great yeare (as they call it) runneth about.

*Of the Tower of Babylon.*

Gen. 11. **O**F the Tower of *Babylon*, and of the confusion of tongues at the same, *Eusebius* citeth the testimonies at large, both of *Abdyenn* that lived about King *Alexanders* time, and of *Strallay* as also the words of *Hesiodus*

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*stam* concerning the Land of *Sen-  
naar*, where it was builded. And  
these Gentiles doe shew by reason,  
that if there had not bin some such  
miracle in the diuision of tongues,  
no doubt but that all tongues being  
deriued of one, (as all men are of one  
Father) the same tongues would haue  
retained the selfe-same *Roots* & prin-  
ciples, as in al dialects or deriuatiō of  
tongues we see that it commeth to  
passe.

2. But now (say they) in many tongues  
at this day, wee see that there is no  
like-lyhood or affinity among them,  
but al differēt the one from the other,  
& therby it appeareth, that they were  
made diuers and distinct, euen from  
the beginning.

*Of Abraham.*

**O**F *Abraham* and his affaires I haue  
alledged some Heathē Writers be-  
fore, as *Berosus*, *Hecataeus*, & *Nicho-  
lam Damascenus*. But of all other *A-  
lexander Polyhistor* alledgeth *Eupole-  
mus* most at large, of *Abrahams* being  
in *Egypt*, & of his teaching them *A-  
stronomy* ther; of his fight & victory  
in the behalfe of *Lor*: of his encoun-  
ter by *K. Melchisedech*. of his wife &  
sister *Sara*, & of other his doings, spe-  
cially

Gen. xi.  
12. 13. 14.  
& c.

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cially of the sacrifice of his sonne *Isaac*. To whom also agreeth *Melo*, in his Bookes written against the Iewes, and *Artabanus*. And of the strange Lake where-into *Sodome* & *Gomorrha* were turned by their destruction, called *Mare mortuum*, that dead Sea, wherein nothing can liue, both *Galen*, *Pausanius*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie & shew the particular wonders thereof.

*Of Isaac, Iacob, Ioseph,*  
*Iob, &c.*

Gen. 15.  
16. 17. 18.  
&c.

FROM *Abraham* downe to *Moses*, writeth very particularly the fore-named *Alexander*, albeit hee mingle sometimes certaine fables, whereby it appeareth, that he tooke his story not out of the Bible wholly : And hee alheadgeth one *Leodemus*, who as hee saith, liued with *Moses*, and wrote the selfe same thing that *Moses* did, so that these Writers agree almost in all things touching *Isaac*, *Iacob*, *Ioseph*, and all their affaires, euen vnto *Moses* ; and with these dee concurre also *Theodorus*, a most ancient Poet, *Artabanus* and *Phylon*, Gentiles, *Aristeus* in like manner about *Aristotles* time, wrote a Booke of *Iob*.

of

That there is a God.

Of Moses.

OF *Moses* and his actes, not onely the fore-named (especially *Artabanus* in his Booke of the Iewes) doe make mention at large : but many others also, as namely *Eusebius*, out of whom *Pophister* reciteth very long narrations, of the wonderfull & stupendious things done by *Moses* in *Egypt*, for which hee saith, that in his time hee was worshipped as a God in that Country, and called by many *Mercurius*. And that the Ethiopians learned circumcision of him, which afterward alwayes they retained, and so doe vnto this day. And as for his miracles done in *Egypt*, his leading the people thence by the Red Sea ; his living with them forty yeares in the Wildernesse : the Heathen Writers agree in all things with the Scriptures, sauing only that they recount diuers things to the praise of *Moses*, which he hath not written of himselfe, adding also his description, to wit, that he was a long tall man, with a yellow beard, and long haire, where-with also accordeth *Numenius Pithagoricus*, touching the actes of *Moses*, whose life he saith that hee had read in the ancientest records that were to be had.

Exod. 2. 3.

4. 5 & c.

The description of  
*Moses* person.

The



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*The story of Ioshua, Iudges,  
and the Kings.*

**B**UT the fore-named *Eupolemus* goeth yet forward, and pursueth the story of *Ioshua*, of the Iudges, of *Saule*, *David*, and of *Salomon*, euen vnto the building of the Temple, which hee describeth at large, with the particular letters written about that matter to the King of *Tyrus*, which *Iosephus* saith, were in his dayes kept in the records of the *Tyrians*. And with *Eupolemus*, agree *Polybistor*, and *Hecataem Abderita*, that liued and serued in warre with King *Alexander* the great, and they make mention among other things of the inestimable riches of *Salomon*, and of the treasures which hee had hidde and buried (according to the fashion of that time) in the Sepulcher of his Father *David*, which to be no fable, (though not mentioned by the Scripture) *Iosephus* well proueth, for that *Hircanus* the high Priest and King of *Iury*, being besieged in *Ierusalem* by *Antiochus*, surnamed *Pius*, not many yeares before our Sauiour *Christ* his natiu ty, to redeeme himselfe and the Citie, and to pay for his peace, opened the said Sepulcher  
of

The treasures hid-  
den in the  
Sepulcher  
of *David*.

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of *David*, and fetcht out of one part thereof, three thousand Talents in ready money, which amount to sixe hundred thousand pounds English, if wee account the Talents but at the least size, of *Talentum Habrascum*.

*The things that ensued after King Salomons dayes.*

AND as for the things that ensued after *Salomon*, as the diuision of the Tribes among themselves, and their diuers warres, afflictions, and transmigrations into other Countries, many Heathen Writers doe mention and record them, and among other *Herodotus*, and *Diodorus Siculus*. And the fore-said *Alexander Polyhistor*, talking of the captivity of *Babylon*, saith, that *Ieremy* the Prophet tolde *Iochim* his King, what would befall him, and that *Nebuchadonoxer* hearing thereof, was moued thereby to besiedge *Ierusalem*. Ierem. 37.  
4. Reg. 24.

Of the flight of *Zenachirib* from the sledge of *Ierusalem*, and how hee was killed at his returne home, by his owne sonnes in the Temple, according to the Prophecie of *Esay*, and story of the Booke of Kings, for that hee had blasphemed the Lord God of *Israel*, as *Herodotus* witnesseth : Esay. 37.  
33 and 36  
4 Reg. 9.  
and

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and that after his death he had a statue or Image of mettall erected in his memory, with this inscription in Greeke; Hee that beholdeth me, let him learne to be godly. Conferre *Zenophon* also in his seventh booke *De Ciropadia*, and you shall see him agree with *Daniel* in his narrations of *Babylon*.

Dan. 16.

And finally, I will conclude with *Iosephus* the learned Iew, that wrote immediately after Christs ascension, and protesteth that the publicke writings of the Sirians, Chaldeans, Phenitians, and innumerable Histories of the Grecians, are sufficient to testifie the antiquity, truth, authority, and certainty of the holy Scriptures, if there were no other prooie in the world besides.

*The conclusion of this Chapter, with the application.*

Sect. 4.

**T**HUS farre haue I treated of the wayes and meanes, which haue beene left vnto the world from the beginning, thereby to know and vnderstand their Maker. In treating which point, I haue stayed my selfe the longer, for that it is the ground & foundation of all that is or may be  
said

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said hereafter. It is the first finall, and chiefe principle, of our externall saluation or damnation, and the totall weale or woe that must befall vs, and possesse vs for euer.

Which ground and verity, if it bee so certaine and so euident, as before hath beene shewed by all reason and prooffe, both diuine and humane, and that the matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, & by the mouth and writing of our Creator himselfe, as no ignorance nor blindnesse can excuse the same, no slothfulnes dissemble it, no wickednesse deny it; what remaineth then, but to consider with ourselues, what seruice this God requireth at our hands: what gratitude, what duty, what honour for our creation? To the end, that as wee haue proued him a most bountifull Creator, so we may find him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Majesty, which hath appointed euery other creature to some action for his owne glory, (as hath bene declared at large before) should leaue mankind onely, which is the worthiest of all the rest, without obligation to his seruice.

No excuse  
of igno-  
rance of  
God.

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In which one point notwithstanding though neuer so cleere (such is the fondnesse of our corrupt nature, without Gods holy grace) failed those ancient wisemen of the world, of whom Saint *Paul* speaketh so much in his Epistle to the Romanes, taking compassion of their case, and calling them fooles, and all their great learning and Philosophy meere fondnesse: for that whereas (by the meanes before mentioned) they came to know God, they did not seeke to glorifie him, as appertained vnto God, nor yet did render him due thanks: but vanished away in their owne cogitations, &c. That is, they tooke no profit by this knowledge of theirs, but applied their cogitations vpon the vanities of this world, more then vpon the honour and seruice of their God. For which cause, as Saint *Paul* adioyneth presently in the same place, that for so much as they did thus, and did not shew forth by their life and works that they had the knowledge of God indeed, God deliuered them ouer to a Reprobate sense, and suffered them to fall into horrible sins, which S. *Paul* doth name & detest in all that Chapter; and finally concludeth, that their euerlasting per-

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perdition ensued principally vpon this one point; that whereas, They knew the iustice of God (by all the wayes & arguments that before haue beene declared) yet would they not vnderstand (saith he) that death was due to all such which liued wickedly as they did. Rom. 2.

And as the same Apostle vpon consideration of these matters, wherein he standeth long for the importance thereof, pronounceth in fine, this generall sentence, with great asseueration and plenary of Spirit: That the wrath of God is reuealed from heauen vpon all impiety & iniustice Rom. 2. of those men, who hold the knowledge of God in vnrightheousnes. That is, who being indued with the knowledge of God, doe liue notwithstanding vnrighteously, or (as he said before) do consume their dayes in vanity, not making account of the seruice which they doe owe to that God, for thir creation and other benefits. Which thing, if S. *Paul* might truly say to those Gentiles, before his iurie, who had only naturall knowledge & vnderstanding of god, that is, so much as by his creatures was to be gathered, what may or shal be said vnto vs, who haue not, onely that light of Nature which.

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which they had, but also the writings and law of God himselfe, communicated especially vnto the Jewes, and aboue that also haue heard the voice of his only sonne vpon earth, & haue receiued the doctrine of his most blessed Gospell, and yet doe liue as negligently (many of vs, as did the very heathē, touching good life & vertue.

Rom. I.

Surely in this case I must denounce against my selfe, that if it be true (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Philosophers, that by that little knowledge they had of God, they were made inexcusable, then by the most iust and certaine rule of Christ,

Luke 12.

laid downe by S. Luke, *Cui multum datum est, multum quaretur ab eo*, that of euery man which hath receiued much, a great account shall bee taken for the same; we are forced to inferre, that our account shall bee the greater, and our selues much more inexcusable before his diuine Maiessty, then the very Gentiles and Heathens are; If after our knowledge and manifest vnderstanding of his God-head and iustice, Wee vanish away in our cogitations, as they did & as the most part of the World at this day are seene to doe, that is, if we apply our  
cogi-

cogitations and cares about the vaine  
affaires of this temporall life and  
transitory commodities, which wee  
should bestow vpon the seruice and  
honour of this Lord and Creator.



OF THE FINALL ENDE  
and cause why man was created by  
God, and placed in this World.

*And of the obligation he hath thereby,  
to attend to the affaires for which  
he came hither.*

CHAP III.

BY the Chapter precedent, I no-  
thing doubt (gentle Reader) but if  
thou haue seene & perused the same,  
thou remainest sufficiently enformed  
of thy Creator. Now it necessarily  
followeth by order of good conse-  
quence, that we consider with some  
attention, (for that it standeth vs  
much vpon) what intent and purpose A necessa-  
God had in creating vs, & this world ry confi-  
deration.  
for our sakes, and in placing vs there  
in as Lords of the same? By the for-  
mer



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After considerations wee haue learned, that as among other Creatures, nothing made it selfe; so nothing was made for it selfe, nor to serue it selfe. The heauens (we see) doe serue the ayre, the ayre serueth the earth, the earth serueth the beasts, the beasts serue man; and then is the question whom man was made to serue? For in him also holdeth the former reason, that seeing hee was not made by himselfe, it is not likely that hee was made to serue himselfe.

If wee consult with the Scriptures herein, wee find a generall sentence laid downe without exception; *Pro. 16. vniuersa propter semetipsum operatus est Dominus*, The Lord hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which hee hath made.

Man made  
to serue  
God.

*Iob. 11.*

And hereby it cometh to passe, that man cannot be said to be free, at his owne appointment or disposition in this World, but is obliged to performe that thing, for the which hee was sent into this habitation. Which point holy *Iob* declareth plainly, in a certaine inuective against such men as were carelesse and negligent in consideration of this affaire. A vaine man (saith he) is lifted

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vp in pride, & thinketh himselfe to be borne as free as the Colt of a wilde A. Re. That is, hee thinketh himselfe bound to nothing, subiect to nothing, accountable for nothing that he doeth in this life; but only borne free, to passe his time in sport and pleasure as a Colt in the Wildernesse, that hath no Master to tame him.

Which in other words, the Wiseman vttereth thus; He esteemeth this life of ours to be but a playgame and therefore careth not how hee liueth, or wherein hee spend and passe ouer his time. And this of the man whom the Scripture calleth vaine. **Wisd. 15.**

But now, for the sober, wise, and discreet, of whom it is written, The way of life is vpon the learned, to the end he may decline from the lowest hell: they are far from so great folly, as to imagine that no account shal be demanded of our being in this world; for that they haue read, That God shall bring into iudgement whatsoever is done, for euery fault that is committed. And the Christian man knoweth further, by the mouth, & asseueration of his Sauour & Redeemer, that he shall bee accountant for euery idle word that he mis vttereth: & finally, there is no man that is either of reason **Prou. 15.** **Eccles. 11.** **and 12.** **Math. 12.**

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**Pfal. 9. 43.  
and 141.**

son, or conuersant in the writings & Testament of the Creator; but remembreth well, that among all other irritations, whereby the wicked man is said to prouoke Gods patience to indignation, none is more often repeated or more grievously taken, then that hee said in his heart, God will aske no account.

With these men then alone shall be my speech in this present Chapter, who haue a desire to discharge well this account. For attaining whereof (truely) I can giue no better counsell, instruction, or aduice, then to doe in this case, as a good Merchants Factor is wont to doe, when hee arriueth in forraine Countries, or as a Souldier or Captaine, sent by his Prince to some great exploit, is accustomed, when hee commeth to the place appointed, that is, to weigh and consider deeply for what cause hee came thither? why hee was sent? to what end? what to attempt? what to prosecute? what to performe? what shall be expected and required at his hands (vpon his returne) by him that sent him thither? For these cogitations (without all doubt) shall stir him vp to attend to that for which hee came, and not to employ his time in  
imper-

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impertinent affaires. The like would I counsaile a Christian to put in vre, concerning the case proposed, and to demand of himselfe betweene God and his conscience, why, & wherefore, and to what end hee was created and sent hither into this world? what to doe? wherein to bestow his daies, &c.

And then shall he find, that for no other cause, matter, or end, but onely to serue God in this life, and by that service to enioy heauen, and cuerlasting saluation in the life to come. This was the condition of our Creation, as *Moses* well expresseth; and *Gen. 14.* this was the consideration of our Redeeming fore-told by *Zachary*, before *Luke 2.* wee were yet Redeemed; That wee being deliuered from the hands of our enemies should serue God in righteousness and holynesse all the dayes of our life.

Of this consideration doe ensue two Consequents to bee obserued. Whereof the first is, that seeing our end and finall cause of being in this world, is to serue God, and so to work our owne saluation with feare and trembling; whatsoever thing wee doe, or bestow our time in, which either is contrary or impertinent, or not profitable to this ende, (though it

G

were .

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were to gaine kingdomes) it is vanity and lost labour, and will turne vs in time to griefe and repentance, (if we change not our course) for that it is not the matter for which wee came into this life, nor whereof we shall be demanded an account, except it be to receiue iudgement and punishment for the same.

Secondly, it followeth of the same consideration, that seeing our onely busines and affaires in this world, is to serue our Maker, and saue our own soules, and that all other earthly creatures are put hereto serue our vses, to that end only, wee should for our part bee indifferent to all these creatures as to riches or pouerty, to health or sicknesse, to honour or contempt, to little learning or much learning; and we should desire only so much or little of either of them, as were best for vs, to the attainement of our said end & Butte pretended; that is, to the seruice of God, and the weale of our soules. For whosoever desireth, seeketh, loueth, or useth these creatures more then for this, runneth from the end for which he came hether.

How each  
man may  
take a  
scantling  
of his own  
estate.

By this then may a careful Christian make some scantling of his owne estate with God, and make a conie-

ecture)

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stare whether hee bee in the right way or no. For if he attend onely or principally to this end, for which he was sent hither; if his cares, cogitations, stulies, endeavors, labors, talke, conversation, and other his actions, doe runne vpon this matter, and that hee careth no more for other Creatures, as honours, riches, learning, and the like, then they are necessary vnto him for this ende that hee pretendeth if his dayes and life bee spent in this study of the seruice of God, and procuring his owne saluation, in carefulnesse, feare and trembling, as the Apostle aduiseeth him; then hee is (doubtlesse) a most happy man, and shall at length attaine to the Kingdom which he expected. But if hee find himselfe in a contrary case and course; that is, not to attend indeed to this matter for which only he was sent hither, nor to haue in his heart and study this seruice of God, and enjoying heauen, but rather some other vanity of the world, as promotion, wealth, pleasure, sumptuous apparell, gorgeous buildings, beauty, fauour of Princes, or any other thing else, that appertaineth not vnto this end. If he spend his time about these trifles, hauing his cares and cogitati-

Phil. 2.1

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ons, his talke & delight more in these things, then about the other great businesse of professing Gods eternall kingdome, for which he was made & placed in this world; then is hee (I assure him) in a perillous way, leading directly to perdition, except hee alter and change his course For most certaine it is, that whosoever shall not attend vnto the seruice hee came for, shall neuer attaine the reward assigned and promised to that seruice.

And for that the most part of all this world, not only of Infidels, but also Christians doe run amisse in this point, and doe not take care of that affaire and busines, for which alone they were created and placed heere; hence it is that Christ and his holy Saints, both before and after his appearance in the flesh, haue spoken so hardly and seuerely of the very small number that shall be saued, (euen among Christians) and haue vttered certaine speeches which seeme very rigorous to flesh and blood, (and to such as are most touched therein scarce credible) albeit they must bee fulfilled. As among other things, that a Louer of this world cannot bee saued; that rich men do enter as hardly into Heauen as a Camell through

Mat. 7. &  
22.

Luke 13.

James 4.

Math. 19.

Marke 10.

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a needles eye, and the like. The reason of which manner of speeches doe stand in this, that a rich man or worldling, attending with all his industry to heape vpriches (as the fashion is) cannot attend, (nor euer doth) to that for which he came into this world, & consequently can neuer attaine heauen, except God worke a miracle, and thereby doe cause him to spend out his riches to the benefite of his soule, (as sometimes hee doth) and so doe lessen the Camell in such sort as hee may passe the needles eye. Whereof wee haue a very rare example in the Gospel, of *Zachens*, who being a very **Luke 19** rich man, did presently vpon the entering of Christ into his house, (but much more as appeareth into his heart by faith) resolute himselfe to change his former course touching riches, and at one blow to begin with all, gaue away halfe of all he possessed to the poore; and for the rest made Proclamation, that whosoever had receiued any wrong at his hands (as commonly many doe by them that are rich) hee should come and receiue foure times as much amends; by which almes and restitution, hee was deliuered from the Camels gib or bunch on his backe, that letteth his

**G 3** passage.

A perfect  
example  
of a good  
conuersa-  
tion,



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passage thorough the needles eye And  
this extraordinary fauour and grace  
hee receiued , by the fortunate pre-  
sence of his most blessed and bounti-  
full guest, who had signified before in  
another place, that himselfe was able  
Math. 19. so to draw the Camel, as he should passe  
Marke 10. the needles eye , for that the things  
which are vnpossible with man , are  
possible with God.

But to leaue this , and to goe for-  
ward in our former purpose , no mer-  
uaile it is, if in the world abroad , so  
few be saued, seeing that of thousands  
scarcely one doeth account of that bu-  
sines, which of all other is the chiefe  
and principall. Consider you the mul-  
titude of all sorts of people vpon  
earth , and see what their traffique  
and negotiation is ? See whether they  
treate this affaire or no ? See wherein  
their care, study, and cogitation con-  
sisteth ? How many thousand finde  
you in Christendome , who spend  
not one houre of foure and twenty,  
nor one halfe day in forty, in the ser-  
uice of God , or businesse of their  
soule ? How infinite haue you , that  
breake their braines about worldly  
commodities, and how few that are  
troubled with this other cogitation ?  
How many finde time to eate, drinke,  
sleepe,

The wrong  
course of  
the world.

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leepe, disport, decke and trim themselves to the view of others, and yet have no time to bestow in this greatest businesse of all other busines?

How many passe over whole daies, weekes, moneths, and yeares, (and finally their whole life time) in hawking, hunting, and other pastimes, without regard of this important affaire? How many miserable women have you in the world, that spend more dayes in one yeare, in pricking vp their apparell, and adorning their carcasse, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the end? What will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchants-factor which I mentioned before, after many yeares spent in forraine Countries vpon the Masters expences, should returne at rison ex-  
length and giue vp his accounts, of pressing so much time and money spent in the vanity singing, so much in dauncing, so of our oc-  
much in fencing, so much in cour-cupations.  
ting, and the like: who would not laugh at so fond a reckoning? But beeing further demaunded by his Master, what time hee had bestowed

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upon the Merchandize and affaires for which hee was sent: if the man should answere that hee had no leisure to thinke upon that thing, for the great occupation which he had in the other; who would not esteeme him worthy of all punishment and confusion? And much more shame & confusio<sup>n</sup> nodoubt shall they sustaine

**Math. 16.** at the last dreadfull day in the face & presence of God and all his Angels, who being sent into this world to trafficke for so rich a Merchandize as is the kingdome of heauen, haue neglected the same, and haue bestowed their studies upon the most vaine trifles and follies of this world, without cogitation or care of the other.

**Psalmc 4.** O Yee children of *Adam*, saith the spirit of God, why loue yee so vanity,

**Jerem. 2.** and seeke after lies? why leaue you the Fountaine, & seeke after Cesterne? If a golden game of inestimable value, should bee proposed for such as

**A comparison.** would run, and could win the same; and whē the course or race were begun, if some should step aside and follow flies or feathers that passed in the aire, without any regard of the prize and goale proposed, who would not maruaile and take pittie of their folly? euen so is it with men of this world,

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world, if wee belecue **S. Paule**, who **1 Cor. 9.** affirmeth that we are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the game or prize, but euery man saith hee arriueh not thither, and why? For that most men doe step aside, and leaue the Marke. Most men doe runne awry, and doe follow feathers vp and downe in the aire: most men do pursue vanities, & doe weary themselves out in the pursuit thereof, vntill they can neither run nor goe, nor moue their limbes any further, and then for the most part it is too late to amend their folly.

Will you heare the lamentations of such vntfortunate men? These are their owne words recorded by Scripture. We are wearied out in the way of iniquity and perdition, and the way of God haue wee not knowne. What profit haue wee receiued of all our pompe and pride, and vaunting riches? what good haue they done vs? They are now past away as a shadow, and as a messenger that ti- deth in poste, and wee are consumed in our owne iniquities.

Wisd. 5.  
The com-  
plaint of  
world-  
lings in  
the end of  
their life.

This is the lamentable complaint of such men as ran awry, & followed a wrong course in their actions of this

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The fond  
judgement  
of the  
world.

Wisd. 5.

life. These are they, who persued riches, honour, pompe, and such like vanities ; and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in this world, and thought to run a most fortunate course in that they heaped much riches together ; aduanced themselves & their families to great dignities : become gorgeous, glorious, and dreadfull to others ; and finally, obtained whatsoever their lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to bee most prosperous & happy. And I make no doubt, by experience of these our times, but they had admirours and enuiours in great abundance, who burned in desire to obtaine the same course. And yet when I heare their complaint in this place, and their owne confession, wherein they say expressly ; We sencelesse men did erre from the way of trueth : When I consider also the addition of Scripture, *Talia dixerunt in inferno* : They spake these things when they were in hell : I cannot but esteeme their course for most miserable, and condemne wholly the judgement of flesh in this affaire.

Where.

*Why man was created.*

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Wherefore my deare brother, if thou bee wise, yeeld not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such as are in most danger, and neereſt to perdition. Leane rather to the ſincere counſel of S Paul Gal. 6. who willeth thee to examine vprightly thine owne works and wayes, and ſo to iudge of thy ſelfe without deceit. If thou walke the way of Babylon, moſt certaine it is, that thou ſhalt neuer arriue at the gates of Ieruſalem, except thou change thy courſe.

Oh my Brother, what a grieve will it bee vnto thee, when after long labour and much toyle thou ſhalt finde thy ſelfe to haue gone awry? If a man had trauailed but one whole day, and thereby made weary, ſhould vnderſtand at night, that all his labour were loſt, and that his whole journey was out of the way: it would bee a marueilous affliction vnto him, (no doubt) albeit no other inconuenience were therein, but onely the loſſe of that dayes trauaile, which might bee recouered and recompenced in the next. But if beſides this his buſines were great, if it lay vpon his life to bee at the place whether he goeth, at a certaine houre; if the loſſe of his way were irreuocable,  
if

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if the punishment of his error must be death and confusion, and himselfe were so weary that he could stirre no one foot further, imagine then what a grieuous message this would be vnto him, to heare one say; Sir, you are amisse, your labor is lost, & you haue trauelled wholly beside your way.

So then will it bee vnto thee (my soule) at the day of death, & separation from my body, if in this life thou attend not to thy saluation for which thou wert created, but shalt passe ouer thy dayes in following of vanities. Thou shalt find thy selfe a stray at the end of thy iourney, thou shalt find thy selfe weary, & enforced to say with those miserable damned spirits, I haue walked hard and craggie wayes, for that indeed the way of wickednesse is full of thornes and stones, though in shew it be couered with faire grasse, and many flowers. Thou shalt find at that day that thou hast lost thy labour, lost thy time, lost all opportunity of thine owne commodity. Thou shalt then finde thy error to bee vnrecoverable, thy danger vnauidable, thy punishment insupportable, thy repentance vnprofitable, and thy griefe, sorrow, & calamity inconsolable.

Wisd. 5.

Oh,





*Proofes of Christianitie.*

being otherwise but private Gentlemen, and in great poverty & misery when they fled to Rome) were exalted vpon the sodaine to v unexpected great fortune, and made rich Monarchs and glorious Potentates. They were endued (at severall times) with the kingdome and Crown of Iury, and that in such ample sort, as neuer any of that nation after them had the like. For which cause they were called in the Hebrew story (for distinctiō sake) *Herod the great, & Agrippa the great*. They ruled and commaunded all in their dayes, they wanted neither silver nor gold, neither pleasures nor pastimes, neither friends nor flatterers. And besides all these gifts of fortune, they abounded also in ornaments, and excellency of body & wit. And all this was increased & made the more admirable, by reason of their base\* and low estate before, in respect whereof, their present fortun was esteemed for a perfect paterne of most absolute felicity.

This they enioyed for a certaine space, & to assure themselves of the continuance, they bent all their cares, cogitations, and studies, to please the humours of the Romane Emperors, as their Gods, and Authors of all their prosperity and felicity vpon earth, in respect

\*For enioy  
onely of  
*Agrippa*  
his fortune  
*Herodias*  
did ruine  
her selfe  
& her hus-  
band as *Io-*  
*sephus* saith  
*lib 28. anti.*  
Cap. 8. 9,  
15.

Her Hus-  
band was  
*Herod<sup>us</sup> An-*  
*tipas*, that  
flew *Iohn*  
*Baptist*,  
and sist-  
son to *He-*  
*rod* the  
first.

*Luke 3.*  
*Matth. 14.*

*Why man was created.*

respect of whose fauours, (as *Iosephus* noteth) they cared little to violate their owne Religion of the Iewes, or any thing else that was most sacred. And this forsooth was esteemed of many a most wise, politick, prosperous, & happy course. But what was the end and consummatiō of this their pleasant race.

First *Herod* fell sicke of an incurable and loathsome disease, and was tormented in the same with so many terrors and horrible accusations of his Conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an Apple, would needes haue murdered himselfe with the same, if his arme had not bene stayed by them that stood by. And for *Agrippa*, *Iosephus* reporteth, how that vpon a certaine day which hee kept festiuall in *Casaria*, for the honour of *Claudius* the Romane Emperour, when hee was in his most extreame Pompe and jolity, in the midst of all his Peeres, Nobles, and Damofels, coming forth at an houre appointed, all glittering in Gold and Siluer, to make an Oration vnto the people;

his voyce, gesture, countenance, and apparell so pleased, as the people began

This *Herod* was called *Ascalonica*, and slew the Infants in *Bethlem*.  
*Math. 2.*

S. *Luke*  
saierh hee  
was stro-  
ken by  
Gods An-  
gell, Acts  
12.

*Why man was created.*

began to cry (being solicited there-  
vnto by some flatterers) That it was  
the voyce of God, and not of man.  
Wherein *Agrippa* taking pleasure &  
delectation, was stroken presently  
from Heauen with a most horrible  
putrification of all his body, whereof  
he died, repeating only to his friends  
these words in the midst of his tor-  
ments. Behold yee me, that do seeme  
to you a God, how miserably I am en-  
forced to depart from you all.

Now then would I demaund of  
these two fortunate men, who laying  
aside all the care of God and religion,  
did follow the preferments of this  
world so freshly, and obtained the  
same so luckily: how they liked of  
this their course and race in the end?  
truely I doubt not, but if they were  
here to answer for themselues, they  
would assure vs, that one houre be-  
stowed in the seruice of God, and of  
their saluation, would more haue com-  
forted them at the last instant, then  
all their labours and trauailes which  
they tooke in their liues for pleasing  
of Emperours, & gathering the grace  
and good liking of mortall men

Vse then, (O Christian) vse this ex-  
perience to thy commodity; vse it to  
thy instruction, vse it to thy forewar-  
ning

*Why man was created.*

ning That which they are now, thou shalt be shortly, and of all follies it is the greatest, not to profit or flee from danger by the example of others.

The difference betweene a Wise man and a Foole is this, that the one prouideth for a mischief while time serueth, and the other would doe, when it is too late. If thou mightst feele now the state and case wherein thy poore heart shall bee at the last day, for neglecting the thing, that of all other it should haue studied and thought vpon most, thou wouldst take from thy meate, and sleepe, and other necessities, to repaire that is past; Hethereto hast thou time to reforme thy course of life, if thou be willing, which is no small benefit, if all were knownes. For in this sense (no doubt) it is most true, which the Wise man saith; Eccles. 4. That better it is to bee a liuing Dog, then a dead Lyon. For that while the day time of thy life endureth, all things amisse may easily bee amended; But the dreadfull night of death will ouer take thee shortly, and then shall there bee no more space of reformation. Iob 9.

Oh that men would bee wise, and fore-see things to come, saith one Prophet. The greatest wisdom in the Deut. 32. world

*Why man was created.*

**Eccle. 37.**

**Eccle. 24.**

**Esay 55.**

**1. Thes 2.**

**Ephes. 1.**

world (deare brother) is to looke and attend to our Saluation : for as the Scripture saith most truely : He is a wise man indeed , that is wise to his owne soule. And of this wisdom it is written in the very same Booke, as spoken by her selfe In me is the grace of all life and trueth, and in me is the hope of all life and vertue. In morrall actions, and humane wisdom, we see that the first and chiefest circumstance is, to regard well & consider the end. And how then doe we omit the same, in this great affaire of the Kingdome of Heauen ? If our end bee Heauen, what meane we so much to affect our selues to earth ? If our end bee God, why seeke we so greedily the worldly fauour of men ? If our end be the saluation and eternitie of our soule, why doe wee follow vanities and temporalities of this life ! Why spend you your money and not in bread ? Saith God by the mouth of Esay. Why bestow ye your labor on things that will not yeeld yee saturity ? If our inheritance bee that wee should raigne as Kings, why put we our selues in such flattery of creatures ? If our birth allow vs to feede of bread in our Fathers house why delight we to eate huskes, provided for the Swine ?

But

*Why man was created.*

But alas we may say with the wise-  
man in the Scripture, *Fasciatio, nugaci-  
tatis obscurat bona*. The bewitching  
of worldly trifles, doe obscure & hide  
vs from the things that are good and  
behauiefull for our soules ? O most  
dangerous enchauntment. But what,  
shall this excuse vs ? No truly, for the  
same spirit of God hath left recorded,  
*Populus non intelligens vapulabit*: The  
people that vnderstandeth not, shall  
be beaten for it. And another Pro-  
phet to the same effect pronounceth,  
This people is not wise, and therefore  
hee that made them shall not pardon  
them, neither shall hee that created  
them, take mercy on them. It is writ-  
ten of fooles, *Ventum seminabunt, &  
turbinem metent*. They shall sow and  
cast their seeds vpon the windes, and  
shall receiue for their haruest, nothing  
else, but a storme or tempest. Where-  
by is signified, that they shall not  
onely cast away and loose their la-  
bours, but also bee punished for  
the same.

Consider then I beseech thee my  
deare brother attentiuely, what thou  
wilt doe or say, when thy Lord shall  
come at the last day, and aske thee an  
account of all thy labors, actions, and  
times spent in this life, when he shall  
require

Wisd 4.

Hosea 4.

Esay 28.

A profita-  
ble forward-  
ning.

*Why man was created.*

**Math. 15.**

require a reckoning of his Talents lent vnto thee, when hee shall say, as he said to the Farmer or Steward in the Gospell, *Redde rationem villicationis tuae*, Giue account of thy Stewardship and charge committed vnto thee. What wilt thou say, when hee shall examine, and weigh, and try thy doings, as gold is examined and tryed in the furnace, that is, what end they had? whereto they were applyed? to what glory of God? to what profit of thy soule? what measure, weight and substance they beare?

**Luke 16.**

*Balthazar* King of *Babylon*, sitting at his banquet merry vpon a time, espied sodainly certaine fingers without a hand, that wrote on the Wall, right ouer against his Table these 3. Hebrew words, **M A N E, T H E K E L, P H A R E S**, which words, *Daniel* interpreted in three sentences vnto the King in this manner; *Mane*, God hath numbred thee (*Balthazar*) and thy kingdome; *Thekel*, he hath weighed thee in the Gold-smiths ballance, and thou art found too light; *Phares*, for this cause hath hee diuided thee from thy kingdome, and hath giuen the same to the Medes and Persians.

Oh, that these three most golden & most significant words, engrauen by the

*Why man was created.*

the Angell vpon *Baltazars* wall,  
were registred vpon euery dore and  
poste in Christendome, or rather im-  
printed in the heart of each Christi-  
an, especially the two first, that im-  
port the numbring and weighing of  
al our actions, & that in the weights  
& ballance of the Gold-smith, where  
euery graine is espied that wanteth.  
And if *Baltazars* actions, that was a  
Gentile, were to bee examined in so  
nice and delicate a paire of ballance  
for their tryall, and if he had so seuer  
a sentence pronounced vpon him, that  
he should bee diuided from life and  
Kingdome, as hee was the same night  
following, *Qui inuentus est minus* Daniel 5.  
*habens*, for that he was found to haue  
lesse weight in him then hee should  
haue, what shall wee thinke of our  
selues that are Christians, of whom  
it is written aboue all others; I will  
search the sinnes of *Ierusalem* with a Soph. 2.  
candle.

What shall wee expect, that haue  
not only lesse weight then we should  
haue, but no weight at all, in the  
most of our actions? what may such  
men (I say) expect, but only that most  
terrible threat of diuision made to  
*Baltazar* (or rather worse, if worse  
may bee) that is to bee diuided from  
God



*Why man was created.*

God and his Angels: from participation of God and our Saviour; from Communion of Saints; from hope of our inheritance; from our portion Celestiall, and life euerallasting: according to the expresse declaration made hereof by Christ himselfe, in these words to the negligent seruant. The Lord of such a seruant shall come at a day when hee hopeth not, and at an houre that he knoweth not, and shall diuide him out, and assigne his part with hypocrites, where shal be weeping and gnashing of teeth.

Math. 24.

Whetefore (deare Brother) to conclude this Chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onely exhort thee (as the Apostle doth) not to conformance thy selfe to the common error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hitherto thou haue wandred and gone astray, be sorry for the time lost; but passe no further. If hetherto thou haue not considered the weightinesse of this affaire, serue thy selfe of this admonition, and remember that it is written. That a wise man profiteth by euery occasion. Esteeme

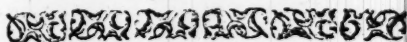
Prou. 6.

thy)

*Prooſes of Chriſtianitie.*

thy reſolution in this one point, the  
chiefeſt meſſage that euer ſhall paſſe  
through thy hands in this world, al-  
beit thou wert a Monarch and Ruler  
oſten worlds together. And finally,  
I will end with the very ſame words  
wherewith the wiſe-man concludeth  
his whole booke. Feare God and ob-  
ſerue his commandements, for this is  
euery man. That is, in this doth all  
and euery man conſiſt: his ende, his  
beginning, his life, and cauſe of be-  
ing; that hee feare God, and direct  
his actions to the obſeruance of his  
commandements; for that without  
this, he is no man in effect, ſeeing that  
he loſeth all benefit, both of his name,  
nature, redemption, and creation.

Eccle. 12.



THAT THE SERVICE  
which God requireth of man in  
this preſent life, is Re-  
ligion.

*With the particular confirmations of  
Chriſtian Religion, aboue all o-  
ther in the world.*

CHAP. IIII.

**H** Auing prooued in the former  
Chapter, that there is a God  
which created man; and that  
man

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man in reſpect thereof, and of other benefits receiued, is bound to honour and ſerue the ſame God, the queſtion may be demanded in this place, what ſeruite it is that God requireth and wherein it doth conſiſt? Whereunto the anſwer is brieſe and eaſie, that it is religion; which is a vertue that containeth properly the worſhip and ſeruite that we owe vnto God: euen as Piety is a vertue, containing the duty that Children doe owe vnto their Parents; and Obſeruance another vertue, that comprehendeth the regard, that ſchollers and ſeruants beare vnto their maſters. In reſpect of which compariſon and likenesse betweene theſe vertues, God ſaith by a certaine Prophet; The ſonne honoureth his Father, and the ſervant his maſter, if then I be a father, wher is my honour? If I be a maſter, wher is my feare?

Mal. i.

The acts of Religion are diuers & different; ſome internall, as deuotion and prayer; ſome other externall, as adoration, worſhip, ſacrifice, oblations, and ſuch like, that are declarations, and proteſtations of the internall. It extendeth it ſelfe alſo to ſtirre vp and put in vre, the acts and operations of other vertues for the ſeruite of

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of God: in which sence Saint James nameth it pure and vnspotted Religion, as to visite Orphanes and Widowes in their tribulation, and to keepe our selues vndefiled from the wickednesse of the world. Finally, howsoeuer some Heathens do vse this word Religion, to some other significations, yet (as S. *Augustine* well noteth) the vse thereof among the faithfull hath alwayes beene, to signifie thereby, the worshipping, honor, and seruice, that is due vnto God, so that if in one word, you will haue it declared what God requireth of man in this life; it may be rightly said, that all standeth in this, that he be religious.

Hereof it proceedeth, that whatsoeuer sort, or sect of people in the world, professed reuerence, honour, or worship to God, or to Gods, or to any diuine power, essence, or nature whatsoeuer; were they Iewes, Heathens, Gentiles, Christians, Turkes, Moores, Heretiques, or other, they did alwayes call their said profession by the name of their Religion. In which sence also, and signification of the word, I am to treat at this time of Christian Religion; that is, of the substance, forme, manner and way, reuealed by Christ and his Apostles

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postles vnto vs of performing our  
dutie and true seruice towards God.  
Which seruice is the first point ne-  
cessary to be resolved vpon, by him  
that seeketh his saluation, as in the  
Chapter that goeth before hath bene  
declared. And for obtaining this ser-  
uice and the true knowledge thereof,  
no means vppon earth is left vnto  
man, but onely the light and instru-  
ction of Christian Religion, accor-  
ding to the protestation of S. Peter,  
vnto the Gouvernours of the Iewes,  
when he said, There is no other name  
vnder heauen giuen vnto men where-  
by to be saued, but only this of Christ,  
and of his Religion

*Acts 4.*

If you obiect against me, that in  
former times before Christs Natiui-  
tie, as vnder the law of Moses for two  
thousand yeares together, there were  
many Saints, who without Christi-  
an Religion serued God vprightly,  
as the Prophets and other holy peo-  
ple: and before them againe in the  
law of Nature, when neither Iew-  
ish nor Christian Religion was yet  
heard of, for more then two thousand  
yeares; there wanted not diuers that  
pleased God, and serued him truly,  
as *Enoch, Noe, Iob, Abraham, Is-  
aac,* and others. I answere, that al-  
beit

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be it these men, (especially the former, that liued vnder the law of nature) had not so particular and expresse knowledge of Christ, and of his Mysteries, as we haue now; for this was reserued to the time of grace (as Saint Paul in diuers places at large declareth) that is, albeit they knew not expressly, how and in what manner Christ should bee borne; whether of a Virgine or no; or in what particular sort he should live and die: what Sacraments hee should leaue, what way of publishing his Gospel he should appoint, and the like (whereof notwithstanding very many particulars were reuealed to the Iewes from time to time: and the neerer they drew to the time of Christ his appearance, the more plaine reuelation was made of these mysteries: ) yet I say, all and euery one of these holy Saints, that liued from *Abraham*, vntill the comming of Christ, had knowledge in generall of Christian Religion, and did beleeue the same; that is, they beleeued expressly that there should come a Sauour and Redeemer of man-kind, to deliuer them from the bondage contracted by the sin of Adam.

This was reuealed strait after their fall, to our first Parents, and Progeni-

Gal. 3. & 4  
Ephes. 3.

*Prooſes of Chriſtianitie.*

tors in Paradice ; to wit , that by the  
Gen. 3. 15. Womans ſeed, our redemption ſhould  
be made. In reſpect whereof, it is ſaid  
Apoc. 3. in the Revelation , that Chriſt is the  
Lambe that hath bin ſlaine from the  
beginning of the world.

Acts 15.

Ephes. 8.  
Rom. 5.

And Saint Peter , in the firſt gene-  
rall Councell helde by the Apoſtles,  
affirmeth , that the old auncient Fa-  
thers before Chriſts Natiuity, were ſa-  
ued by the grace of Chriſt , as we are  
now, which Saint Paul confirmeth in  
diuers places. And finally, the mat-  
ter is ſo cleere in this behalfe, that the  
whole Schoole of Diuines accordeth,  
that Faith and Religion in the aun-  
cient Fathers, before Chriſt his appea-  
rance, was the very ſame in ſubſtance  
that ours is now, ſauing only, that it  
was more generall, obſcure, and con-  
fuſe, then ours is , for that it was of  
things to come, as ours is now of  
things paſt and preſent.

For example, they beleeued that a  
Redeemer ſhould come ; and wee  
beleue that he is already come.  
They ſayd, *Virgo concepit*, a Virgine  
ſhall conceiue: and we ſay , *Virgo  
concepit* , a Virgine hath conceiued.  
They had ſacrifices and Ceremonies,  
that prefigured his comming for the  
time enſuing ; we haue ſacrifices  
and

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and Sacraments that represent his being for the time present. They called their Redeemer, The expectation of Nations; and we call him now, The saluation of Nations: and finally, there was no other difference betweene the old faith of good men from the beginning and ours; but only in the circumstances of time, cleer-nesse, particularity, and of the manner of protesting the same, by outward signes and Ceremonies. For that in substance they beleeued the same redeemer that we doe, and were saued by the same beleefe in his merits as we are. For which cause, *Eusebius* well noterh, that as we are called now Christians, so they were called then *Christi*, *Psal.* 104. that is, annointed in prefiguration of the true Christ, in whom they beleeued, as the first and head of all other annointed, and who was the cause and Author of their annointing.

By this then it is most manifest, that nor only now to vs that are Christians, but at all other times from the beginning of the world, & to all other persons and people whatsoeuer, that desired to haue their soules saued, it was necessary to beleeu and loue Christ, and to professe in heart his Religion.



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For which consideration, I thought it not amisse in this place, after the former groundes layd, that there is a God, and that man was created and placed heere for his seruice: to demonstrate and prooue also this other principle, that the only seruice of this God, is by Christian Religion. Wherein albeit I doe not doubt but that I shall seeme to many, to take vpon mee a superfluous labour in procuring a veritie, which all men in Christendome doe confesse, yet for the causes before alleadged in the second Chapter, which moued mee in that place to prooue that there is a God, that is to say, first for the comfort, strength, and confirmation of such, as either from the enemy may receiue temptations, or of themselves may desire to see a reason of their beleefe: and secondly, for awaking, stirring, or stinging of others, who either of malice, carelesnesse, or sensuality, are fallen asleepe, and haue lost the feeling and sence of their beleefe, (for many such want not in these our miserable dayes) it shall not bee (perhaps) but to very good purpose, to lay together in this place, with the greatest breuity that possible may bee, the  
most

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most sure grounds and inuincible euidences, which we haue for declaration and confirmation of this matter.

For albeit the Apostle Saint Paul declareth the things that we beleue, be not such in themselves, as may bee made apparant by reason of humane arguments: yet such is the goodnesse and most sweete proceeding of our mercifull God towards vs, as hee will not leaue himselfe without sufficient testimony, both inward and outward, as the same Apostle in another place doth testifie. For that inwardly hee testifieth the trueth of such things as we beleue, by giuing vs light, and vnderstanding, with eternall joy and consolation in beleeuing them. And outwardly hee giueth testimony to the same, with so many conueniences, probabilities, and arguments of creditie, (as Diuines doe call them) that albeit the very point of that which is beleued, remaine still with some obscurity; yet are there so many circumstances of likely-hood, to induce a man to the beleefe thereof, as in all reason it may seeme against reason to deny or mistrust them.

Hebr. 11.

Acts 1, 4.

This shall easily appeare by the Treatise following of Christ and Christendome, and of the foundation

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ons of our Religion, which shall bee confirmed by so many pregnant reasons, and most manifest circumstances of euident probability, as I doubt not but the zealous Christian shall take exceeding comfort therein, and esteeme himseife happy, to haue a lot in that faith and religion, where he shall see and feele so much reason, prooffe, and conueniency to concurre and shew it selfe, for his satisfaction.

And to this effect, it shall bee of no meane moment, that I haue procured: before, the certainty, diuinity, and infallible truth of the Iewes Scriptures, or old Testament; which writings we haue receiued from that Nation that doeth (as it were) professe enmity against vs, and the same being written so many ages before the name of Christianitie was knowne in the world: it cannot bee but of singular authority, whatsoeuer shall be alledged out of those records for our purpose. And therefore as before in prouing our first principle, That there is a God, we vsed onely the testimony of such Witnesses, as could not be partial; so much more in this confirmation of Christian Religion, shall wee stand only, either vpon the confession of such as are our enemies, or vpon the records

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records of others, who must needs be indifferent in the cause, for that they lined before either cause or contro- versie in Christianity was knowne or called in question.

My whole purpose shall be then, to The drift  
make manifest in this Chapter, that of this  
Iesus Christ was the Sauour & Re- Chapter.  
deemer of all man-kind, fore-promi-  
sed and expected from the beginning  
of the world; that hee was the onely  
Sonne of God, and God himselfe, and  
consequently, that whatsoeuer he hath  
left vs in his doctrine and Religion,  
is true and sincere, and the only way  
of saluation vpon earth.

For cleerer prooffe and declaration The prin-  
wherof, I will reduce whatsoeuer I cipal heads  
h ue to say herein, vnto three prin-  
cipall heads or branches, according  
to the order of three distinct times  
wherein they fell out; that is to say,  
in the first place shall be considered,  
the things that passed before the Na-  
tiuitie or Incarnation of Christ. In  
the second, the things done and  
verefied from that time vnto his as-  
cension, which is the space of his a-  
bode vpon earth. And the third  
place, such events shall bee considered,  
as ensued for confirmation of his Dic-  
tie, after his departure.

*Prooves of Christianitie.*

In declaration of which three generall points, I hope by the assistance of him whose cause we handle, that so many cleare demonstrations shall bee discouered, as shall greatly confirme thy faith (gentle Reader) and remooue all occasions of temptation to infidelitie.

*How Christ was foretold to Iew  
and Gentile.*

Se&t 1.

Ephes. 1.

1. Tim. 2.

Titus 1.

1. Pct. 1.

Esay 2. 11

Ierc. 9. 12

and diuers fore-warnings were left among them both, for stirring them

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vp to expect his comming, as by the consideration following shall most euidently appeare.

*The first Consideration,*

**A**Nd to beginne with the Iewes, no man can denie, but that throughout the whole body and course of Scripture, that is, from the very beginning vnto the last end of their olde Testament, they had promised vnto them a Messias: which is the very same that wee call Christ, that is to say, a person annointed and sent from God, to bee a Saviour, a redeemer, a pacifier of Gods wrath, a Mediator betweene God and man, a Satisfier for the sinnes and offences of the whole world, a Restorer of our innocency lost in Paradise, a Master and Instructer, a Law-giuer, a Spirituall and eternall King, that should sitte, and rule, and raigne in our hearts to conquer the power and tyranny of Satan, the enemy of mankinde, who ouer-came our first Parents *Adam* and *Eue*, and neuer ceaseth to assaile vs.

*The first Covenant to Adam;*

**T**HIS is euident by the first Covenant of al that euer God did make  
with

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Gen. 2.

with man, when he ſayd to Adam our firſt Father in Paradife, In what day ſoeuer thou ſhalt eate of the Tree that is forbidden, thou ſhalt dye.

Which couenant being after broken, on the part of our ſaid Progenitor, he receiued his judgement, but yet with a moſt benigne promiſe of redemption for the time to come; for thus God ſayd to the diuell or Serpent that had deceiued him; The ſeede of the Woman ſhall cruſh thy head, and thou ſhalt lie in waite to hurt his heele. That is, one ſhall proceed in time, of the ſeed of the Woman, who ſhall conquer death and ſinne, (that are thy weapons) and ſhall not care for thy temptations, but ſhall tread them vnder his feet, and this ſhall be Chriſt the Meſſias of the world.

Gen. 2.

*Rabbi Moſes, Ben Maimon in hunc locum*

Thus did not only the eldeſt Iewes and Rabbines vnderſtand this place, (whatſoeuer the latter haue dreamed that their Meſſias ſhould be only a temporall King) but alſo the old Chaldy Paraphraſe, (named *Thargum Hieroſolimitanum*) expoundeth it plainly in theſe words, applyed vnto the Deuill that had deceiued Adam; They haue a certaine and preſent remedy againſt thee: (O Deuill) for that the time ſhall come, when they

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they shall tread thee downe with their heeles, by the helpe of the Messias, which shall be their King.

*To Abraham, and Isaacke.*

**T**He same thing is confirmed by the very same promise, seauen times repeated and established vnto *Abraham*, that liued very neere two thousand yeeres after *Adam*; and againe to *Isaack* his sonne after him, *Gen. 12. & 18, & 22. In semine tuo, benedicentur omnes gentes terra* All Nations of the earth shall be blessed in thy seede. Which had beene indeed, but a very small benediction to *Abraham*, or to the Iewes after him (that neuer saw their Messias actually) if he had beene only to be a temporall King; And much lesse blessing had it beene to the Gentiles and all other Nations, if this Messias of the Iewes must haue bin a temporall and worldly Monarch, to destroy and subdue them to the seruitude of Iury, as fondly the latter teachers of that Nation doe contend.

*Iacobs Prophecie of Christ.*

**T**His yet maketh the Patriarch *Iacob* more plaine, who prophesying at his death of the comming of Christ, hath these words; The Scepter



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Gen. 49.

ter (or gouernment) shall not be taken from the house of Iuda, vntill he come that is to be sent, and he shall be the expectation of nations. Which later words, the fore-named Chaldy Paraphrase, as also great Onkelos, both of singular authoritie among the Iewes, doe interpret thus; *Donec Christus seu Messias veniat, &c.* Vntill Christ or the Messias come, (which is the hope and expectation of all Nations, as well Gentiles, as of vs that are Iewes) the gouernment shall not cease in the house or Tribe of Iuda. By which sentence of Scripture, and interpretation of the Iewes themselues, we come to learne (besides the promise of the Messias) two consequences in this matter, against the Iewes of latter times. First, that if their Messias must be the hope and expectation as well of the Gentiles as of the Iewes, then can he not bee a temporall King to destroy the Gentiles, (as the later Iewes would haue it) but a spirituall King to reign ouer them, and to bring in subiection their spirituall enemies for them, (I meane the flesh, the world, and the deuill) as all true Christians doe beleeue. Secondly, if the Temporall Kingdome of the house of Iuda, (where-

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(whereof Christ must come) shall cease and bee destroyed at the coming of Messias, as the Scripture auoucheth : how then can the Iewes expect yet a temporall King for their Messias, as most fondly they doe.

But to leaue this controuersie with the latter Rabbines, and to goe forward, in declaration of that which wee tooke in hand, that is, to shew how Christ was fore-told and promised to the Iewes. It is to be noted, that after the death of Iacob last mentioned, there is little recorded in Scripture of the doings of this people, during the space of foure hundred yeeres, beeing the time of their bondage in Egypt; but yet the tradition of that Nation teacheth, that as soone as they were deliuered out of Egypt, & were in the desert, towards the land of promise, the three sons of Chore, called *Afir*, *Elkanah*, and *Abi-asaph*, (of whom mention is made in the sixt Chapter of Exodus, and other places) made diuers songs and Psalmes in the praise and expectation of the Messias to come, and that the holy men of that time, did solace themselves with singing the same : and that King *Danid* afterward in the second part of his Psalmes, beginning from

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from the forty and one vnto the eightie and ſeauen, gathered the moſt part of theſe olde ſongs together, as they are yet to be ſcene in the Pſalms.

*Moses Propheſie of Chriſt.*

Deut. 18.

**B**Vt Moſes, who liued with the people, & gouerned them in the wilderneſſe, had a cleere reuelation from God of this Meſſias, in theſe words: I will raiſe vp a Prophet to this people from among their brethren, euen as my ſelfe: and I will put my words in his mouth, and he ſhall ſpeake vnto them all things which I ſhall ordaine vnto him: and he that ſhall reſuſe to heare the word which he ſhall ſpeake vnto them in my Name, I will be reuenged vpon that man. Which words that they cannot be vnderſtood of any other Prophet that euer liued after Moſes among the Iewes, but onely of Chriſt, it appeareth moſt manifeſtly and plainly, by the testimony of the Holy Ghoſt; where hee ſaith. And there aroſe not any other Prophet in Iſrael like vnto Moſes, &c.

Deut. 43.

*Dauids Propheſie of Chriſt.*

**A**fter Moſes about foure hundred yeares, enſued David, who for that

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that he was a holy man, and the firſt King of this houſe of Iuda; out of whoſe Linage the Meſſias was to come, the particulars of this myſterie, were more abundantly and manifeſtly reuealed vnto him, then vnto any other. And firſt for aſſurance that Chriſt ſhould be borne of that ſtocke and linage, theſe are the wordes of God vnto him, I haue ſworne vnto *Dauid* my ſeruant, I will prepare thy ſeed from eternitie, and I will build vp thy ſeat to all generations. Which wordes, albeit the later Iewes will apply it to King *Solomon*, that was *Dauids* ſonne, and ſo in ſome ſence, they may ſo be, for that King *Salomon* was a figure of Chriſt to come, yet properly theſe wordes, And his Kingdome ſhall ſtand for euer, and for all eternitie, which are ſo often repeated in this and other places of the Scripture, cannot bee verified in *Salomon*, whoſe earthly Kingdome was rent and torne in pieces ſtraight after his death by *Ieroboam*, and not long after, as it were diſtinguiſhed: but they muſt needes bee vnderſtood of an eternall King, which ſhould come of *Dauids* ſeede, as muſt alſo theſe other wordes of God in the *Pſalmes*: Thou art my ſon, this day  
haue

*Pſal.* 88.

*2. Reg.* 7.

*3. Reg.* 5.

*1. Cor.* 22.

*3. Reg.* 12.

*Pſal.* 2, 43.

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*Pſalm. 71.*

haue I begotten thee, I will giue vnto thee the Gentiles, for thine inheritance. Which was neuer fulfilled in *Salomon*, nor in any other temporall King in Iury after him. And much leſſe theſe words which follow. Hee ſhall endure with the Sun and before the Moone, from generation to generation. There ſhall riſe vp in his dayes peace, vntill the Moone bee taken away, he ſhall raigne from Sea to Sea, vnto the ends of the world: all Kings ſhall adore him, and all nations ſhall ſerue him: for that he ſhall deliuer the poore man that had no helper: he ſhall ſaue their ſoules, & deliuer them from ſury, and from iniquity: all Tribes of the earth ſhall bee bleſſed in him, and all Nations ſhall magnifie him.

Theſe wordes of Chriſts eternall Kingdome, and of his enduring to the Worlds ende; of his Vniuerſall reigne ouer Iew and Gentile, of his adoration by all Nations; of his deliuey of ſoules from bondage of iniquity, and finally, of his making bleſſed all Tribes of the earth: cannot poſſibly be applyed to any temporall King that euer was among the Iewes or euer ſhall be to the worlds end, but only Chriſt.

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### *Ieremies Propheſie of Chriſt.*

**T**His promiſe made vnto *David*, for Chriſt to come of his ſeede, is repeated after his death, by many Prophets, and confirmed by God, as *Iere. 23.* in Ieremy, where God vſeth theſe words. Behold the dayes come on, and I will raiſe vp to *David* a juſt ſeede, and he ſhall raigne a King, and ſhall be wiſe, and ſhall do iudgement and juſtice vpon earth. And in his dayes ſhall Iuda be ſaued, and Iſrael ſhall dwell confidently, and this is the name that men ſhall call him, Our juſt God. All this was ſpoken of *Dauids* ſeed, aboue foure hundred yeeres after *David* was buried. and 13.

Which prooueth manifeſtly, that the former promiſes and ſpeeches, were not made to King *David* for *Salomon* his ſonne, or for any other temporall King of *Dauids* line: but for Chriſt who was called ſo particularly, The ſonne and ſeede of *David*: for that *David* was the firſt King of the tribe of Iuda, and not onely was Chriſts Progenitor in the fleſh, but alſo did beare his type and figure in many other things.

*Ezeiel*

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*Ezechiels Prophecie of Christ.*

**Ezek 34.**  
Christ is  
called *Da-*  
*uid.*

**F**OR which cause likewise in the Prophet *Ezechiel* ( who lived about the same time that *Jeremie* did ) the *Messias* is called by the name of *David* himselfe ; for thus God spake at that time unto *Ezechiel* ; I will saue my flocke, nor shall they be any longer left to the spoyle, &c. I will raise ouer them, One pastor, which shall feed them, my seruant *David* he shall feed them, and shall bee their Shepheard and Prince, and I will be their God, and will make with them a couenant of peace, &c.

In which words, not onely we that are called Christians, but the latter *Iewes* also themselves doe confesse in their *Thalmud*, that their *Messias* is called by the name of *David*, for that he shall descend of the seede of *David*; as by reason also it must of necessity bee so, for that King *David* beeing dead foure hundred yeeres before these wordes were spoken, ( as hath beene noted ) could not now come againe to feede Gods people or gouerne them himselfe.

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*The Prophecie of Esay touching Christ.*

**E**say the Prophet, who liued about a hundred yeares before *Ieremie* and *Ezekiel*, had marueilous fore knowledge of the Messias, and his affaires, and describeth him very particularly, beginning in this manner. In the latter dayes, the Hill of Gods house shall bee prepared vpon *Esay* 1. the toppe of Mountaines, and all Nations, or Gentiles, shall flow to him. And many people shall say, come and let vs ascend vnto the hill of the Lord, and he shall teach vs his wayes, and wee shall walke in his paths, he shall iudge Nations, &c. Which very wordes are also repeated in *Micheas* the Prophet, and are applyed there as also here, vnto the Messias, and *Mich.* 4. can haue no other meaning, by the iudgement of the Iewes and Hebrews themselves. And *Esay* doeth prosecute the same matter afterwards in diuers Chapters As for example in the fourth, talking of the same Messias, which before hee called the Hill of Gods house, he addes these wordes. In that day shall the issue of the Lord bee in Magnificence and glory, and the fruite of the earth in sublimitie & exaltati-  
*Esay.* 4.



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*Esay.9.*

exaltation, to all such as shall be saved of Israel. In which words he calleth the Messias, both the issue of God, and the fruite of the earth, for that he should be both God & man. And in the 9 Chapter, he calleth him by these termes, Admirable, Counsellour, God, Strong, Father of the future world, and Prince of Peace.

*Psal.71.*

In the eleuenth Chapter, he describeth him most wonderfully, in these words: There shall go forth a branch of the stocke of *Iesse*, which *Iesse* was *Dauids* Father, and out of the root of that branch, there shall mount vp a flower, & the Spirit of the Lord shall rest vpon him, the Spirit of wisdom and of vnderstanding, the Spirit of counsell and fortitude, the Spirit of wisdom & piety, he shall not iudge according to the sight of fleshly eyes, nor yet condemne according to the hearing of fleshly eares: but he shall iudge poore men in iustice, and shall dispute in equity for the mild men of the earth. He shall strike the earth with the rod of his mouth, and with the spirit of his lips shall he slay the wicked man. Iustice shall be the girdle of his loynes, and faith shall be the band of his reines, &c.

Hitherto are the words of the Prophet,

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phet, wherein truely nothing can be more plaine and euident, then that by the rod or branch of *lesse*, is ment the Virgin *Mary*, who directly descended of the Linage of *lesse*, & by the flower ascending from this branch, must needes be vnderstood Christ, that was borne of her, and had all those excellences and priuiledges aboue other men, which Esay in this place assigneth vnto him.

Math. 1.  
Luke 3.  
Acts 13.  
Rom. 15.

Whose further graces yet, and speciall diuine properties, the same Prophet expresseth more particularly in the Chapter following, where hee saith; He shall for euer ouerthrow and destroy death: he shall open the eyes of the blind, and the eares of the deafe, he shall not cry nor contend, nor shall he accept the person of any man: but in truth shall he bring forth judgement. He shall not be sorrowfull, nor tribulent, &c.

And finally, in the forty and nine Chapter, he alleadgeth the wordes of God the Father vnto Christ, touching his Commission in this sort: It is too little that thou be vnto me a seruant, to raise vp the Tribes of Iacob, and to conuert vnto me the dregs of Israel. Behold I haue appointed thee also for a light vnto the Gentiles, that thou

Esay 49.

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thou bee my faluation vnto the vtter-  
moft parts of the earth.

*Daniels Prophecie of Chrift.*

**A**Nd to conclude this matter with-  
out alleading more Prophefies  
for the fame (which in truth are in-  
finite throughout the Bible) *Daniel*  
that liued in the end of the Captiuitie  
of Babylon, a little before *Aggeus*, *Za-  
charias*, and *Malachias* (who were the  
laft Prophets, that euer flourifhed a-  
mong the Iewes, almoft fūe hundred  
yeeres before the Natiuitie of Chrift)  
this *Daniel* (I fay) reporteth of him-  
felfe, that being in Babylon, and ha-  
uing fafted, worne fackcloth, and  
prayed long vnto God, there came  
the Angell *Gabriel* vnto him at the  
time of the euening facrifce, and  
fore told him not onely of the deli-  
uerance of the people of Ifrael, from  
the captiuitie of Babilon out of hand,  
for that the feauenty yeeres of their  
punifhment, foretold by *Ieremie*, were  
now expired, but alfo hee tolde him  
further, that the time of the Vniuer-  
fall deliuerance of man kinde, from  
the bondage and Captiuitie of finne,  
was now fhortened, and that after  
feauentie Heedomades, which fhall  
bee fhewed after, made vp the iūft  
time that paffed from the rebuilding  
of

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of Ierusalem after their deliuerance from Babilon, vnto the birth of Christ there should be borne the Sauour of the world, and bee put to death for the redemption of mankind.

The Angels words are these: I am come to shew thee, O *Daniel*, for that thou art a man of good desires. And therefore doe thou marke my speech, and vnderstand this vision. The seauenty Hebdomades are shortened vpon the people, and vpon the holy City: to the end preuarication may be consumed, and sinne receiue an end, to the end iniquity may bee blotted out, and eternall iustice brought in her place: and to the end visions and Prophecies may be fulfilled, and the Saint of Saints anointed Know thou therefore and marke, that from the end of the speech, for rebuilding of Ierusalem vnto Christ the Captaine, there shall be Hebdomades seauen, and Hebdomades sixty two, and after sixty two Hebdomades, Christ shall bee put to death, and the people which shall deny him, shall not bee his people.

*Daniel 9.*

I might passe on further to other Prophets, and make no end, if I would alledge what might be said in this behalfe: for that the whole Scripture

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runneth all to this one point, to foretell and manifest Christ, by signes, figures, parables, and prophecies: and for this cause was it principally written. But that which is already spoken, shall be sufficient for our first consideration, whereby is seene, that among the Iewes from age to age, Christ was prophesied and foretold, together with the eternity of his Kingdome that should be spirituall.

*The second Consideration.*

That  
Christ  
should be  
both God  
and man.

**N**OW followeth there a second consideration of the quality of Christs person, of no lesse importance then the former, and wherein the latter Iewes doe more dissent from vs: that is, of the God-head of the Messias promised. I say the latter Iewes or Rabbines, are different herein from vs, as also they are in many other poynts and Articles, wherein their Auncestors (that were no Christians) did fully agree. Euen as all Heretiques are wont to doe, that first brake in one poynt, and then in another, from the true Catholique faith of Christ, to follow mens traditions; and so doe run on from one to one, making themselues in all things as dislike as they can, for hatred

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ted of that vnity, whereunto their pride will not ſuffer them to returne. So is it in the generation of this reprobate people, who firſt agreed with vs in all, or moſt points, touching Chriſt to come, and denied onely the fulfilling or application thereof in Ieſus our Sauour, but afterward, their vngracious off-ſpring, beeing not able to ſtand in that iſſue againſt vs, deuifed a new plea, and betooke themſelues to a farre higher degree of impiety, affirming that we attribute many things vnto Ieſus, that were not fore-told of the Meſſias to come; and among other, that he ſhould bee God, and the Sonne of God, and the ſecond perſon in Trinity &c.

But herein no doubt theſe obſtinate and graceleſſe men, doe ſhew themſelues both ignorant of their owne Scriptures, & diſagreeing from the writings of their owne forefathers. For as for Scriptures, it is euident by all or moſt of the Prophets, alledged before, that Chriſt (or the Meſſias muſt bee God) and the Sonne of God, indued with mans nature, that is, both God and man. So in *Genefis*, where hee is called the ſeede of the woman, it is apparant that hee *Gen. 3.* ſhall bee man; and in the ſame place,

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Esay. 4.

Esay 9.  
Psal. 109.

Iehoua in  
Hebrew.

when he is promised to crush the de-  
uill, and to breake his head : who can  
doe this but only God ? Likewise,  
when he is called *Germen Iehoua*, the  
seede of our Lord God, his God-  
head is signified, as is his man-head  
also, when in the same place he is na-  
med, the fruit of the earth. Who can  
interpret these speeches : That his  
Kingdome shall be euerlasting. That  
he shall endure till the Moon be taken  
away, & after. That God begat him  
before Lucifer was created. That no  
man can tel or account his generation.  
That all nations and Angels must a-  
dore him. That hee must sit at the  
right hand of God. And many other  
such speeches pronounced directly and  
expresly of the Messias : who, I say,  
can vnderstand or interpret them, but  
of God, seeing that in man they can-  
not bee verified : And as for the last  
of these Testimonies, concerning  
Christs sitting at his Fathers right  
hand : Three of our Euangelists doe  
report that Iesus did blanke many  
of the learnedst Pharisies, with al-  
ledging only these words of *Dauid*.  
The Lord sayd vnto ~~my~~ Lord, sit at  
my right hand vntill I put thine ene-  
mies as thy foot-stoole. For, sayd Ie-  
sus, if Christ be *Dauids* sonne, how did  
*Dauid*

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*David* call him his Lord : signifying hereby, that albeit the *Messias* was to be *Dauids* sonne, according to his man-head; yet was he to be *Dauids* Lord according to his Godhead. And so doe both *Rabbi Iohnathan*, and the publique Commentaries of the Hebrewes interpret this place.

*Micheas* is plaine, And thou *Beth-leem*, out of thee shall proceed a Ruler in Israel, and his going forth is from the beginning, and from the dayes of eternity. This cannot be understood of any mortal man that euer was or shall be. But yet *Esay* geeth *Esay 9.* further, when he saith : A little child is borne vnto vs, and a young sonne is giuen vnto vs, and his principallity is vpon his owne shoulder, and his name shall be *Ged*, the Father of the future. It is so in world, or of eternitie : the Prince of the Hebrews.  
Peace, &c.

In which words we see that *Christ* is called *God*. But if the Iew doe cauill here, and say, that *El* or *Elohim* the Hebrew words, which we interpret *God* in this place, may sometime bee applyed to a creature, as in *Exodus*, once *El* signifieth an Angel, and *Elohim* at other times, is applyed to Iudges ; then marke this Discourse of *David* touching the *Mes-*



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stas, to whom hee saith : Thou art beautifull in forme aboue the children of men : grace is spred in thy lips, and therefore hath God blessed thee for euer, &c. Thy seat O God is for ever and euer : the Rodde or Scepter of thy kingdom, is the rod of direction, thou hast loued justice, and hated iniquity, therefore God, thy God hath anointed thee with the oyle of joy aboue thy partners. Here the Messias is caled God, twice by the same word *Elohim*, as God his Father is; and therefore as the word signifieth twice God in the one, so must it also in the other.

The third  
prooffe.

But to remooue all ground of this refuge, touching *El* or *Elohim*, that are names of God, which may bee Communicated some-times, and vppon some occasions to Creatures : most apparant it is, that the name *Iehoua*, which is called *Tetragrammaton*, and which is so peculiar to God alone, as neuer it may bee Communicated to any other; this name (I say) which is of such reuerence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth Lord, is euery where almost in Scripture attributed vnto Christ, namely where the Latine interpreter hath tran-

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translated Lord: as for example, in two diuers places of *Jeremy*, after the long discription of the *Messias*, which before I haue recited, hee concludeth thus, *Hoc est nomen quod vocabunt eum, Iehoua iustus noster*: This is the name which they shall call, Our just *Iehoua*, as the Hebrew hath word for word, *Iehoua* our justice. And so doe the ancient Hebrew expositors confesse vpon this place of *Jeremy*, namely, *Rabbi Abba*, who asketh the question, what *Messias* shall be called? And then he answereth out of this last place He shall be called the eternall *Iehoua*. The like doth *Misdrach* gather vpon the first verse of the 20 *Psalme*. And *Rabbi Moses Hadarsan*, expounding a place of the Prophet *Sophony*, Chap. 3. verse 9. concludeth thus; in this place *Iehoua* signifieth nothing else but the *Messias*.

*Jerem. 23.*

*Jerem. 33.*

*Gen. 41.*

Whereby appeareth, that as well in Scripture, as also in the opinion of old Hebrew expositors, the *Messias* was to bee true God and man. And I might alledge many other Testimonies of auncient *Rabbines*, if it were not to long: especially, if I would enter among the kinde of expositors, whom they call *Cabalistes*, (who are more ancient, and lesse bru-

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riſh then are the other ſort, which are termed Thalmudiſts) ſhould find many cleare and manifeſt declarations againſt the Iewes doctrine and error of later times. And among other, for example onely of Cabiliſticall expoſitions, I referre the Reader to the Diſcourſe of *Rabbi Haccadoſch*, which in Hebrew ſignifieth the holy *Rabbine*, and liued not long after Chriſt, vpon **Jeremy 23.** the words of *Jeremy* before recited; in which, for that he findeth the Meſſias to be called *lehona*, which word in the Hebrew is compounded of the three Letters, *Iod*, *Vau*, and *He*, twice repeated; this Doctour maketh this Diſcourſe by Art Cabaliſt, in this manner.

Euen as, ſaith hee, the Letter *He* in *lehona*, is compounded of two other Letters, named *Daleth* and *Vau*, as appeareth by their forme, ſo ſhall the Meſſias, that is ſignified by this word *lehona*, bee made of two natures, the one diuine, & the other humane. And as in *lehona*, there is twice *Pe*, and conſequently two *Daleths*, and two *Vaus* contained therein, ſo are there likewise two births, filiations, or child-hoodes in Meſſias, the one, whereby he ſhall be the ſon of God, and the other, whereby hee ſhall bee  
the

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the sonne of a Virgin, which Esay calleth the Prophetesse. And as in Iehoua, the letter He is twice put, and yet both Hees doe make in effect but one letter: so in Messias there shall be two distinct natures, and yet shall they make but one Christ.

Esay 8.

Thus plaieeth this Cabilist vpon the letters or *Iehova* (according to the manner of their diuinitie) and draweth great mysteries, as you see, from letters ends. In which kind of reasoning, albeit we put no ground of strength at al; yet it is sufficient to shew, that among the elder Iewes, it was a known and confessed Doctrine, that Christ should bee both God and man, and haue two natures conjoynd distinctly in one person, which is the same that we Christians doe affirme.

Nay, I will adde further, and this The fourth  
is greatly to bee obserued, that the proofe.  
selfe-same ancient Iewes, as some also of the later, doe hold and prooue by Scripture, that Christ shall bee, for alwayes they speake of the Messias to come, the very Sonne of God. *Et verbum Dei incarnatum*, and the word of God incarnate, or made flesh. And for the first, that shall be the sonne of God, they prooue it out of diuers places alledged by me before, as for ex-

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- Gen. 49. ample out of Geneſis, where the Latine text hath, The Scepter of Iuda ſhall not be taken away, vntill hee come that is to be ſent. The Hebrew hath, vntill *Silo* come, which *Silo*, *Rabbi Kimſi* prooueth by a long diſcourſe, to ſignifie ſo much as *Filius eius*, his Sonne, that is, the Sonne of God. The ſame they prooue by the place of *Eſay*, where the Meſſias is called *Germen choue*, the ſeede or ſonne of *iehoua*. Which the Chaldy Paraphraſe termeth, The Meſſias of *iehoua*. They prooue the ſame alſo out of diuers Pſalmes, where
- Pſalm 49. Chriſt is called plainly the ſonne of God, as where it is ſaid; He ſhall ſay vnto mee, thou art my Father, &c. I will put mine eldeſt ſon, more higher then all the Kings of the earth, &c. *Iehoua* ſayd vnto mee, thou art my ſonne, this day haue I begotten thee,
- Pſalm. 2. Kiſſe the Son yee Kings and judges of the earth, and happy are they that place their hope in him. Which laſt wordes can no way bee vnderſtood of the ſonne of any man, for that it is written, Cursed is the man that putteth his truſt in man. Wherefore *Rabbi Iozathan*, *Rabbi Salemoth*, *Aben Ezra*, and others, doe conclude by theſe, and other places which they al-

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alledge, that the Messias must bee the very sonne of God.

And for the second point, they goe yet further affirming this Sonne to be *Verbum patris*, the word of God the Father. Which the fore-sayd *Jonathan* in his Chaldy Paraphrase, doth expresse in many Translations; as for example, where *Esay* saith, Israel shall be saued in *Iehoua*, with eternall saluation, (which *Iehoua* signifieth Christ as all men do confesse) *Jonathan* turneth it thus; Israel shall be saued by Gods word. So againe, where God saith by *Hosea*, I will saue the house of Iuda, by *Iehoua* their God, (which is by Christ) *Jonathan* translateth it thus; I will saue Iuda by the word of their God. In like manner, where *Dauid* writeth, *Iehoua* sayd to my Lord, Sit at my right hand, &c. *Jonathan* expresseth it thus; *Iehoua* sayd vnto his word, sit at my right hand. So *Rabbi Isaac Arama*, *Psalm* 110. writing vpon *Genesis* expoundeth this Verse of the *Psalm*. Hee sent his word and hee healed them, &c. to bee meant of Messias, that shall bee Gods word. And *Rabbi Simeon* the chiefe of all the *Cabalists* vpon these words of *Iob*, I shall see God in my flesh, gathereth, that the word of God shall

The fifth  
proofe.

*Hosea* 1.

*Psalm* 110.

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shall take flesh in a womans wombe.  
So that this Doctrine was nothing  
strange among the ancient Rabbines.

For further confirmation whereof,  
(seeing the matter is of so great im-  
portance) consider what is recorded  
in a treatise called *Zoar*, of high au-  
thority among the Iewes, where *Rab-  
bi Simcon*, that was last before alled-  
ged, citeth a place out of old *Rabbi  
Ibda* vpon these wordes, in Deuter.

Deut. 6.

The blef-  
sed Trini-  
tie proved  
by an an-  
cient *Rab-  
bi*.

*Iehoua* our Lord is one *Iehoua*, which  
words the said ancient *Rabbi Ibda* in-  
terpreteth in this manner, by the first  
*Iehoua* in this sentence, (being the in-  
communible name of God) is signi-  
fied, saith hee, God the Father, Prince  
of all things. By the next words, our  
Lord, is signified God the Sonne, that  
is, fountaine of all Sciences. And by  
the second *Iehoua*, in the same sen-  
tence, is signified God the holy Ghost  
proceeding from both. To all which  
there is added the word (*One*) to  
signifie that these three are inuisible.  
But this secret shall not bee revealed  
vntil the coming of the Messias.  
Hetherto are the words of *Rabbi Ib-  
da*, reported in *Zoar*, by *Rabbi Ibda*,  
where also the said *Rabbi Simcon* in-  
terpreteth these words of *Esay*, *Holy,  
Hely, Hely, Lord God of Sabbath*, in this  
man-

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manner. *Eſay* by repeating three times Holy, ſaith he, doth as much, as if he had ſayd, Holy Father, Holy Sonne, and Holy Spirit: which three Holies, doe make but one only Lord God of Sabboth.

Finally, I will conclude this Controuerſie betweene the later Iewes and vs, with the authority of learned *philo.* who liued in the very ſame time with Chriſt, and was ſent Embaſſadour twice to Rome, in the behalfe of his Nation in *Alexandria*: that is, firſt in the 15. yeere of Tiberius the Emperour, which was three yeeres before Chriſts Paſſion, and the very ſame yeere wherein hee was baptized by S. *Iohn*: and the ſecond time about eight yeeres after, to wit, in the firſt yere of the reigne of *Caligula*. This man that was the learnedſt that euer wrote among the Iewes (after the writers of holy Scriptures ceaſed) made a ſpeciall Booke of the baniſhment of his Countrey-men, where he hath this diſcourſe inſuing.

The ſixt  
prooſe.

What time may bee appointed, (ſaith hee) for the returne home of vs baniſhed Iewes, it is hard to determine. For by tradition we haue, that wee muſt expect the death of an high Prieſt. But of thoſe, ſome die quick-

*Philo lib.  
de exultibus.*

lie?



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ly, and some liue longer. But I am of opinion, that this high Priest shall bee the very Word of God, which shall be voyde of all sinne, both voluntary and involuntary: whose Father shall be God, and this word shall be that Fathers wisdom, by which all things in the world were created. His head shall bee annointed with Oyle, and his Kingdome shall flourish and thine for euer.

This wrote *Philo* at that time, when he little imagined, that the same high Priest, whom hee so much expected, and the same word of God, whose Kingdome he describeth, was now already come into the World. And this shall suffice for our second consideration what manner of Messias the Iewes did expect.

*The third Consideration.*

**N**OW in the third place commeth to be considered, what authority and power the Messias should haue at his appearance vpon earth, and whether hee should change and abrogate the Law of Moses, or no? wherein there is no lesse controuersie betwene vs and the latter Iewes, then in the former point of his diuinity. For we hold with Saint Paul, that the Law

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Law of *Moses* was given vnto the Iewes but for a time, to entertaine the people withall, and by the outward signes and Cereinonies which it had, (whereof the most part of all prefigured Christ to come) to be their Schoe-master and leader to the time of faith, wherein it should be abrogated, and a farre more perfect Law set downe by Christ in place thereof.

Gal. 3. & 4.

Heb. 7.

1. Cor. 20.

This wee prooue first, for that the Law of *Moses* was an imperfect Law, bringing nothing to perfection, as Saint *Paul* well noteth? It was as S. *Peter* saith, a burthen-some Law, which the Iewes themselues were not able to beare for the multitude of Ceremonies therein contained. It was a carnall and servile Law, consisting most in the externall. It was a Law of terror and feare, more then of loue and liberty of the spirit. It was a Law (as I sayd before) of signes and figures for things to come, and consequently to cease, when those things which it prefigured should come to bee present. It was a Law peculiar and proper to the Iewes onely, without respect of all the rest of the World: and the exercise thereof, was allowed only in the Country Deut. 17. of Iury; and that which is more, it Deut. 17.

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was not permitted but in one place onely of that Countrey, that is, in Ierusalem, whether euery man was bound to repaire three times a yeere, to wit, at the *paſqua*, at the *pente-coſt*, and at the feaſt of Tabernacles; and in that place alone, to make their ſacrifices, and in no other Countrey or place beſides.

Phil. 1. 21.  
Eſay. 2. 11

Now then reasoneth the learned Diuine, if this Law of *Moses* were for the Iewes and Iury onely, how could it ſerue for the time of the Meſſias, who was to bee King aſwell of the Gentiles as of the Iewes, and to rule al the people in the world, that ſhould belecue in him vnder one Law. If the exerciſe of this Law were allowable onely, and lawfull in Ierusalem, how could it poſſibly bee fulfilled by Chriſtians that are diſperſed ouer all the world? as for example, how could they repaire to Ierusalem thrice euery yeere? How ſhould euery woman that ſhould dwell in *England* or *India*, repaire to Ierusalem for her purification after euery child-birth, as by the Law of *Moses* ſhee was commanded?

Moſt euident it is then, which wee ſayd before, that this Law was giuen but to endure for a time. And to viſe

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Use S. Pauls owne wordes, it was but Heb. 7.

*Introductio melioris spei*, an introduction to a better hope. It was but an entertainment to that people (which by their being among the Egyptians, were prone to Idolatry) vntill Christ should come & ordaine a perfect law. That is, a Law of spirit and internall affection : a Law of loue and liberty : a Law that should be common to all men, serue for all Countreys, times, places, & persons ; a Law that should bee written in the bowells of our hearts : a Law that should bee toller-able, easie, sweete, plaine, light, brieve, and flexible, (as well to the poore as to the rich : a Law (to conclude) that should consist in Charity.

Thus signified Moses, when he said to his people, after hee had deliuered the former Law vnto them : *The Lord* Deut. 18.  
*shall raise vnto you a Prophet of your owne Nation, and from among your own brethren as my selfe, him shall you heare.* As though hee had sayd, you shall heare me vntill he come, that must be a Law-giuer as my selfe, and yet of a more perfect Law, and therefore more to bee heard and obeyed. And then hee addeth, *Who soeuer shall refuse to heare the words of this Prophet, I my selfe will reuenge it, saith the Lord*  
God.

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Deut 44.

God. Which words cannot be verified in any other Prophet after *Moses*, vntill Christ, for that of those Prophets the Scripture saith, *There arose no prophet like unto Moses in Israel.*

Which is to bee vnderstood, that they had no authority to bee Law-makers, as *Moses* had, but were all bound to the obseruation of that Law onely which *Moses* left vntill Christ came, whom *Moses* here calleth, A Prophet as himselfe: that is a Law-maker, and exhorteth all men to heare and obey him.

This yet is made more plain by the Prophecy of *Esay*, & the second chapter thereof, who sayth, Out of Syon shall come a Law, and the word of God out of Ierusalem, which cannot be vnderstood of *Moses* law, that had beene published eight hundred yeeres before this was spoken, and that from the Mount Sinai, and not from Sion. But Christ his Law began from Sion and Ierusalem, and from thence was spread into all the world. Which the same *Esay* foresaw, when talking of the comming of the Messias he saith: In that day there shall be an Altar to God in the midst of the Land of Egypt. And the title of the Lord at the end thereof, &c. And God shall bee knowne

*Esay* 19.

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knowne to the *Egyptians* at that day,  
& they shal honor him with sacrifices  
& oblations. Which words could not  
be verified in the Law of *Moses* for  
that by that Law, the *Egyptians* could  
haue neither Altar nor Sacrifice; but  
at Christs comming it was fulfilled  
when the *Egyptians* were made Chri-  
stians, and enjoyed both the Altars  
and Sacrifices that Christians do vse.

The same thing was foretold by  
God in *Malachy*, where hee saith to  
the Iewes, & of the Iewish Sacrifices,  
*I haue no pleasure in you, neither will I* Mal. i.  
*receiue Oblation at your hands. For that*  
*from the rising of the Sunne, vnto the*  
*going downe thereof, my Name is great*  
*among the Gentiles, and they doe sacri-*  
*fice vnto me euery where, and doe offer*  
*vnto my Name, a pure oblation, saith the*  
*Lord God of hosts.* In which words we  
see, first a reprobation of the Iewish  
Sacrifice, & consequently of the Law  
of *Moses*, which dependeth principal-  
ly of that Sacrifice, Secondly wee see  
that among the Gentiles there should  
bee a pure manner of Sacrifice, more  
gratefull vnto God then the other  
was, and such as might be performed  
in euery place of the World, and not  
to bee tyed to one place onely, as the  
*Mosaicall Law*, and sacrifice was.

And

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And finally, I will conclude the whole matter, with the expreſſe words of God himſelfe, concerning the Ceremonies and precepts of the old Law, *Dedi eis præcepta non bona, & iudicia in quibus non uiuent*

Ezek. 20.

I gaue vnto them precepts that were not good, & judgement wherein they ſhould not liue. That is, they were

not good to continue perpetually, nor ſhall they liue in them for euer, but vntill the time by mee appoynted; of which time hee determineth more particularly by *Jeremy the Prophet* in theſe words, *Behold the dayes ſhall*

Jerem. 3.

*come, and I will make a new Couenant, or Teſtimonie with the houſe of Iſrael and Iuda; not according to that Couenant which I made with your Fathers, when I brought them forth of the Land of Egypt.* Where you ſee, that at the coming of Chriſt into this world (for of him and his birth, hee talketh at large in this Chapter) there ſhall be a new Teſtament, containing a different Law from that of the olde Teſtament, which was given to the Iewes at their going forth of Egypt.

Thus much then hitherto hath beene ſhewed, that Chriſt in all ages was fore-told and promiſed: that hee ſhould be God, and that his authority ſhould

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should bee to change the Law of Mo-  
ses, that was giuen but for a time, and  
to establish a new Law and Coue-  
nant, and a new Testament of his  
owne, that should endure and continue  
for euer.

*The fourth Consideration.*

**A**ND albeit these things bee very  
wonderfull and sufficient to e-  
stablish any mans beliefe in the world  
when he shall see them fulfilled (which  
shall bee the argument of the second  
Section) yet resteth not the Scrip-  
ture here, but passeth further, and fore-  
tellethe euery particular act, accident,  
and circumstance that shall fall out of  
importance about the Messias at his  
comming, incarnation, birth, life,  
death, and resurrection. As for exam-  
ple, at what particular time and sea-  
son hee should appeare, *Gen. 9. verse*  
*20.* That hee should bee borne of a  
Virgin, *Esay 7. verse 14.* That the  
place of his birth should be the towne  
of Bethleem, *Micheas 5. verse 1.* That  
at his birth all the Infants round a-  
bout Bethleem should bee slaine for  
his sake, *Iere. 31. verse 15.* That the  
Kings of the East should come and  
adore him, and offer gold and other  
gifts vnto him, *Psal. 71. ver. 20.* That  
he should be presented by his mother

*Matth. 1.*

*Luke 2.]*

*Matth. 2.*

*Malach. 2.*



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**Luke 2.** in the Temple of Ierusalem, *Mal. 3. verse 1*, That he should flee into Egypt, and bee recalled thence againe, *Osea 11. verse 2. Esay 9. verse 1*. That *Iohn Baptist* should goe before him, and cry in the Desert, *Esay 40. vers. 3. Mal. 3. verse 1*.

After this, that hee should beginne his owne preaching with all humility, quietnesse, and Clemency of spirit, *Esay 42. verse 2*. That hee should doe strange Miracles, and heale all diseases, *Esay 29. verse 8. & 35. ver. 5. and 61. ver. 1*. That he should die for all the sinnes of the world. *Esay 35. Daniel 9*. That he should be betrayed by his owne Disciple, *Psalme 40. ver. 10, and 54. verse 14, and 108, verse 7*. That he should bee sold for thirty pieces of siluer, *Zach. 11. verse 12*. **Math. 16. and 27.** That with those thirty pieces, there should bee bought afterward a Field of pottheards, *Jeremy 30*. That hee should ride into Ierusalem vpon an Assie before his Passion, *Zac. 9. vers. 9*. **Mat. 21. 7.** That the Iewes should beate and buffet his face, and defile the same with spitting vpon him, *Esay. 50. verse 6*. **Math. 26, 67.** That they should whippe, rend and teare his body before they put him to death, *Esay 52. verse 2*. **Luke 22. Math. 27.** *Psalme 37. verse 18*. That they should

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put him to death among theeues and Malefactors, *Esay 52. verse 12.* That they should giue him Vineger to drinke, diuide his apparell, and cast lots for his vpper garment, *Psalm 68. verse 22. and 21. verse 19.* That he should rise againe from death the third day, *Psalm 15, verse 19. Osee 6. verse 3.* That he should ascend to heauen, and sit at the right hand of God his Father for euer, *Psalm 67. ver. 19. and 109. verse 1.* Matth. 28.  
Luke 24.  
Acts 7.

All these particularities, and a number moe, were revealed in Scripture touching the *Messias*, some foure thousand yeeres, some two thousand, and some one thousand, and the last of all, about foure hundred yeeres before Christ was borne. Which if we lay together, and do consider withall, how exactly they were fulfilled aftervvard, in the person of Christ, as in the next Section shall bee declared, if wee adde also to this, that wee have receiued these Prophecies and predictions from a Nation that most of all other doeth hate vs. and that the same are to be seene and read in their Bibles, euen vword for vword, as they are in ours: if you hold in memory also, what invincible proofes are alledged before in the  
second

*Prooſes of Chriſtianitie,*  
ſecond Chapter, for the infallible  
truth and certainty of thoſe Hebrew  
Scriptures : you ſhall finde, that hard-  
ly any thing can bee imagined for ma-  
niſeſtation of a trueth before it come  
to paſſe, which God hath not obſer-  
ued in fore-ſheewing the Meſſias.

*The fiſt Conſideration.*

**A**Nd all theſe conſiderations are  
touching the Iewes, There re-  
maineth ſomewhat to bee ſayd of  
the Gentiles ; vvhoe albeit they were  
to receiue their principall knowledge  
in this affaire from the Iewiſh Na-  
tion, to whom the Meſſias was firſt  
and principally promiſed, and from  
whom the Gentiles had to expect,  
both their Sauour, and his Apoſtles,  
as alſo the Scriptures for testimony  
and witneſſe of them both, and final-  
ly all their certaine knowledge and  
ſound vnderſtanding in the myſte-  
ries of Chriſt : yet had they alſo a-  
mong themſelues, ſome kinde of  
notice and ſo re-warning in this  
matter which being joyned with that  
which I haue ſet down before of the  
Iewes, and examined at the light of  
Gods diuine Propheſies before alled-  
ged, it will make very much for con-  
firmation of our Chriſtian verity.  
And therefore this laſt conſideration  
ſhall

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shall bee of the fore-knowledge of Gentiles in this behalfe.

For better vnderstanding whereof, it is to be noted, that besides al knowledge of the Messias, that diuers Gentiles might haue by the Hebrew scriptures, which (as I haue shewed before) were in the Greeke Language, diuers ages before Christ was borne, or by the instruction or conuersation of the Iewes, with whom many Pagans did liue familiarly; there remained three wayes peculiar to the Gentiles, whereby they receiued some vnderstanding and fore-warning of this great mystery. The first was by Tradition and writing of their Ancestors. The second by Prophecies of their owne. The third by admonishment of their Idoles and Oracles, especially when the time of Christs appearance drew neere.

Chap. 10

And for the first way it is euident, that as the Iewes receiued diuers things by succession from their forefathers, and they againe from *Moses*, and *Moses* from the Patriarchs, *Iacob*, *Isaac*, and *Abraham*, (who was the first man from whom that whole Nation proceeded, and in whom they were distinguished from all other people in the world:) so had

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the Gentiles and other Nations, their ſucceſſion alſo of Doctrine, and monuments, euen from the beginning albeit the lower they went, the more corrupt they were, and more obſcured in Diuine knowledge, by their exerciſe in idolatry. So we know, that the Romanes had their learning from the Grecians, the Grecians from the Egyptians, and the Egyptians from the Chaldeans, who were the fiſt people that receiued inſtruction in diuine matters from *Adam*, *Methuſalem*, *Noah*, and others of thoſe fiſt ancient Fathers.

*Paſeb in  
Chron.*

Now then it is to be conſidered that by conſent of Writers, there were three famous men that liued together in thoſe auncient times, to witte, *Abraham*, who deſcending from *Heber* (was the Father and beginner of the Iewes or Hebrewes) and with him *Iob*, and one *Zoroaſtes*, that were not of that Linage of *Heber*, but as wee call them for diſtinction ſake, either Heathens or Gentiles, albeit that difference was not then in vſe. And of *Iob*, wee know by the teſtimony of his booke, that hee was a moſt holy and vertuous man. Of *Zoroaſtes*, wee know only, that he was greatly learned, and leſt  
teſti-

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teſtimonies thereof vnto his poſterity.

This *Zoroaſtes* liuing in *Abraham*s time , might (by account of Scripture) ſee or ſpeake with *Noe*. For *Abraham* was borne threeſcore yeeres before *Noah* deceaſed. And *Noah* was borne aboue five hundred yeares before *Methuſalem* died, which *Methuſalem* had liued two hundred and forty yeeres with our firſt Father *Adam*, and had enjoyed conuerſation both with God and Angels. And thereby (no doubt) could tell many high and ſecret myſteries, eſpecially touching Chriſt, in whom all his hope for redemption of his poſterity did conſiſt. Which myſterie and hidden knowledge, it is not vnlike, but that *Abraham*, *Iſb*, *Zoroaſtes*, and others, who liued at that time with them, might receiue at the third hand, by *Noe* and his children, The *Iewes* I meane, *ſcm* *Cham*, and *Iaphet*, who haue a had liued before the flood, and had tradition ſcene *Methuſalem*, which *Methuſalem* that *Abraham* liued (as I ſaid before) ſo many yeares *ham* ſerued *Adam* *ued Sem*

Here hence it is, that in the writings of *Zoroaſtes*, which are extant Chaldea, or recorded by other Authours in his name, there be found very plaine ſpeeches of the Sonne of God, whom

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he calleth *Secundum mentem*, the second mind. And much more is to be seene in the Writings of *Hermes Trismegistus*, (who liued after in Egypt, and receiued his learning from this *Zoroastes*) that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity, whom *Hermes* calleth, the first begotten Sonne of God, his onely Sonne, his Eternall, immutable and incorruptible Sonne, whose Sacred name is ineffable: those are his words. And after him again, among the Grecians, were *Orpheus*, *Hesiodus* and others, that vttered the like speeches of the Sonne of God: as also the *Platonists*, whose wordes and sentences were too long to repeat in this place. But he that wil see them gathered together at large, let him read either *Origen* against *Celsus* the Heathen or else *S. Cyrill* in his first Booke against *Iulian* the *Apostata*. And this shall suffice for this first way, whereby the Gentiles had vnderstanding of Christ.

For the second thing which I mentioned, is to bee vnderstood, that amongst the Gentiles, there were certaine Prophetesses, or Women Prophets, which were called *Sibyllæ*, and signifieth in the Greeke tongue (as

*Last*

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*Lactantius* gathereth) so much as either Counsellours to God, or Reuealers of Gods Counsaile. And these women being endued (as it seemeth) with a certaine Spirit of Prophesie, did utter from time to time, (though in such termes as most Gentiles vnderstood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with the Prophets of Israell, or rather setting downe many things in more plain and euident speech then did the other: the one of them beginning her Greeke meeter, in these very words, *Know thy God, which is the Son of God, &c.* Another of them maketh a whole discourse of Christ in Greeke verses, called *Acrostichi*, for that the beginning of euery verse, is by some Letter appointed in order forth of some one sentence that runneth through the whole. As for example, the sentence that passed through the beginning of these Verses which now we talke of, was this *Iesus, Christ, Son of God, Saviour, Crosse.* And there were so many Verses in the whole discourse, as there are Letters in this sentence. The totall argument being of the incarnation, life, death, glory, and judgement of the Sonne of God. And the last

Of the  
Sybells.



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two verſes of all the matter, are thus:  
*He that hath bene here deſcribed, by our  
Accroſticke Verſes ; is an immortal  
Saviour, and a King that muſt ſuffer  
for our Sinnes.*

And for that theſe Prophecies of  
the *Sibils*, are of inuincible impor-  
tance to confirme the verity of our  
Christian Religion, and are alleadged  
often for that purpoſe, by the moſt  
graue and learned Fathers of the  
Primitiue Church : as for example, by  
*Iuſtinus* the Martyr, in his Apology  
for Christians ; by *Origen* againſt  
*Ceſus* ; by *Arnobius* and his Schol-  
ler *Lactantius* againſt the Gentiles :  
by *S. Cyrill*, againſt *Iulian* the Apo-  
ſtata : as Saint *Auguſtine* in his  
Booke *De Ciuitate dei* : by *Eusebius*,  
and *Conſtantine* the Emperour, and  
others : I will ſay ſomewhat in this  
place, for the authority and credite  
of theſe verſes, leſt any man perhaps  
might imagine, (as ſome Gentiles  
in old time would ſeeme to doe) that  
they were deuifed and inuented by  
Christians. And the moſt of my proſes  
ſhall bee out of a learned Oration,  
written in Latine by the fore-ſayd  
Emperor, to a Councell of Prelates in  
his dayes : wherein he endeauoureth  
to ſhew the vndoubted authority of  
theſe

See this  
Orat in  
Euseb. lib.  
4. cap. 32.  
de vita  
Const. at  
the end.

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theſe *Sibils* Prophecies, which hee ſteemed ſo much (after diligent ſearch made for the credit and ſincerity) as they ſeeme to haue bin a great cauſe of his conſtant zeale and fauour in Chriſtianity.

*The firſt prooſe for credit of  
the Sibils verſe.*

**F**irſt then he ſheweth, that theſe predictions of the *Sibils*, could not be deuised or fained by Chriſtians, or made after the time of Chriſt his Natiuity, for that *Marcus Varro*, a moſt learned Romane, who liued almoſt an hundred yeares before Chriſt, maketh mention at large of the *Sibils* (who in number, he ſaith, were tenne) and of their Writings, Countries, and Ages, as alſo of the Writers, and Authors, that before his time had left memory of them. And both hee and *Feneſtella*, (another Heathen) doe affirme, that the Writings of theſe *Sibils*, were gathered by the Romanes from all partes of the world (where they might bee heard of) and layd vp with diligence and great reuerence in the Capitoll, vnder the charge and cuſtody of the High Prielt and other Officers, in ſuch ſort, as no man might ſee or reade them, but onely certaine Magiſtrates called the *Fiftine*, and much

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lesse might any man come to falsifie or corrupt them.

*The second Proefe.*

**S**Econdly hee sheweth, that *Sibylla Eritbraea*, who made the former *Acrosticke verses* of *Christ*, testifieth of her selfe, that she liued about sixe hundred yeres after the flood of *Noe*, and her Countrey-man *Appollidorus*, *Eritbraeus*, and *Varro* doe report, that shee liued before the Warres of *Troy*, and Prophesied vnto the *Grecians* that went to that Warre, that *Troy* should bee destroyed. Which was more then a thousand yeeres before *Christ* was borne.

*Lat.*  
*ant. lib. 1.*  
*cap. 6.*

*Cicero.*

*Cicero* also, that was slaine aboue forty yeaes before *Christs* Natiuity, translated into Latine, the former *Acrosticke verses*, as *Constantine* affirmeth, which translation was to be scene in his workes, when *Constantine* wrote this Oration; so that by no meanes they could bee deuised or brought in by *Christians*.

*The third proefe.*

**T**Hirdly, he sheweth that the same *Cicero*, in diuers places of his workes beside the mention of these

*Acro-*

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Accrostick verses, insinuateth also another Prophecie of *Sibilla*, touching a King that should rise ouer all the World, where-with himselfe and the Romanes were greatly troubled: and therefore in one place, after a long inuective against his enemy *Anthony*, that would seeme to giue credit to that Prophecie, or rather as *Cicero* doth vrge against him, would haue had the same fulfilled in *Iulius Caesar*, *Cicer. lib. 2* he concludeth thus; *Let vs deale with de dei the Prelates of our Religion, to alledge Paulo poss any one thing rather out of the booke medium. of Sibilla, then a King, whom neither the Gods, nor yet men can suffer hereafter to be in Rome.*

The like Prophecie of *Sibilla* touching a King, is insinuated by the same *Cicero*, in his first Booke of Epistles to *Lentulus*, to wit, that when the Romanes should restore a King in Egypt by force, then should ensue the Vniuersall King that should be Lord ouer Romanes and all other. Which Prophecie being much vrged by *Caro* the Tribune, against the restoring of *Ptolemies Sultanes*, late king of Egypt, that for his euill gouernment was expelled by his Subjects, the matter was thought of such weight by all the Romane Senate; (I meane the se-

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quell of the Prophecie) that whereas otherwise for many reſpects, they were greatly enclined to haue reſtored the ſaid *Ptolemy*; yet in regard of this Religion (as they called it) they changed their minds. But what? could they alter by this the determination of God? No truly, for ſoone after King *Ptolemy* perceiuing the Senators mindes to be altered, fled ſecretly from Rome to one *Gabinus*, that was Gouernour of *Syria*, and for five millions of gold that he promiſed him, he was by the force of *Gabinus* reſtored; and not long after was Chriſt borne, according to the meaning of the *Sibill* Prophecie.

*The fourth prooſe.*

**F**Ourthly the ſaid Emperour *Conſtantine* prooueth the authority of theſe *Sibills* verſes, for that *Auguſtus Ceſar*, before our Sauour Chriſt was borne, had ſuch regard of them, that he layd them vp in more ſtraighter order then before (according as *Suetonius* a Heathen, in his life reporteth) vnder the Altar of *Apollo*, in the hill *Palatine*: where no man might haue the ſight of them, but by ſpeciall licence, which licence *Conſtantine* prooueth that *Virgill* the Poet

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Poet had, for that he was in high fa-  
uour with *Augustus*. And therefore  
in a certaine Eglogue or composi-  
on of verses, that he made in praise  
of a young child named *Saloninus*,  
newly borne to *Asinius Pollio*, *Augu-*  
*stus* great friend (or as other take it)  
of *Marcellus* a little boy, that was Ne-  
phew to *Augustus* by his Sister *Octa-*  
*uia*, or rather of them both, for adu-  
lation of *Augustus* he applieth (I say)  
to one or both of the young infants  
the whole Prophecie, which he had  
read in the verses of *Sibilla*, touching  
the birth of Christ, and of the peace,  
grace, and golden world that should  
come with him, vpon which subject  
he beginneth thus.

*Ultima Cumæi venit  
iam temperis ætas :  
Magnus ab intacto  
seculorum nascitur ordo :  
Iam redit & Virgo,  
rediunt Saturnia regna.*

*Virg. Eglog*  
+  
Christe  
preordina-  
tion.

That is, now is come the last age  
prophecied by *Sibilla*, called *Cumæa*,  
now commeth to bee fulfilled, the  
great ordinance and prouidence of  
God, appointed from the beginning  
of the World, (these were *Sibilla*'s  
words)

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wordes) now commeth the Virgine  
and the first golden dayes of *Saturnus*  
shall returne againe.

Thus much translateeth *Virgill* out  
of *Sibylla*, touching the eternall deter-  
mination of God, for Christs com-  
ming into this World: as also of his  
mother the Virgin: and of the infinit  
blessings that should appeare with  
him. Now ensueth in the same Poet,  
what *Sibylla* had sayd for Christ his  
actual Natiuitie.

Christs  
birth.

*Iam nona progenies  
caelo dimittitur alto:  
Chara Deum soboles, &c.*

Now a new Progeny or Offspring is  
sent downe from heaven: the dearly  
beloued issue or child of the Gods.  
And note here, that *Sibylla* saith plain-  
ly, *Chara dei soboles*, the dearly belo-  
ued sonne of God, and not of Gods,  
but that *Virgil* would follow the stile  
of his time. And thirdly hee setteth  
downe out of *Sibylla*, the effect and  
cause of this sonne of Gods Natiuitie,  
in this sort.

Christs  
cause of  
comming.

*Te duce, si qua manent  
sceleris vestigia nostris:  
Irrita perpetuo,  
soluent formidine terra.*

That is, thou being our Leader or  
Captaine, the remnant, of our sinnes  
shall

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ſhall be made voyd, or taken away,  
and ſhall deliuer the world for euer,  
from feare of the ſame.

Theſe are *Virgils* words tranſlated  
(as I ſayd) out of *Sibilla*. And now  
conſider you in reaſon, whether theſe  
Propheſies might be applied (as  
*Virgil* applied them) to thoſe poore  
children in Rome, or no, who dyed  
ſoone after the flattery of *Virgil*,  
without doing good, either to them-  
ſelues, or to others? Albeit (perhaps)  
in this point, the Poet be to be excu-  
ſed, in that he being not able to ima-  
gine what the *Sibill* ſhould meane,  
made his aduantage thereof, in apply-  
ing the ſame to the beſt pleaſing of  
*Auguſtus*.

Theſe then are the prooſes which  
*Conſtantine* vſed for the credit and  
authoritie of the *Sibill* Verſes. And  
of *Sibylla Eritbraea* in particular, that  
made the Accroſticke Verſes before  
mentioned, of Chriſts death and paſ-  
ſion; hee concludeth in theſe words:  
Theſe are the things that fell from  
heauen into the mind of this Virgin  
to fore-tell. For which cauſe I am  
induced to account her bleſſed, whom  
our Sauour vouchſafed to chuſe for  
a Prophet, to denounce vnto the world  
his holy prouidence towards vs. And  
wcs



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we may conſider in his whole Diſ-  
 courſe of *Conſtantine*, for authority  
 of theſe verſes. Firſt, that he uſeth  
 onely the Teſtimony of ſuch Wri-  
 ters, as liued before Chriſt was borne,  
 or Chriſtians once thought vpon.  
 Secondly that he uſeth theſe prooſes  
 to no meaner audience then vnto a  
 Counſell and congregation of lear-  
 ned men. Thirdly, that he was an  
 Emperour Which vſed them, that is,  
 one that had meanes to ſee and ex-  
 amine the Originall Coppies in the  
 Romane Treasury. Fourthly, for  
 that he had great learned men about  
 him, who were ſkillfull, and would  
 be diligent in the ſearch of ſuch an  
 antiquity of importance; eſpecially  
*Lactantius*, that was maſter to his  
 ſonne *Criſpus*, and who moſt of any  
 Author, reciteth and confirmeth the  
 ſayd *Sibils Verſes*: and *Eusebius*  
*Cæſarienſis*, that wrote the Eccleſia-  
 ſticall Hyltory, and \* Recorded this  
 Oration of *Conſtantine* therein. And  
 finally, we may conſider, that *Con-  
 ſtantine* was the firſt publique Chriſ-  
 tian Emperour, and liued within  
 three hundred yeares after Chriſt,  
 when the Records of the Romanes  
 were yet whole to be ſcene. He was  
 a religious, wiſe, and graue Emperour,  
 and

*Lactan-  
 tius-*

\* See *Euseb.*  
*lib. 4. cap.*  
*32. de vita*  
*conſt.*

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and therefore would neuer have bestowed so much labour, to confirme such a thing at such a time, to such an audience, had not the matter bin of singular importance. And thus much of the second point; touching Prophets among the Gentiles.

*Of the confession of Oracles concerning Christs coming.*

**T** Here remaineth onely a word or two to be spoken of the third, which is of the confession of Deuills and Oracles, concerning the coming of Christ; especially when the time of his appearance drew neere; and that they began to fore-tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themselves, so for that I haue beene some-what long in the former points, and shall haue occasion to say more of this matter in another place hereafter, I will touch only here two Oracles of *Apollo*, concerning this matter.

The one whercof, was to a Priest of his owne, that demaunded him of true Religion and of God: to The first whom he answered thus in Greeke, Oracle.  
*O thou unhappy Priest, why dost thou*  
ask

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mee of God, that is, the Father of all things : and of this moſt renowned Kings deere and only ſonne, and of the ſpirit that containeth all, &c, Alas, that ſpirit will enforce mee ſhortly to leave this habitatiō & place of oracles.

The other Oracle was to *auguſtus Ceſar*, euen about the very time that Chriſt was ready to appeare in the fleſh. For whereas the ſayd Emperor now drawing into age, would needes goe to Delphos, and there learne of *Apollo*, who ſhould raigne after him, and what ſhould become of things when he was dead: to which demand *Apollo* for a great ſpace would make no anſwere, notwithstanding *Auguſtus* had bene very liberall in making the great Sacrifice called *Hecatombe*. But in the end, when the Emperour began to itterate his ſacrifice againe, and to be inſtant for an anſwere, *Apollo* (as it were enforced), vittered theſe ſtrange words vnto him. An Hebrew Childe that ruleth ouer the bleſſed Gods, commandeth me to leave this habitation, and out of hand to get me to hell. But yet doe you depart in ſilence from our Altars

Thus much was *Apollo* inforced to vter of his owne miſery, and of the comming of the Hebrew Boy, that

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that should put him to banishment. But yet the decentfull spirit, to hold still his credit, would not haue the matter reuealed to many. Whereupon *Augustus* falling into a great musing with himselfe, what this answer might import; hee returned to Rome, and builded there an Altar in the Capitoll, with this latine inscription (as *Nicephorus* affirmeth, *Aræ primogeniti Dei*: The Altar of Gods first begotten Sonne.

Thus then haue I declared, how The coming of Gods Son into the World, was fore told both to the first Jew and Gentile, by all meanes that possibly in reason might be deuised: that is, by prophecies, signes, figures, ceremonies, traditions, and by the confession of deuils themselves. Not only that his coming was foretold, but also why, and for what cause he was for to come; that is, to bee the onely Sauour of the World: to die for the finnes of all men: to ordaine a new Law, and more perfect Common-wealth. How also he was to come; to wit, in mans flesh, in likensse of siane, in pouerty, and humility. The time likewise of his appearance was prefigured, together with the manner of his birth, life, actions,

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tions, death, resurrection, and ascension. And finally, nothing can be more desired, for the fore-knowledge of any one thing to come, then was deliuered and vitered concerning the Messias, before that euer Christ or Christians were talked of in the world. Now then remaineth it to consider and examine, whether these particularities, foretold so long agoe

The argu- of the Messias to come, do agree in  
ment of Christ, whom we acknowledge for the  
the two true Messias. And this shall be the  
Sections subiect or argument of all the rest of  
following our speech in this Chapter.

*How the former predictions were fulfilled in our Sauour Christ, at his being upon earth.*

Sect 2.

**A**Lbeit in the points before mentioned, which are to be fulfilled in the Messias at his comming, we haue some controuersie and disagreement with the Iew, as hath beene shewed, yet our principall contention in the all is with the Gentiles & heathen, that beleueed no Scriptures. For in diuers of the former Articles, the Iew standeth with vs, and for vs, and  
offe-

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offereth his life in defence thereof, as far forth as if he were a Christian. In so much as the Gentile often times is enforced to marvaile, when he seeth a people so extreameley bent one against another, as the Iewes are against Christians: and yet doe stand so peremptorily in defence of those very principles, which are the proper causes of their disagreement.

But thereunto the Iew maketh answer, that this disagreement from vs, is in the application of those principles. For that in no wise he will allow, that they were or may be verified in Iesus. And herein he standeth against vs, much more obstinately then doth the Gentile. For that the Gentile, as soone as he commeth once to vnderstand and beleue the Prophecies of Scripture, he maketh no doubt of difficulty in the application thereof: for that he seeth the same most evidently fulfilled in our Sauour Christ. Which is the cause, that few or no Gentiles since Christ his appearance, haue come to bee Iewes, but that presently also they passed ouer to be Christians.

But the Iew by no meanes will be moued to yeeld, albeit he haue neither Scripture, nor reason, or probability

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bilitie for his defence. Which among other things, is a very great argument, to prooue that Iesus was the true Messias indeede, seeing that among the markes of the true Messias set downe by Gods Prophets, that was one: that he should bee refused of the Iewish Nation. Here hence are those wordes of the Holy Ghost so long before vttered: The Stone which the builders refused, is made the head stone of the Corner, this is done by God, and it is manueilous in our eyes. Here-hence is that great complaint of *Esay*, touching the incredulitie and obstinacy of his people, against their Messias at his coming. *Moses* also long before *Esay*, expressed most effectually.

It maketh then, not a little for our cause (gentle Reader) that the Iewish Nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whomsoever that Nation should receiue and acknowledge, it were a great argument by Scripture, that hee were not indeede the true Messias. But yet to demonstrate to the world, what little shew of reason they haue in standing thus against their owne saluation, and in refusing Christ, as they

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they doe : I will in as great breuity as I may, runne over the chiefe pointes that passed at his beeing vpon earth, and thereby examine by the testimonies of his greatest enemies, whether the fore-sayd Prophecies, and all other signes, which haue bene from the beginning to fore-tell vnto vs the true Messias, were fulfilled in him and his actions, or no.

And for that the matters are many and diuers, that will come herein vnto be handled, I will for order sake, this Section reduce all to foure considerations : on into Whereof the first shall be, touching the time fore-propheesied of the coming of the Messias, and whether the same agreed with Christs Natiuitie or no. The second shall be of diuers particulars that passed in Christs incarnation, birth, circumcision, and other accidents, vntill the time that hee began to preach. The third shall be of his life, conuersation, miracles, and doctrine. The fourth and last, shall be of his Passion, death, resurrection, & ascension. In all which (as I sayd before) I will vse no one Author or Testimonie of our owne side, for approouing any thing that is in controuersie betweene vs : but all shall passe by trial, either of their own  
Script.



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Scriptures, or of manifest force & consequence of reason, or else by expresse record of our professed enemies.

*The first consideration.*

**F**Or the first then, concerning the time, which is the principall and head of all the rest; it is to be noted, that by consent of all Writers, both Pagan, Iewish, and Christian, Iesus (whom we beleue and confesse to be true Christ) was borne the 25. day of December, in the end of the forty and one yere of the reigne of the Emperor *Augustus Caesar*, which was fifteene yeares before his reigne ended, Also in the beginning of the thirty three yeare of *Herods* reigne in Iury, which was foure yeares and more before his death. And from the beginning of the World, as some account, foure thousand, one hundred and nintie nine. And as others do account, foure thousand fourescore and nine: for that in this point betweene the Hebrews and the Grecians, there is a difference of some little more then an hundred yeeres, concerning their reckoning.

See Euseb.  
in Chron.

The state of the World at Christs Natiuity, was this, The three Monarchies of the Assirians, Persians, and Grecians were past ouer, and ended

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ended: and the Romans were entred into the fourth, that was greater then any of the rest, according to the Prophecie of *Daniel*, five hundred yeares before *Octavius Caesar*, (surnamed *Augustus*) after five ciuill Wars by him selfe waged, and after infinite broyles and blood-shed in the World, reigned peaceably alone for many yeares together: & in token of an Vniuersall peace ouer the earth, he caused the Temple gates of *Ianus* to bee shut according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vntill that time. And the very same day that Christ was borne in Iury, *Augustus* commanded in Rome (as afterward was obserued) that no man should call him Lord, thereby to signifie the free liberty, rest, joy, and security, wherein all men were after so long miseries, which by continuall War, the World had sustained.

By this we gather first, that this time of Christs birth, agreed exactly with the Prophecie so long before set downe in *Daniel*, (who liued in the first Monarchie) that after his time there should bee three Monarchies more, and the last biggest of all:

*Daniel 2.*

The first  
proofe.

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at whose appearing, the Messias should come, and build vp Gods kingdom throughout the whole world.

The second  
proofe.

Secondly, wee see that fulfilled, which *Esay* the Prophet, aboue an hundred yeeres before *Daniel*, foretold, that at the comming of Christ, *People should sit in the beauty of peace.* And againe, *there should be no end of peace.* And yet further, *He shall bee prince of peace.* And King *David* long before him againe: *In his dayes there shall arise iustice and aboundance of peace.* Which thing, though especially it be to bee vnderstood of the internall peace and tranquillitie of our mindes and soules: yet considering that externall peace also was necessary for a time, for the quiet planting and publishing of Christs Gospell, and seeing that the same was brought to passe most miraculously vpon the suddaine, when in reason men might least expect the same, for the infinite Warres wherein the World a little before had bin; and by reason of the Romaue Monarchy so freshly established: (which in their beginnings are wont to bee troublesome:) this peace (I say) cannot bee but a great argument, that this was the proper time of the Messias his coming

*Psal. 71.*

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ming. And thus much for the state  
of the World in generall.

And now for the particular state  
of Iury at Iesus Natiuity, thus it was,  
according as *Iosephus* the Iew (who  
was borne within five yeeres after  
Christs passion) describerh the same.  
One *Herod* a stranger, whose father  
called *Antipater*, came out of *Idu-*  
*mea*, was risen to acquaintance and  
fauour with the Romanes, partly by  
his sayd fathers meanes, who was  
(as *Iosephus* words are) a well moni-  
ed man, industrious, and factious; and  
partly by his owne diligence and  
Ambition, beeing of himselfe both  
witty, beautifull, and of excellent rare  
qualities, by which commendations he  
came at length to marry the daugh-  
ter of *Hircanus*, King of Iury, that was  
descended Lineally of the house of  
*David*, and Tribe of Iuda. And by his  
marriage, obtained of his Father in  
law to bee Gouvernour of the prouince  
of Galile vnder him. But *Hircanus*  
afterwards falling into the hands of  
the Parthians, they carried him into  
Parthia, *Herod* ranne away to Rome,  
and there by the speciall helpe and  
fauour of *Anthony*, that ruled in com-  
pany together with *Octavius*, hee ob-  
tained to bee created King of Iury,

The third  
prooffe.

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without any title or interest in the world: For that not onely his sayd Father in law *Hircanus* was yet aliue in Parthia, but also his younger brother *Aristobulus*, and three of his sons named, *Antigonus*, *Alexander*, and *Aristobulus*, and diuers other of the blood Royall in Iury.

*Herod* then hauing procured by these meanes to bee King of Iury; procured first to haue in his handes the fore-sayd King *Hircanus*, and so put him to death, hee also brought to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne Wife *Mariamnes*, that was King *Hircanus* Daughter, as also *Alexandra* her Mother: and soone after two of his own sonnes, which he had by the sayd *Mariamnes*, for that they were of the blood Royall of Iuda. And a little after that againe, hee put to death his third sonne named *Antipater*. He caused also to be slaine at one time, forty of the chiefeest Noble men of the Tribe of Iuda. And as *Philo* the Iew writeth, (that liued at the same time with him) hee put to death all the *Sandhedrim*, that is, the seuenty and two Senators of the Tribe of Iuda, that ruled the people. Hee killed

*J. H. 15. ca.*  
*2. Philo lib.*  
*11. 12. 13. 14. 15.*

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killed the chiefe of the Sect of the Pharisees. Hee burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one *Nicholaus Damascenus* an Historiographer that was his servant, to draw out a Pedigree from him and his line, as though he had descended from the ancient Kings of Iuda.

Hee translated the High Priesthood and solde it to strangers. And finally hee so rased, dispersed, and mangled the house of Iuda: as no one iore of gouernment, dignity, or principality remained therein. And when he had done all this, then was Iesus of the same house and line of Iuda, borne in Bethleem, the proper City of *Dauid*, which *Dauid* was the founder, and first Authour of Regality in Iuda.

Now then, consider the Prophecie of Iacob, concerning the particular time of Christs appearance, almost two thousand yeeres before these things fell out. *Come hither my children* (sayd hee) *that I may tell you the things which are to happen in the latter dayes &c* The Scenter shall not bee taken from Iuda, untill he come who is to be sent: and hee shall bee the expectation of Nations. Which Prophecie,

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that it was fulfilled now at Christs Natiuity, when *Herod* had extinguished all gouernment in Iuda, no man can deny that will acknowledge the things set downe before, which are recorded by writers both of that time, and of the Iewish Nation, and Religion themselues.

And that it neuer was fulfilled from *Dauids* dayes, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by all Histories and Records, both Diuine and prophane. For that from *Dauid* (who was the first King) vnto *Zedechias* that was the last, and dyed in the Captiuity of Babylon, the Scripture sheweth how all the Kings descended from the house of Iuda. And during the time of their Captiuity in Babylon (which was seauenty yeeres) the Iewes were alwayes permitted to chuse themselues a gouernour of the house of Iuda, whom they called *Reschga'uta*.

And after their deliucry from Babylon, *Zorobabel* was their Captaine of the same Tribe; and so others after him, vntill you come to the *Maccabees*, who were both Captaines and Priests: for that they were by the mothers side, of the Tribe of Iuda,

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Juda, and by the Fathers side, of the Tribe of *Leui*, as *Rabbi Kimbi* holdeth. And from these men downe to *Hircanus* and *Aristobulus*, whom *Herod* slew, there continued still the same line, as *Iosephus* declareth. So that by this Prophecie it is euident, that Iesus was borne at the proper time appointed for the Messias, when there was neither King nor Captaine, nor high Priest, nor counsellor, nor any one Gouvernour of the house and Tribe of Iuda left in Iury.

Another Prophecie there is, no lesse euident then the former, wherein is affirmed, that the Messias should come before the second Temple of Ierusalem (that was builded by *Zorobabel*, after the Iewes were returned from their Captiuitie in Babylon) should be destroyed by the Romanes. For better vnderstanding whereof, it is to bee noted, that the Temple of Ierusalem was builded twice; first by Salomon, which lasted about foure hundred and forty two yeeres, and then it was burned and destroyed by *Nebuchodonozer* King of Babylon. Wherefore about seventy yeeres after, it was builded againe by *Zorobabell*, who reduced the Iewes from Babylon, & so it con-

These  
proofe.

3. Reg. 6. 7.  
2. Chro. 3.  
*Euseb. in*  
*Chron.*  
*Clem lib.*  
*1 Strom.*



*Prooſes of Chriſtianitie.*

4. Keg. 25.  
2, Efd. 1.  
3 & 4.

tinued, vntill it was deſtroyed the ſecond time by *Titus*, Sonne to *Veſpaſian* the Romane Emperor, about forty and ſixe yeeres after our Sauour Chriſt his aſcenſion. At what time it had laſted from *Zorobabell* almoſt ſixe hundred yeeres: and from *Salomon*, aboue a thouſand.

1. Efd. 5.  
and 6.

And in the time of the ſecond building, the people of Iſraell were poore, and much afflicted in reſpect of their late baniſhment (though much aſſiſted to this worke by the liberality and munificency of *Darius* King of Babylon) ſo was the building and work-maſhip of this ſecond Temple, nothing comparable for excellency to the firſt, which was builded by *Salomon*, whē the Iewes were in the flower of their glory and riches. This teſtifieth *Aggeus* the Prophet, who was one of the builders, and hee teſtifieth the ſame to *Zorobabel*, and to the reſt of thoſe that were with him, by Gods owne appointment in theſe wordes.

*Aggeus* 2.

*The word of God was made to Aggeus the Prophet. Tell Zorobabell the ſonne of Salathiel, Captaine of Iuda, and Ieſus the ſonne of Joſedeck High Prieſt, and the reſt of the people. Who is there left of you that ſaw this temple in his firſt glory? (before our tranſmigration)*

and

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and what say you to this which now we see? Is it not in our eyes, as though it were not at all? That is, Is it not as though it were a thing of nothing, in comparison of the former Temple, which Salomon builded?

Thus saith Aggeus by Gods commission of the materiall building of the second Temple. And yet to comfort the Iewes withall, he was commaunded presently in the same chapter to say thus; *Comfort thy selfe Zorobabell, and comfort thy selfe Iesu, thou sonne of Iosedech High Priest, and comfort your selues all yee people of the earth, saith the Lord God of Hostes.* Doe yee the things which I couenanted with you, when yee came forth of the land of Egypt, and feare not, for that my spirit shall bee among you. Thus saith the Lord God of Hostes, a little time yet remaineth, when I shall moue both heauen and earth, both sea and land, with all Countries in the world. And then shall come the *desired of all Nations.* And I will fill his house (or temple) with glory, saith the Lord of hosts. Siluer is mine and gold is mine, saith the Lord God of Hosts: great shall bee the glory of this last house or Temple, more then of the first, saith the Lord God of

Aggeus :

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Hoſtes. Hetherto are the words of God by *Aggeus*, and the often repetition of the Lord God of Hoſtes, is to ſignifie the certainty and great weight of the matter promiſed. Now conſider then, that whereas God had ſaid immediatly before, that this ſecond Temple was nothing in reſpect of the firſt, for pomp and riches of the materiall building, which the olde men in the booke of *Eſdras* doe teſtifie by their weeping, (when they ſaw this ſecond, and remembred the firſt) yet now God ſaith, that *Gold and ſiluer is his owne*, (as though hee made no account of the aboundance thereof in the former Temple, or of the want of the ſame in this) and that notwithstanding, in pouerty of the ſecond building yet *ſhall it be ſuſtained and replenished with glory* & that in ſuch ſort *as it ſhall farre paſſe in glory the former;* and that ſhall bee, (as both heere is expreſſed, and other where moſt plainely) by the comming of our Sauiour Chriſt into the ſecond Temple, which ſhall bee a greater dignity, then any dignitie whatſoeuer was found in the firſt building of *Salomons* Temple.

See 1. 2. 3. Concerning which point, it is to bee conſidered, that the learned Iewes, beſides the materiall difference of build-

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building before mentioned, doe note  
five things of great importance to  
haue beene wanting in the second  
Temple, which were in the first. To  
wit. The fire sent from Heauen to  
burne the Holocaustes ; The glory  
of God ( or Angels ) appearing a-  
mong the Images of Cherubins that  
stood in the Temple ; The manifest  
inspiration of Gods Spirit vpon Pro-  
phets ( for that Prophecie failed in  
the second Temple ; ) The presence  
of the Arke ; and last of all *Vrim*  
and *Thummim*. All which great wants  
and differences, notwithstanding God  
saith as you see, that the glory of this  
second Temple, shall be much greater  
then the first, by the comming of  
Christ into the same. Which thing  
*Malachy* that liued at the same day  
when the second Temple was in build-  
ing, confirmeth more expressly in  
these words. *Behold; I send mine Angel,*  
*and hee shall prepare the way before my*  
*face. And straight after shall come to*  
*this Temple the Lord or ruler whom ye*  
*seeke, and the Messenger of the Testa-*  
*ment whom ye desire. Behold, he com-*  
*meth saith the Lord of hosts, and who*  
*can imagine the day of his comming?*  
*Or who can stand or abide to see him?*  
*For he shall be as a purging fire &c.*

*Mal. 3.*

*Mal. 3. 1.*

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By all which is made euident, that Christ must come and appeare in the second Temple before it bee destroyed, (as Iesus did) and therefore hee cannot bee now to come, seeing the sayd Temple was destroyed about one thousand and five hundred yeeres past by the Romanes, as hath beene sayd. Which destruction and finall desolation, was prophesied by *Daniel*, to ensue soone after the birth and passion of Christ in these words.

*Daniel 9.* After sixetie and two Hebdomades, Christ shall be slaine: and a people with their Captaine to come, shall destroy the Citie, and the Sanctuary and the ende thereof shall be vastity or spoyle. And after the war ended, there shall ensue the appointed desolation. Which prophecie to haue fallen out litterally about 40. yeeres after Iesus was put to death, when Ierusalem was destroyed, and the Temple ouerthrowne by *Titus*, the story of *Iosephus* that learned Jew, who was Captaine against *Titus* in that watre, doth manifestly and at large declare.

*Ioseph. de  
bel. Iude.  
10. lib. 6.  
The list  
prooffe.*

And for that wee haue made mention here of *Daniels* Prophecie concerning the particular time of Christs coming, and of his Death, which confirmeth the purpose wee treat of

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of so perspicuously, as nothing can bee sayd more euident, it shall not bee amisse to examine the same before we passe any further. For better conceiuing whereof, it is to be vnderstood, that this Greeke word *Hebdomada*, (signifieth seauen) doth sometime import a weeke or seauen dayes, according to our common vse and then it is called in Scripture, *Hebdomada dierum*, a weeke of dayes, as in *Daniel* Two kinds the tenth Chapter & the second verse, of weekes. where the Prophet saith of himselfe, that hee did mourne three weekes of dayes. But at other times it signifieth the space of seauen yeeres, and is called in Scripture, *Hebdomada annorum*, a weeke of yeeres. As in *Leuiticus*, where it is sayd; *Thou shalt number vnto thee seauen weekes of yeeres that is; seauen times seuen, which makes for aie and nine yeeres,*

Now then it is certaine that *Daniel* in the Prophecie before alleadged, where hee assigneth sixtie two weekes to the time of Christs death, could not meane weekes of dayes, for that hee appoynteth onely seauen weekes to the rebuilding of the Citie of Ierusalem, of the Temple, and of the waies about it, which were not ended but in Christ, and after that

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after, as may be gathered by the book of *Eſdras*: which forty nine weekes do make juſt ſeauen weekes of yeares. And therefore it is certaine, that ſuch Hebdomades of yerres, are meant here by *Daniel* in all the prophecie.

Lib. I. 2.

Daniel. 9.

First then, when the Angell came to comfort him, and to open vnto him ſecrets for the time to come, hee ſayd theſe words; *Marke my ſpeech and vnderſtand the viſion. The ſeauenty Hebdomades or weekes are ſhortned, (or haſtened) vpon thy people and vpon thy holy City: to the end all preuarication and ſinne may take an end, and iniquity bee blotted out, and euerlaſting iuſtice bee brought in place thereof: to the end that viſions and propheſies may bee fulfilled, and the Holy of Holies may bee annoynted.*

Iere. 25.  
29.

In which words it ſeemeth that the Angel did allude by naming ſeauenty, vnto the ſeauenty yeeres of Captiuitie, Propheſied by *Ieremie*, after which ended, the people ſhould be deliuered from their temporall bondage in Babylon. And therefore *Daniel* now being in that place, and perceiuing the ſame time to be expired, prayed to God with great inſtance, to fulfill his promiſe made by *Ieremie*. Whereunto the Angel answered that it ſhould

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ſhould be done. And as after the expi-  
ration of ſeauenty yeeres, God was  
now to deliuer them from the bodily  
captiuitie of Babylon; ſo was hee alſo  
after ſeauenty Hebdomades more, to  
deliuer them from bondage of ſinne  
and preuarication, and that by the  
annointed Meſſias, which is indeede  
*the Holy of Holies.*

This (I ſay) may bee the reaſon of  
naming ſeuentie Hebdomades, there-  
by to allude to the number of the ſe-  
uenty yeeres of that Babylonick ſer-  
uitude. For that immediatly after, the  
Angel appointeth the whole exact  
number to bee threſcore and nine  
Hebdomades, that is, ſeuen to the  
building of the City & Temple, and  
ſixty two from that to the death of  
Chriſt in theſe words. Know thou  
and marke, that from the end of this  
ſpeech, to the time that Ieruſalem  
ſhall bee builded, and vnto Chriſt the  
C<sup>o</sup>praine, there ſhall be Hebdomades  
ſeuen, and Hebdomades ſixtie two,  
and the ſtreetes and walles (of Ieru-  
ſalem) ſhall be builded againe, though  
with much difficultie of the times;  
and after ſixty and two Hebdomades,  
Chriſt ſhall be ſlaine. And the people  
that ſhall deny him, ſhall not be his,  
&c. And then vnto conſumation  
and

Daniel. 9.



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and end, shall perseuere desolation.

Now then if we put these yeeres together, which are heere mentioned by *Daniel*: that is, first the seuen *Hebdomades*, which made forty and nine yeares, and then the threescore and two, from the restauration of Ierusalem, which make foure hundred thirty and foure more, we shall finde the whole number to bee foure hundred, eighty three yeeres. Which being begunne from the sixt yeere of *Cyrus*, as some will, (for that hee first determined the Iewes reduction) or from the second yeere of *Darius*, as others will, for that hee confirmed and put the same in execution, or from the twenty yeere of the sayd *Darius*, for that then he made a new Edict in the fauour of *Nehemias*, and sent him into Iury, euery way they will end in the Raig of *Herod* and *Augustus*, vnder whom Christ was borne, or in the Raig of *Tiberius Cesar*, vnder whom he suffered. And by no interpretation in the world, can be auoyded, but that this time appoynted by *Daniel* is now out, aboue one thousand and five hundred yeeres past, while yet the Temple stood, and was not put to desolation. And therefore of necessity, Christ must be come.

beant

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about that time, and neuer more hereafter to be looked for.

The traditions and obſeruations of the old Iewes themſelues do maruei-  
loully confirme this beleefe of ours, for that they all did runne to this one point, that about the time of *Augustus* his raigne (wherein Ieſus was borne) the Meſſias ſhould appeare. It is often repeated in the Thalmud, that one *Elyas* left this tradition, that the World ſhould endure five thouſand yeares; that is, two thouſand before the Law of *Moses*, two thouſand vnder the ſame Law, and two thouſand after that, vnder the Meſſias. Which laſt two thouſand-yeeres, by all computation, could not beginne much from the birth of Ieſus. And the Rabbines a great while agoe, complained in their Thalmud, that there ſeemed to them in thoſe dayes, ſeauen hundred and foueteene yeeres paſt, ſince Chriſt, by the Scriptures ſhould haue appeared; and therefore they doe maruile why God ſo long deſereth the ſame.

Another obſeruation they named vpon the wordes of *Eſay*, *pauulus natus eſt nobis*, a little Child is borne vnto vs. In which words, for that they find the Hebrew Letter *Mem*,

*Eſay 9<sup>th</sup>*

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to bee shut in the midft of a word,  
( which is ftrange in that tongue, for  
that *Mem* is wont to bee open in the  
middeft of wordes, - and shut onely in  
the end , ) they gather many secrets.  
And among other , that feeing *Mem*  
fignifieth fix hundred yeeres, fo long  
it fhould be after *Eſay*, vntill the time  
of Chriſt. Which account of theirs  
fallerh out fo juſt , that if you reckon  
the yeeres from Achaz King of Iu-  
da , in whoſe time *Eſay* ſpake theſe  
words vntill the time of King *Herod*,  
vnder whom Chriſt was borne , you  
ſhall perceiue the number to fayle in  
little or nothing.

*Eſay 7.*

*Matth. 2.*

A much like obſeruation hath *Rab-  
bi Moſes*, the ſon of *Maimon*, ( whom  
the Iewes doe hold in extreame great  
reuerence , calling him *The Doctour of  
Juſtice*, ) in his Epistle to his Coun-  
trei-men in Africa , concerning the  
time of Chriſts appearance, which he  
thinketh to bee paſt according to the  
Scriptures, about a thouſand yeeres in  
his dayes, ( hee liued about the yeere  
of Chriſt, one thouſand one hundred  
and forty ) but that God deferreth his  
manifeſtation for their finnes.

*Rab. Iofue  
Ben. Levi  
in Thal.  
tract San-  
hed. cap.  
helec.*

To which purpoſe alſo , appertai-  
neth the Narration of one *Elias*, as  
*Rabbi Iofue* reporteth it in the *Thal-  
mud*

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and, that the Messias was to be borne indeed, according to the Scripture, before the destruction of the second Temple; for that *Esay* saith of the Synagogue *Before shee was with child shee brought forth: and before the grieve of trauaile came, shee was deliuered of a man child.* That is, saith hee, before the Synagogue was afflicted, and put to desolation by the Romanes, shee brought forth the Messias. But yet (saith he) this Messias for our sinnes, doeth hide himselfe for a time in the Sea, and other desert places, vntill we see worthy of his comming. To the like effect is the obseruation of the *Thalmud* it selfe, and of diuers *Rabbines* therein, concerning the wicked manners of men that shuld be at Christs appearance vpon earth, of whom they do pronounce these words, The wise men in Israel shall be extinguished: the learning of our Scribes and Pharises shall bee purrified: the Schooles of Diuinity shall bee Stewes at that time. Which thing *Iosephus* that liued in the same age with our Sauour Christ, affirmeth to be fulfilled in the time of *Herod*; insomuch that if the Romanes had not destroyed them, without doubt (saith hee) either the earth

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earth would haue opened and swallowed them downe, or else fire from heauen would haue consumed them.

The seventh  
proofe.  
*Foreboding*

All then runneth to this end, both by Scripture, tradition, obseruation, and instinct of God himselfe; that about *Herods* time the true *Messias* should bee borne. And hereof came that common and publique fame that is recorded by *Tacitus*, *Suetonius*, and *Iosephus*, (which was also written in open sight, vpon the chiefest tower of the City of Ierusalem)

*Tacit. lib. 12. Sueton in vita Vesp. Ioseph. de Bel. Iuda lib. 7. cap. 12.* that out of Iury should arise, *A generall Lord of the Vniuersall World.* Which Prophecie, as the Romanes eyther contemned, or turned another way, applying the same afterward to the Emperour *Vespasian*, so the Iewes vnderstood it of their *Messias*, and *Herod* feared the matter greatly; and for that was so watchfull to extinguish the line of *David*, as hath beene already shewed.

The eighth  
proofe.

Hereof also it did proceede, that the *Magi*, or Wise-men of the East, attended so diligently about that time, to expect the star that *Balaam* had promised at the coming of this King. Here-hence also it was that the whole people of Iury, remained so attent at this time more then

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then euer before or since, in expecting the Messias. Whereupon, so soone as euer they heard of *Iohn Baptist* in the Desert, they ranne vnto him, asking if hee were Christ: As afterward also they flocked to Iesus, demanding, *Art thou hee which is to come, or doe wee expect another?* Which words import the great expectation wherein that people remained in those dayes. Neither wanted that expectation in the chiefe gouernours themselues, as may appeare by that speech of theirs to Iesus; *How long wilt thou keepe vs (with this expectation) if thou be Christ, tell vs plainly?*

Of which same, expectation, and greedy desire of the people, diuers deceiuers tooke occasion to call themselves the Messias in those dayes, and the people followed them presently; which thing had not happened in any age before. And among other, there is named one *Judas Gaulonites*, or *Galileus*, (as Saint Luke calleth him) and another *Judas* the sonne of *Ezekias*, both of them very wicked and licentious fellowes. One also called *Antonges* a shepheard, and two other named *Theudas* and *Egyptus*, most notable deceiuers. And aboue all, there was one *Borcobanus*, (who

Diuers  
false  
Christs  
did rise in  
Iury.

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(who as the *Thalmud* affirmeth) for thirty yeares together was receiued for the *Messias*, by the *Rabbines* themselves, vntill at last they slew him, for that he was not able to deliuer them from the *Romanes*.

Which facility in the people when *Herod* saw, he caused *Nicholaus Damascus* (as I noted before) to deuise a perigree for him from the auncientest Kings of Iuda, and so he, as well as other, tooke vpon him to bee the *Messias*, whom diuers carnall Iewes that expected the *Messias*, to bee a magnificent king as *Herod* was, would seeme to beleeue and divulgate abroad and thereof in the Gospel, they are thought to haue bin called *Herodians*, that is, Herodians, or followers of

**Matth 22.** *Herod*, who came to tempt Christ,  
**Mark 4. 12** with the Scribes and Pharisees.

Wherefore to conclude at length, this weightie point of the time of Christs appearing; seeing that about the birth of Iesus; vnder *Herodes* Raigne, there concurred so many signes and arguments together, as the generall peace of the *Romane Empire*: the defecti on of the Line and regiment of Iuda; the open decay of the second Temple; the iust Calculation of *Daniels* *Weekdomades*,  
the

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the attestation of Oracles ; the obseruation of *Rabbines* ; the publique fame and expectation of al the Iewes ; together with the palpable experience of more then fiftene hundred yeeres past, since Iesus appeared, wherein we see the Iewish people in vaine doe expect another Messias, they being dispersed ouer all the World, without Temple, Law, Sacrifice, Prophet, or promise for their redemption (which neuer happened vnto them till after Iesus death, for that in all other their banishments, Captiuities, and afflictions, they had some Prophecie, consolation, or promise of their deliuey) These things all (I say) considered and put together, we may most vndoubtedly, and assuredly conclude, that Iesus was borne at the just time appointed, and foretold by the Spirit of God ; and consequently, that he onely was the true Messias and Sauour of the World, which yet shall better appear by examination of other things that are to follow.

### *The second consideration.*

**N**ow in the second consideration there are to bee weighed these points following ; the line and stocke of Iesus, his manner of conception ; the

Christ his birth.



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the place of his birth; his circumcisi-  
on and name; his adoration by the  
Magi; his preservation in the Tem-  
ple; and his flight to Egypt.

**Iesus line.** For his line and stocke, there was  
neuer man denied or doubted, but  
that Iesus was directly of the Tribe  
**Psal. 80.** of Iuda, and descended lineally by  
**3. Reg. 7.** his Mother of the peculiar house of  
**Esay 11.** *Dauid*, (according as it was fore-  
**Math. 1.** tolde that the *Messias* should doe)  
which is prooued most clearly by  
the two Genealogyes Pedegrees;  
set downe by S. *Matthew* and Saint  
*Luke*, of the blessed Virgins whole  
discent, from *Dauid* to *Ioseph*, that  
was of the same tribe, and kindred,  
with her. And it is confirmed by  
their repaying to Bethleem, (when  
Proclamation was made by *Cyreni-  
us*, in *Augustus* name, that euery  
person should repayre to the head  
City of their Tribe and family; to  
be cessed for their Tribute,) seeing  
that Bethleem was the proper City  
onely of them that were of the house  
and line of *Dauid*: for that King *Da-  
uid* was borne therein. And finally,  
**2. Reg. 23.** it is euident by that the Scribes and  
**1. Reg. 17.** Pharisees, who objected matters of  
much lesse importance then this a-  
gainst Iesus, (as that he was a Car-  
penters

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penters sonne, thereby to debase him for his pouerty, ) yet neuer objected they against him, that hee was not of the house of *Dauid*, which they would neuer haue omitted, if they might haue done it with any colour: for that it would haue weighed more against them then all the rest: and would in one word haue dispatched the whole controuersie. Nay I adde further, that it remaineth registered in the Iewes Thalmud it selfe that *Iesus of Nazareth crucified*, was of the blood royall from *Zorobabel* of the house of *Dauid*.

For the manner of his conception, and the Message or Annunciation made vnto his Mother by the Angell, albeit it depend principally vpon the relation and credit of the Virgin herselfe, who onely was priuy thereunto, and vpon the testimony of *Ioseph*, to whom it was reuealed by the same Angell afterward, yet hee that shall consider the circumstances of the thing it selfe; as first, the simplicity of both the reporters, then how that it is not vnlkely that *Ioseph* being just (as he is deteribed) would haue concealed a thing so much against himselfe, and against the Law, if hee had not some way bin assured of the truth.

The manner of his conception  
Luke. 1.

Matth. 1.

Thirdly

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Thirdly, the innocent age of the Blessed Virgine, who was not paſt foureteene yeeres olde at thattime, as Saint *Auguſtine* and other auncient Fathers doe prooue by manifeſt arguments. All theſe things I ſay, doe make it improbable, that ſhee would inuent ſuch a matter of her ſelfe And finally, the ſtrange Prophecie which ſhee vitered in her Canti le of *Magnificat*, and which wee ſee now fulfilled, (albeit at that time very vailikely,) to wit, that all generations ſhould call her bleſſed. Theſe circumſtances, he that ſhall conſider them, cannot but ſee that the matter muſt needes be true.

The man-  
ner of Ie-  
ſus Nati-  
uirty.  
Eſay 7.

And as for the kind and manner of his natiuitie; moſt manifeſt it is by Scripture, that the Meſſias was appointed to bee borne of a Virgine, for ſo ſaith *Eſay* plainely; *Behold a Virgine ſhall conceiue, and bring forth a Sonne* And *Eſay* appointeth this to King *Achaꝝ* for a wonderfull and a ſtrange ſigne from God, which he could not haue done in reaſon, if the Hebrew word in that place, might haue ſignified a young woman onely, (as ſome latter *Rabbines* will affirm) or that it is no ſigne or ſtrange thing, but very common and ordina-

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ry for young women to conceiue and bring forth children Wherefore the Septuagint doe very well tranſlate it in Greeke by the proper name Virgin, and ſo did alſo the elder Iewes vnderſtand it, as *Rabbi Simeon* well noteth. And *Rabbi Moſes Hadarſan*, of ſingular credit with the Iewes, vpon theſe wordes of the *Pſalmes*; *Trueth ſhall Rab Moſes bud forth of the earth, &c.* ſaith thus: *Hadar* in Here *Rabbi Ioden* noteth, that it is not *ſal 14.* ſayd, *Trueth ſhall bee engendred of verſe 12.* the earth, but *Trueth ſhall budle forth*, To ſignifie thereby, that the Meſſias, (who is meant by the word of *Trueth*) ſhall not be begotten (as other men are) in carnall copulation Thus ſaith *Rabbi Moſes*: who is another place, that is, vpon the twenty and ſiue Chapter of *Genefis*, allcadgeth *Rabbi Berachias* to bee of the ſame opinion; and to prooue it out of the hundred and nine *Pſalme*, and fourth verſe.

The ſame is prooued alſo, in the plaine wordes of the Prophet *Ieremie*, *God hath created a new thing vpon earth: a woman ſhall inuiron (or in- cloſe) a man* That is, ſhee ſhall in- cloſe him in her wombe, and bring him forth, after a new and ſtrange manner, without generation of man.

M

And

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And finally, *Rabbi Hacadosch* proo-  
ueth by *Cabala* out of many places  
of Scripture, not only that the Mo-  
ther of the Messias shall be a Virgin,  
but also that her name shall be *Mary*.  
All the ten *Sibils* in like manner, (ac-  
cording as *Betulus* setteth out their  
Prophecies, doe make speciall mention  
of the Mother of the Messias, that she  
should be a most pure and holy Vir-  
gin; so that this matter was reuealed  
very clearly both to Iew and Gentile,  
before it came to passe. And *Clemens*  
*Alexandrinus* writeth, that *Simon Ma-*  
*gus*, to the end he might not seeme in-  
feriour to Iesus in this point, saigned  
that he was also borne of a Virgin,  
as Iesus was.

The place  
appointed  
for the  
birth of  
the Mes-  
sias.

*Mich. 5.*

That Bethleem where Christ was  
born, was the peculiar place preordai-  
ned by God for the birth of the Mes-  
sias: the Prophet *Michaas* fore-told  
plainly, when he vttered diuers ages  
before Christ was incarnate, these  
words; And thou Pethleem Ephrata  
art but a little one (in respect of thou-  
sands in Iuda:) and yet shall there  
come forth of thee, one that shall be  
the Ruler of Israel: and his comming  
forth is from the beginning, and  
from the dayes of Eternity. By which  
words is plainly expressed, that albeit  
Beth-

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Bethleem were but a little poore Towne, (as indeed it was, in comparison of many other in Iuda: ) yet therein should be borne temporally that Gouvernour of Israell, whose Diuine birth, was before the worlds foundation, and from all Eternity. And to doe interpret this place, both *Jonathan Benuziell* the great Author of the Chaldy Paraphrase, (who died twenty eight yeares before our Saviour Christ was borne ) and also *Rabbi Selomoth*, and *Hacedosch*, in their Commentaries vpon this place of *Micheas*.

The same thing fore-told *Dauid* of *Ephrata*, or *Bethleem*, (for both names doe signifie one thing, as appeareth by the former place of *Micheas* and other ) when talking of the *Messias*, and being desirous to know where hee should be borne, saith; *I will not goe into the tabernacle of my house, nor into my bedde: nor will I giue mine eyes sleepe, nor rest vnto the Temples of my head: untill I finde out the place that is appointed for my Lord: the Tabernacle (or house) for the God of Iacob* And then the mystery being reuealed vnto him, hee saith presently; *Beholde, wee haue heard of it (nome) in Ephrata (or*

Gen:35.

and 48.

Psal. 132.

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This he  
sayd for  
that in  
Dauids  
time Beth-  
lehem  
stood  
nigh vnto  
woods.  
Math.2.

*Bethleem*) wee haue found it out in the  
fields of wood. And to shew how he  
reuerenced the place for that cause,  
hee addeth immediatly, *Wee will a-*  
*dore in the place where his feete haue*  
*stood.* Whereby he fore-prophecieth,  
not onely the adoration vsed after in  
that place vnto Iesus, by the Magi, or  
three Kings of the East, but also of all  
other adoration vsed in the same place  
in the memory of Iesus, by other de-  
voute Christians vntill this day: for  
which cause *Origen* saith, that the  
place of *Bethleem* was most famous  
and renowned in his dayes.

For the Angels appearing to the  
Sheepheards, in the night of the Na-  
tiuitie, there can be no more sayd but  
the credite, honesty, and simplicity of  
them that reported it; and likely it is,  
they would neuer saine a thing, that  
might haue bin refuted by testimony  
of the Sheepheards themselves if it  
had bin false.

Of the name of Iesus giuen to him  
in his circumcision: it was to be seene  
set downe in a Booke, that howsoe-  
uer it was no Scripture, yet was it ex-  
tant in the world before Christ was  
borne. I meane the second<sup>r</sup> booke of  
*Esdas*, which hath these words in the  
Person of God the Father. *B* hold the  
times

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times ſhall come, when the ſignes ſhall  
appeare that I haue told, &c. And  
my Sonne Ieſus ſhall bee reuealed;  
with thoſe who are with him. And  
after thoſe yeares my Sonne Chriſt  
ſhall dye: and the earth ſhall render  
thoſe that ſleepe therein.

2. Eſ. 7.

*Rabbi Hacdoſch* alſo proueth by  
art Cabaliſt, out of many places and  
texts of Scripture, that the Meſſias, at  
his coming, ſhall be Ieſus. And a-  
mong other, he addeth this reaſon;  
That as the name of him who firſt  
brought the Iewes out of bondage in-  
to the land of Promiſe, was Ieſus, or  
Ioſue, (which is all one) ſo muſt his  
name be Ieſus, that ſhall the ſecond  
time deliuer them from the bondage  
wherein they are. and reſtore them to  
their old and auncient poſſeſſions of  
Iury; which is the chiefe benefit they  
expect by the Meſſias.

Note this  
reaſon.

Finally, it is not probable, that the  
Virgine Mary ſhould faine this name  
of her ſelfe, for that among the Iewes  
there were many other names of more  
honour and eſtimation at that time;  
as *Abraham, Iſaacke, Iacob, Moſes, and  
David*. And therefore if ſhee would  
haue taygued any, it is like ſhee  
would haue taken one of them as  
ſoone as this, which had not bene



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the name of any great Patriarch.

There followeth the comming of the three Magi, or Wise-men from the East; of whom Cyprians wordes are these; *It is an old tradition of the Church, that the Magi of the East, were Kings or rather little Lords of particular places.* Which is to bee understood, such little Kings as Iosbua slew thirty in one battaile And it is to be noted, that Saint *Matthew* maketh mention of the comming of these Kings to Ierusalem, as of a knowne and publique matter, whereof all Ierusalem and Iury were able to beare him witnesse. For he talketh of their often comming to Ierusalem, and of the inquiry for the new borne King; of their speech and conference had with *Herod*; as also of *Herod*s consultation with the Scribes and Pharisees, about the place of the Messias birth. And finally, he sheweth the most pitifull murder that ensued, of almost infinite infants, in all the circuite of Bethleem for this matter Which could not be a thing vnkowne to all Iury, and much lesse sayned by the holy Euangelist S. *Matthew*, for that he should haue giuen his aduersaries the greatest aduantage in the world, if he had begun his Gospel, with so notori-

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ous and open an vtterth, which might haue bin refuted by infinite persons that were yet alive.

*EPIPHAN. 13*

*Epiphanius* is of opinion, that the three Kings arrived in Ierusalem, two yeares after Christs Natiuity, for that *Herod* slew all the Infants of that age. But other hold more probably, that the starre appeared vnto them two yeares before Christs Natiuity, so that they came to Bethleem the thirteenth day after Christs Birth, according as the Church doth celebrate the *Epiphany*. *Saint Basile* thinketh that they were learned men, and might by their learning and Arte Magiske, (wherein those Country-men at that time were very skilfull,) vnderstand and feele that the power of their Heathen Gods, was greatly diminished and broken. They might also be stirred vp with that common brute and generall Prophecie, spread ouer all the East in those dayes, as both *Suetonius* and *Iosephus* doe record. That out of Iury should come an Vniuersall King ouer all the world. By these meanes (I say) and by the Prophecies of *Balaam* left among them from *Moses* time, (for hee was a Gentile) whereby was signified that

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a ſtarre ſhould riſe and declare a great and mighty King of Iſraell; they might be induc'd at the ſight of this ſtarre, to take ſo long a journey as they did towards Iury.

This ſtarre (as I haue ſayd) was fore-told by *Balaam*, a Heathen Prophet, aboue one thouſand and ſue hundred yeares before it appeared. And after *Balaam* againe, it was Prophesied by *Dauid*, the King of *Arabia*, *Saba*, and other Eaſterne Countries, ſhould come and adore Chriſt, and offer both gold, and other gifts vnto him. The murder alſo of thoſe Infants of Bethleem, was preſignified by *Ieremie* in the weeping of *Rachell* for the ſlaughter of her children, which *Rachel* was buried in Bethleem, and for that cauſe thoſe Infants were called her children, albeit ſhe were dead aboue two thouſand yeares before they were ſlaine, and aboue one thouſand and ſue hundred yeares before *Ieremie* wrote this Propheſie

Num, 24.  
Pſal. 71.

Ieremy 31.  
Gen. 35.

*Philo lib. de  
comp.*

Amongſt which infants, *Herod* alſo for more aſſurance, ſlew an infant of his owne. For that as *Philo* noteth, he was deſcended by his Mothers ſide of the line of Iuda Which cruelty comming to *Auguſtus* eares, hee ſayd

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(as *Macrobius* reporteth) that he had rather bee *Herods* swine then his Son, for that he being a Jew, was forbidden by his religion to kill his swine, though not ashamed to kill his sonne.

The same starre whereof we spake, is mentioned by diuers Heathen writers, as by *Plinie*, vnder the name of a Comete (for so they termed all extraordinary starres) which appeared in the latter end of *Augustus* dayes, and were far different from all other that euer appeared. And therefore contrary to the nature of those kind of stars, it was adjudged by the whole Colledge of sooth-sayers, to pretend Vniuersall good vnto the earth, and for that cause had an image of mettall erected to it in *Rome*, and (as *Plinies* words are) *Is Cometa unus, tota orbe colitur*, that only Comete is worshipped throughout the whole world.

*Origen* also writeth of one *Cheremon* a Stoike, that was much moued with the consideration of this Starre, and for that after the appearance thereof, he perceiued the power of his Gods decayed, tooke a iourney into *Iury*, in company of other Astronomers, to informe himselfe further of the matter. Whereunto *Chalidius* a *Platonicke* doth adde that the *Chaldean* Astrono-

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mers did gather by contemplation of this starre, that some God descended from heauen to the benefit of mankind. And finally, the *Sibils* talking of the comming of Christ, affirmed plainly: *Rutelas cum Sydus monstrabit*, a blazing starre shall declare his comming. Which prophesie, *Virgil* the Poet hauing read in *Augustus* time, and soone hauing scene the same fulfilled, applied it (as I haue shewed before of all the rest) to the flattering of *Cæsar*, and therefore he saith in this place before alleaged.

*Ecce Dionæi*

*log. 4.*

*processit Cæsaris astrum.*

Behold the starre of *Cæsar* (descended of *Venus*) hath now appeared. Which starre indeed was the starre of *Cæsars* Lord and Master.

After forty dayes past ouer, Saint *Luke* 12. *Luke* reporteth, how Iesus by his Mother, was presented in the Temple of Ierusalem: and therewithall of Iesus in recounteth two strange things that the temple happened at the same time, to wit; that two graue and reuerend persons, *Simeon* (named *iust*), and *Anna* the Prophetesse, both of singular sanctity among the Iewes, comming into the Temple at the same time when Iesus

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Iesus was there in his Mothers armes; tooke notice of him, and acknowledged him publikely for the Messias and Saviour of the World. Foretelling also by the Spirit of Prophecie, diuers particular things that were to ensue, both to Christ and Christians, and especially to his Mother the Blessed Virgin.

Which things being published at that time, and confirmed afterwards by the event, doe well declare, that this Narration of S. Luke could not be forged; as doe also the number of particular Circumstances sette downe about the time, place, and Persons, most notoriously knowne to all Ierusalem. For as for *Anna*, she had liued from her youth vntill fourescore yeares of age in the Temple, and thereby was knowne to the most part of Iury. And as for *Simeon*, he was the Scholler of the most famous *Hillel* and condisciple to *Ionathan* maker of the Chaldy Paraphrase, of whom I spake before, and the Iewes Thalmod confesseth, that by the death of these two men, (especially of *Simeon*) fayled the spirit of the great Synagogue, called *Sanhedrin*: which after the Captiuitie of Babylon, vntill *Herodes* time, supplied (on a sort) the Spirit

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of Propheſie, that was expreſſly in Iſrael before the ſayd captiuitie.

Luke 2.  
Oſea 11.

Eſay. 19.

Of Chriſts flight into Egypt for feare of *Herod*; S. *Luke* well noteth, that it was Propheſied by *Oſea* long before, *That God would call his ſonne out of Egypt*. And the Prophet *Eſay* deſcribeth the ſame verry particularly when he ſayth : Behold our Lord *Iehoua* ſhall aſcend vp (or ride) vpon a light Cloud ; (which was his fleſh or humanity) and ſhall goe downe into Egypt, and all the Idols of Egypt ſhall ſhake at his preſence,

Which latter point, *Eufebius* ſheweth, that it was fulfilled moſt euidently in the ſight of all the World, for that no Nation came to Chriſtian religion with ſo great celerity or fervour, as did the Egyptians, who threw downe their Idols before any other Heathen Nations. And as they had bin the firſt in Idolatry to other countries, ſo were they the firſt by Chriſts coming vnto them that afterward gaue example of true returne to their Creator. It followeth in *Eſay* ; And I will giue vp Egypt into the hands of cruell Lords ; and a Potent King ſhall take dominion ouer them. Which was fulfilled about the very time wherein Chriſt was to come. For that  
then

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then after many ſpoyles and cruelties exerciſed vpon Egypt by the Romane Lords and Princes, as *Pompey*, *Cæſar*, *Anthony* and other; in the end *Cleo- patra* their Queene, that was the laſt of all the blood and line of the *ptolomies*, was enforced to ſlay her ſelfe, and ſo *Auguſtus* the Emperour tooke poſſeſſion of all Egypt, and ſubiected it as a prouince to the Romane Empire.

But conſider you, how *Eſay* concludeth the matter, after all theſe temporall afflictions threatened againſt Egypt, and confeſſe that ſuch aduerſity is no ſigne of Gods diſſauor to them who receiue it. For thus ſaith God after all his cominations, In that day there ſhall be an Altar of *Iehoua*, in the miſt of Egypt: they ſhall cry to God in their tribulation, and he ſhall ſend them a Sauour, &c. Bleſſing ſhall be in the miſt of that Land, to whom the Lord God of Hoaſtes hath giuen his benediction, ſaying, Bleſſed is my people of Egypt. And here we make an end of our ſecond conſideration.

*The third Conſideration.*

**N**OW in the third place ther commeth to be conſidered (ac-  
cording-



The life  
and Actions of Ie-  
sus.

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According to our former diuision) the life, conuersation, doctrine, and miracles of Iesus. And first touching things done by him after his coming out of Egypt, which might be about the sixt or seuenth yeere of his age, vntill his baptisme by S. Iohn, which was the thirtieth, there is little recorded, eyther in Prophane, or Ecclesiasticall writers. For that as S. Iustine, S. Chrysostome, S. Augustine, and others doe write, he bestowed that time in the common exercise, and labors of mans life: thereby to shew himselfe true man, and giue demonstration how much he hated and detested idlenesse.

*Of S. Iohn Baptist.*

**O**f Saint Iohn Baptist, all Hebrue Writers of that time, doe make mention, with exceeding praise, and admiration of his holinesse: especially Iosephus that liued immediately after Christs dayes, saith; he was *Vir optimus: iudeos excitans ad virtutum studia.* A most excellent man, stirring the Iewes to the exercise of vertue. He addeth also, that partly for feare of the great concourse of people which flocked vnto him, and partly by the solicitation of Herodias, Concubine and Brothers Wife to

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*Herod Antipas*, the great *Herods* sonne for whose cause he had turned off his owne Wife, daughter to *Areta*, King of the Arabians: he was apprehended and imprisoned in the Castle of *Acheron*, and therein soone after put to death. Which murder, *Iosephus* esteemed to be the cause of all the misery which ensued afterward to *Herod* and his whole family.

Of this man it was written by *Malachy* the Prophet; *Behold, I send my Messenger (or Angel) before me, and he shal prepare the way before my face: and presently shall come to this Temple, the ruler whom ye seeke, and the Messenger of the Testament whom yee desire.* Which Prophecie was fulfilled most evidently, vppon the preaching of *S. Iohn*, when Christ came vnto him, and albeit *Saint Iohn* had neuer scene him before, yet he acknowledged him for the *Messias*, in the presence of infinite people; and his acknowledgement was confirmed by the visible descending of a Dove and voice from heauen, in the sight and hearing of all the people present, according as three of our Euangelists doe report. which they would neuer haue presumed to doe; had not the matter bin most euident, and without all

*Math 3.  
Marke. 1.  
Luke 3.*

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compasse of deniall or contradiction.

And truly, no one thing in all this story of Iesus life, doth more establish the certainty of his being the true Messias: then that S. *John Baptist*, whose wisdom, learning, vertue, and rare sanctitie is confessed and recorded by the writings of all our aduersaries should refuse the honour of the Messias offered vnto himselfe, and lay it vpon Iesus; as also should direct those Disciples that depended vpon him, to the only following and embracing of Iesus doctrine. Which is most evidently proued that hee did, for that so many followers and disciples as himselfe had, not one appeared euer after, that was not a Christian.

*The preaching and Doctrine of Iesus.*

**V**V Hen Iesus was baptized, he began to preach, and his whole Doctrine was directed to the manifestation of his Fathers will, and amendment of mans life. It tendeth all to this one ground and principle.

Deut 6. *Thou shalt loue the Lord thy God with*  
Math. 2. *all thy soule: and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, and euident, though it treated of most high mysteryes. It had neither

pompe,

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pompe nor pride of Rethoricall words  
nor flattering of mans wickednesse, as  
the doctrine of many Philosophers  
had. Neither consisted it of vnprofi-  
table externall ceremonies, as the lat-  
ter obseruations of the Iewish Law  
did, nor was it fraught with carnality  
and spirit of this world, as the Tur-  
kish Alcoran, and other sectaries do-  
ctrine is. But all was simplicity, all  
was spirit, all was truth, all was hone-  
sty, all was humility, all was charity.

Iewish ce-  
remonies.

It tooke away . or disanulled no  
one perfect or spirituall point of Mo-  
ses Law, but rather reuiued, interpre-  
ted, fulfilled, and made perfect the  
same. For whereas that commanded  
externall obseruance, this addeth also  
internall obedience. Whereas that  
sayd, Loue your friends; this adjoy-  
neth Loue also your enemies Where-  
as that commaunded wee should not  
kill, this further commandeth to speak  
no angry words. Whereas that pro-  
hibited to commit actually adultery;  
this also forbiddeth to couet in mind.  
Whereas that sayd, Take no interest  
or vsury of a Iew that is thy Coun-  
tryman: this saith, Take it of no  
man whatsoeuer. Whereas that ac-  
counted euery Iew onely to bee thy  
neighbour, this teacheth euery per-  
son

Matth. 5.

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ſon liuing to be thy brother. Whereas that taught thee to offer vp a Calfe, a ſheepe, or an oxe for thy ſins, this inſtruſteth thee to offer vp a contrite heart, by faith in the blood of him that dyed for all, with a firme and reſolute purpoſe of amendment of life. And finally, this doctrine tendeth wholly to the true ſincere, and perfect ſeruiſce of God thy Lord, that made &

**The effect** redeemed thee to the exaltation of  
**of Chriſts** his holy name, power, goodneſſe, and  
**doctrine.** glory, to the depreſſion of mans pride,

by diſcouering his miſery, to the contempt of this world, and vaine pompe thereof, to the mortification and ſubduing of our ſenſuall appetite, to the true loue and vnfained charity of our neighbour: to the ſtirring vp of our Spirit or celeftial cogitations, to peace of conſcience, tranquillitie of mind, purity of body, conſolation of our ſoule. And in one word, to reduce mankinde againe to a certaine eſtate of innocency, ſimplicity, and Angelicall ſanctity vpon earth, with his eye fixed onely in the eternall inheritance of Gods Kingdome in heauen.

This was the doctrine deliuered by Ieſus: which is the ſame that the Prophets of God fore told ſhould be deliuered by the Meſſias.

## *Prooſes of Chriſtianitie.*

### *The life and conuerſation of Ieſus.*

**A**ND for his life and conuerſation, by testimony of his greateſt aduerſaries, it was more admirable then his doctrine, his life being a moſt lively Table, wherein the perfection of all his doctrine was expreſſed. A man of ſuch grauity, as neuer in his life he was noted to laugh: of ſuch humility as being the ſonne of God, he ſcarce vſed in this world the dignity of a ſeruant: of ſuch ſweet and milde behaviour, as all the iniuries of his enemies, neuer wreſted from him one angry word. Finally, he was ſuch a one as he was deſcribed by *Eſay*, ſo many ages before hee was borne, in theſe wordes.

*Eſay 42.*

*He ſhall not cry, nor contend, nor ſhall any man heare his voyce in the ſtreete: he ſhall not cruſh a broken reed, nor tread out a little flaxe that lyeth ſmoking vpon the ground, &c.* And another Prophet not long after him, brake forth into this ſpeech, vpon conſideration of the behaviour that ſhould bee in the Meſſias: Reioyce thou daughter of Sion: triumph thou daughter of Ieruſalem: for behold, thy King ſhal come vnto thee, thy juſt Sauour: he is poore, &c. And as the Prophets did fore-tell the vertue and ſancti-

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*Porpb. lib.  
de laud.  
philos.*

sanctitie of the Messias, so the devils themselves could not but confesse the same to have bin fulfilled in the person of Iesus as is most evident by the testimony of *porphirie*, a professed enemy of the Christian name. Who after consideration of diuers Oracles uttered by his Idols, touching Iesus, he breaketh forth into this confession. It is exceeding wonderful, what testimony the Gods doe give of the singular piety and sanctity of Iesus: for which they anouch him rewarded with immortality: but yet these Christians are deceiued in calling him God. And last of all *Iosephus* the Jew, that was born immediatly after Iesus, writeth of him thus. There was at this time one Iesus a wise man, if it be lawfull to call him a man: a worker of most wonderful miracles, and a master and teacher of all such men as willingly were content to imbrace the truth.

### *Of Iesus Miracles.*

**B**Y which testimony of *Iosephus* we see mention also of *Iesus* miracles, which is the next thing whereof wee are to consider. And as *Iosephus* in this place, (being a Jew) beareth witnesse that *Iesus* performed many

### *Prooves of Christianitie.*

many strange miracles: so most apparently, and according to the interpretation of *Iosephus* in this place, were the same miracles fore tolde by the Prophets of God, that they should be done by the true Messiah. So *Eay* in his thirty five Chapter, describeth at large, how the Messiah at his coming shall declare his Commission, by giuing sight to the blind, hearing to the deafe, speech to the dumbe, and agility of body to the lame & cripple. And that which is more; God reuealed this point very particularly to the Gentiles by the *Sibils*, among whom one of them wrote thus of Christ to come, as *Lactantius* recordeth. *Hee shall doe all by his only word, hee shall cure all infirmities, hee shall raise the dead: hee shall make the lame to runne and stappe: the deafe shall heare: the blinde shall see, and the dumbe shall speake. In five loaves and two fishes, five thousand persons shall bee satisfied, and the fragments shall fil twelue baskets, to the hope of many. He shall calme the windes, and walke upon the furious seas with his feete of peace.*

And after diuers other Greeke verses to this purpose, *hee* concludeth in these words. Men shall say that I am a madde and lying Prophetesse, but

when



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when all these things shall come to passe, then remember mee, for then shall no man say more that I was a lyar, but rather the Prophet of the great God.

To these predictions of Prophets in Iury and among the Gentiles, doe agree the Doctours of the Iewes themselves, in many places of their Thalmud; to wit, that the Messias shall be most wonderfull in working miracles. And in their publike Commentary vpon Ecclesiastes, they haue these words *All the former miracles of Prophets or Saints shall bee nothing to the miracles of the Messias, when hee cometh.* And thus much for the foretelling of Christs miracles. But now for the fulfilling thereof in Iesus, that is, how their predictions were performed in the stupendious workes and actions of our Sauicour Christ, there is no difficultie. For that besides the former testimony of *Iosephus*, (which were sufficient in this case) the Iewes themselves doe graunt and record Iesus miracles, in diuers places of Treatises of their Thalmud: yea they make mention of many wonderfull things that Iesus did, which are not written by our Euangelists. The same doth Mahomet

The confession of Iesus miracles by his enemies.

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met in his Alchoran, affirming Iesus the Sonne of Mary; to haue beene a great Prophet, and to haue wrought his miracles, by the only power and Spirit of God: and that himselfe was sent to confirme Iesus Doctrine, saying onely in the point of his Godhead: wherein he saith, that Iesus went too farre, and had a checke for the same at Gods hand when hee returned to heauen.

Thus much doe these enemies confesse of Iesus miracles. Which as it is much; comming from such witnesses: so if they could either deny or dissemble the same, they might bee prooued against them by most euident reasons: especially in two points wherein there can bee no probability of any deniall.

The first is the calling and retayning of his Apostles, and other followers, (whereof *Iosephus* also The calling of the Apostles. mention, as of a great miracle) who were of diuers callings, states, conditions, trades, and occupations in the world. And yet all vpon the suddaine, left both father, mother, wife, children, and other temporall respects, and followed him who had nothing to giue or promise them in this world.

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A man that neuer spake them faire, or uttered doctrine that was not repugnant to the sensuality of this life, as may appeare by their owne writings and Testimonies of him. A man (that was accounted by the better sort) as then it might seeme: that is, by the wise and learned of that Country, and especially disliked by them that were of government, as a dangerous and troublesome man to the state. One that had neither friends in the world to beare him out, nor a house to put his head in. And yet notwithstanding all this, that worldly men and women, and some such also as were great sinners and loose liuers before, should leaue all their worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, and dis-fancours as they did, and should continue with him in all his afflictions, and bee content to die and lose their liues rather then forsake him or abandon his seruice: this (I say) is such a miracle as neuer in the World fell out the like, and must needes be granted by the enemy to be supernaturall.

*Prooſes of Chriſtianitie.*

*The miraculous facts of Ieſus.*

**T**He ſecond point, is of externall things and factes done by Ieſus, about all power of humane abilitie, in the ſight and knowledge of all the Iewes, which facts were publiſhed by our Euangelists and eſpecially by *S. Matthew*, in the Hebrew tongue, while yet the perſons were alie vpon whom they were wrought, or infinite other that might bee Witneſſes thereof. As for example, the raiſing of *Lazarus* in Bethania, that was a Village but a myle or two diſtant from Ieruſalem: at whoſe death and buriall alſo, (being a Gentleman) many Scribes and Pharisees muſt needes be preſent, (according to the Iewiſh cuſtome at the ſame time, as is reported by *Iosephus*) and they ſaw him, both decaſed, interred, and the funerrall feaſt obſerued for him, as alſo raiſed againe from death by Ieſus after foure dayes of his buriall. With whom they did both eate and drinke, and conuerſe after his returne to life, and euery day might beholde him walking vp and downe openly in the very ſtreetes of Ieruſalem. This ſtory (I ſay) how could it be feigned.

*Iohn 11.*

N

So

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- Matth. 9. So also in like manner, the raising of the *Archisnagogues* Daughter, whose name is affirmed to bee *Tairus*, with diuers other circumstances that doe make the thing most notorious. The raising of the Widdowes sonne, before the gate of the Citty
- Luke 7. *Naim*, in the presence of all the people that bare the sayd Corpes, and stood about it. The healing of the Cripple in Ierusalem, that had lyen thirty and eight yeares lame, at the Pooles side, or Bath, called *probatica*; which miracle was done also in the sight of infinite people. The casting out of a Legion of devils from a man
- Matth. 8. that for many yeeres together was knowne to liue possessed in the mountains, which devils by peculiar licence obtained of Iesus to enter into a heard of swine, and so presently carried two thousand of them away into the Sea, and drowned them. Whereupon the whole Country about, of the people called *Gerasmes*, beeing stricken with extreame feare, vp on sight of the fact,
- Matth. 14. besought Iesus most humbly to depart from their borders. The feeding and filling of five thousand men, besides women and children, with five barley Loaves and two fishes onely.
- Luke 9. The turning of water into wine, at a marri-

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marriage at *Cana*, in the presence of all the guests. The healing of him by a word onely, that had an incurable dropsie, and this at the Table of a principall Pharisee, and in the sight of all that sate at dinner with him. Luke 14

This (I say) and diuers other such miracles, which were done in the presence and sight of so infinite a number of people, and recorded by our Euangelists, at such times when many desired to discredite the same, and might haue done easily by many witnesses and authorities, if any one part thereof had beene subject to calumniation, cannot in reason or probability bee doubted of. And therefore I must conclude, that seeing these things are aboue all power of humane nature, and could not bee done, but by the finger and vertue of the liuing God himselfe, considering also that it is impossible that God should assist, or giue testimony vnto any falshood, it must needs ensue, that al was true and sincere which Iesus affirmed: and consequently, seeing hee affirmed himselfe to bee the sonne of God, and the true and onely Messias, it must needs follow by these miracles, that he was so indeed; which is the ground of that

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**John 10.**

ſpeech of his to the faithleſſe Phariſies, *If you will not beleue my wordes beleue my deedes.* And thus much of Ieſus life, doctrine, conuerſation, and miracles.

*The fourth Conſideration.*

The paſ-  
ſion and  
reſurrec-  
ti-  
on.

**T**Here remaineth now onely, the fourth and laſt conſideration of this Section, which is the Paſſion, reſurrection, and aſcenſion of Ieſus. And about his Paſſion there is little or no controuerſie; for that all his enemies doe agree and grant, that he was betrayed by his owne Diſciples, apprehended, afflicted, and deliuered vp by the Iewes; and finally, put to death vpon a Croſſe, by the Gentiles. The testimony of *Joſephus* may ſerue for all herein, whoſe wordes are theſe; *That the principall Iewes of his Country, hauing accuſed and deliuered ouer Ieſus to Pilate, (that was Gouernour of Iury for the Romane Emperour) hee adiudged him to the Croſſe.* The ſame doe other Iewes and Gentiles record, and in this they take great offence and ſcandall, that wee ſhould attribute diuinity vnto a man that had ſuffered death vpon the Croſſe.

*Joſeph. lib.  
18. antiq.  
cap. 4.*

But

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But if wee shew that this was the eternall preordination and appointment of God for saving of mankind, and that the same was fore-told both to Jew and Gentile from the beginning: and so vnderstood also by the Jewish Doctors themselves of elder times, then euery reasonable man (I trow) will remaine satisfied, and preferre Gods diuine wisdome, before mans folly.

*Christs ascending to Ierusalem  
to receiue his passion.*

**F**irst then consider, that when Christ had ended his preaching, and wrought so many myracles as seemed sufficient to his eternall wisdome, and when the time was come, preordained for his passion (whereof hee tolde publicly his Disciples before) hee went vp to Ierusalem of purpose to receiue his death, and made a solemne entry into that Citty vpon an Asse., which was prophecied of him many yeares before; *Reinoyce daughter of Sion, Behold thy iust King and Sauour shall come vnto thee vpon an Asse.* Zach. 9. Math. 21.

And after his abode some dayes in that place, hee was betrayed and sold



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Matth. 10.  
Psal. 40.  
54.

by his owne disciple, as *David* before-hand in many places had fore-tolde should come to passe. Then followed his apprehension, and most seruile abuse by the Jewes, whereof it was fore-prophefied in his person by *Esay*, *I gaue my body to them that beate it, and my cheekes to them that buffeted the same. I did not turne my selſe away from them that reproched mee: not yet from them that did spit in my face.*

¶ *The barbarous abuse of Iesus, fore-told by Propheſie.*

Psal. 21.

**A**fter this barbarous intreaty by the Jewes, they deliuered him ouer to *Pilate* a Gentile, and neuer ceased to sollicitie and pursue their vnquenchable hatred against him vntill they saw him on the Crosse, where also he was vsed in the highest degree of spightfull dealing. Whereof likewise the Prophet *David* made mention long before, in the person of the Messias, when he said; *They pierced my hands and feet: they diuided among them my apparel, and vpon my upper garment they did cast lots.* And againe of another Prophet he complaineth, saying, *They gaue me gall to eat, and in my thirst they refreshed me with vinegar.*

Chriſt

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*Christs death plainly fore-told.*

**A**Nd finally, that Christ should die for the finnes of mankinde, is a common principle, both prefigured and fore-told throughout all the olde Scripture. Prefigured by the Sacrifice of *saack*: by the raising vp of the brazen Serpent, and by all other Sa- Gen. 21, crifices that were in the Law. Fore- 22. told not onely by the Scriptures before alledged, but also most plainly by *Daniel*, who was told by the Angel, that after a certaine time by him there Dan 9.2 appointed: *Vngetur Sanctius Sanctorum*, the Saint of Saints shall bee annointed, *et occidetur Christus*, and this annointed Saint or Christ shall bee put to death. *Zachary* also about the same time, doeth not onely foretell his death, but also the kinde thereof, and from what people he should receive the same, for thus he saith in the person of Christ himselfe. *The inhabitants of Ierusalem at that day shall looke upon mee, whom they haue crucified.*

*The wonderfull predictions of Christs  
Passion set downe by  
Esay.*

Esay 57.

**B**Ut if ye will reade the whole storie of Christs Passion, set downe at large, fixe hundred yeares before it fell out, I referre you to a narration of *Esay*, who to signifie the strangenesse of the case, beginneth with the Preface, *Who will giue credite to that we shall report, &c.* And then a little after he goeth on in these words. He shall mount vp as a twig from a dry earth. He hath no forme or beauty vpon him, wee beheld him, and there was no countenance in him, we saw him the most contemptible and despised man in the world: a man full of paines, & experienced in infirmity. His countenance was obscure and dispiseable, and wee made no account of him. Truly he tooke vpon himselfe our griefes, and did beare our paines. We accounted him as a Leaper, and as a man stricken and punished by God. But he was wounded for our iniquities, and crused in pieces for our wickednesse. The discipline (or correction) of our peace lyeth vpon him, and by his wounds wee are made whole: we

haue

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haue all erred and gone astray like sheepe, euery man after his owne wayes, and God hath layd vpon him the iniquity of vs all: hee was offered vp for vs, because he would so, hee shal be led to his slaughter as a sheep: and as a Lambe hee shal be silent before his shearers

For the finnes of my people haue I striken him, saith God He hath done no iniquity, neither was there deceite found in his mouth. Yet would the Lord crush him in infirmity.

But if hee shall giue his life for sin, then shall he see a long seed (or generation) and the will of the Lord shall bee directed in his hand. And for so much as his soule hath sustained labour; it shall see and bee filled. And this My iust seruant in his knowledge shall iustifie many and beere their iniquities. And I will allot vnto him very many people, and he shall diuide the spoyles of the stout, for that he hath deliuered his soule vnto death, and was accounted among the wicked, and prayed for his trespassors.

That is in making himselfe known, or reuealing the knowledge of himselfe to the world.

*The particulars of Christs passion,  
fore-tolde by Sibilla.*

**T**Hus particularly (as wee see) was the death and passion of our Sa-

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know Christ fore-tolde by the Prophets of Israell, to that Nation. Now heare yee the Prophecie of *Sibilla*, if yee please, wherein shee fore-shewed the same to the Gentiles: these are her owne words, set downe by *Lactantius*. Hee shall appeare miserable, ignominious & deformed, to the end hee may giue hope to the miserable. Afterward hee shall come into the hands of most wicked and faithlesse men: they shall buffet him with their sacriligious fists, and shall spit vpon him with their vncleane mouthes. He shall yeeld his innocent backe to the whip, and shall say nothing while hee receiueth the stripes, to the end hee may speake to those that are dead: he shall beare a crowne of thornes, and they shall giue him a gall to eate, and vinegar to drinke: And this shall hee the hospitality hee shall finde among them. What thing can bee more plainly described then thus?

*The consent of Rabbines,*

**N** Either doe the auncient *Rabbines* and teachers among the *Iewes* dissent from this. For that in their *Thalmud*, that was gathered about one thousand and two hundred.

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dred yeeres agon, the plaine sentences of diuers are sette downe: that their Messias at his comming, shall bee put to death. And as for *Rabbi Jonathan*, the Authour of the Chaldy Paraphrase, who died a little before our Sauour Christ was borne, hee applieth the whole Narration of the Prophet *Esay* before recited (as needes hee must) to the murther of the Messias by the Iewes. Whereup- *Esay. 53.*  
pon *Rabbi Simeon*, that liued the next age after him, writeth these words following; *Wee be to the men of Israell, for that they shall slay the Messias, God shall send his sonne in mans flesh to wash them, and they shall murder him.*

Whereto agreeth *Rabbi Hadassan* and others, and doe prooue further, out of the fore-alleged Prophecie of *Daniel*, Chapter 9. verse 27. that after the Messias shall haue preached halfe seauen yeeres, he shall be slain. For that *Daniel* saith, *in halfe of seauen yeeres, the Host and sacrifice shall cease.* Vpon the which words they Comment thus: *Three yeeres and a halfe shall the presence of God in flesh, cry and preach vpon the Mount Oliuet, and then shall hee bee slaine.* Which wordes, the Iewes ordi- *Daniel 9.*

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*Misdrach  
Tebelim.*

Ordinary Commentary vpon the  
Psalmes, doe interpret to bee meant  
of Christs preaching three yeares and  
an halfe before his passion. Which  
disagreeth very little or nothing from  
the account of vs Christians, and of  
our Euangelists.

*Of the myracles that fell out in Christs  
death and passion.*

**T**HUS wee see by all that hitherto  
hath beene sayd, that the very  
particulars of Christs whole death  
and passion, were fore-tolde most  
plainely both to the Iew and Gentile,  
and acknowledged also by the aunci-  
ent Doctours of the Jewish Nation,  
before the effectuation thereof came  
to passe. And *Sibilla* addeth further  
two particular miracles that should fall  
out in the said passion of the Messias,  
to wit; *That the vaile of the Iewes  
Temple should breake in two, and that  
at mid-day there should be darknesse for  
three houres ouer all the world.* Which  
thing to haue beene fulfilled at the  
death of Iesus, not onely Saint *Mat-  
thew* doeth assure vs in his Gospell,  
but also *Eusebius* affirmeth, that hee  
had read the same word for word, re-  
gorded in diuers Heathen Writers  
And

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And amongst other hee citeth one *Phlegon* an exact Chronicler, that reporteth the same in the fourth yeere of the two hundred and two *Olimpiad* which agreeth iust with the eighteenth yeere of *Tyberius* his reigne, which was the yeere wherein our Saviour Christ suffered. And he goeth so nigh as to name the very houres of the day, as our Euangelists doe. *Aesculus* an olde Astronomer doth confirme the same, and prooued moreover by the scituation and constitution of the Sunne and Moone at that time that no Eclipse could then bee naturally. Which thing in like manner *Dionysius Areopagita* did obserue in the very day of Christs Passion, being at that time, but twentie and five yeeres olde, and yet well studied in Astronomy, as himselfe testifieth. And finally, *Lucianus* a learned Priest of Antioch, was accustomed to prouoke the Gentiles to their owne Commentaries and Stories, for record and testimony of things.

*Of Iesus Resurrection.*

**T**Here ensueth now for ending and confirmation of all that hath bin sayd and prooued before, to adde a word



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word or two of Iesus Resurrection. Which point, as of all other it is of most importance: so was it exactly fore-told both to Iew and Gentile, and promised by Christ himselfe in all his speeches while hee was vpon earth. And among the Iewes, it was assured by all the Prophecies before recited, which doe promise so great abundance of glory, joy, and triumph to Christs Church after his passion. Which neuer possibly could bee fulfilled, vnlesse hee had risen from death againe. And therefore the said Resurrection was prefigured in *Jonas*, together with the time of his abode in the Sepulcher. It was also expressely fore-shewed by *Dauid*, affirming, *That God would not suffer his holy one to see corruption.* And after him againe, more plainly by the Prophet *Osea*; *Hee shall quicken vs againe after two dayes, in the third day hee shall raise vs, and wee shall line in his sight.* And to the Gentiles, *Sibilla* left written not far from the same time: *He shall end the necessity of death by three dayes sleep: and then returning from death to life againe, he shall be the first that shall shew the beginning of resurrection to his chosen: for that by conquering death he shall bring vs life.*

*Thus*

*proofes of Christiauitie.*

Thus much was promised by Prophets before Christs appearance. And Iesus to comfort his Disciples and followers, re-iterated his promise againe of himselfe in many speeches, albeit many times his meaning was not perceived. Which promise of returne from death, if it had beene made for some long time to come, (as *Mahomet* promised the Sarazins, after eight hundred yeres to revisite them againe) albeit the performance were neuer meant; yet might the falshood lurke in the length of time. But Iesus assuring all men that hee would rise againe within three dayes, it cannot be imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraud must haue beene discovered. Now then let vs consider what manner of performance Iesus made hereof.

Matth. 12.

16.

*The appearings which Iesus made after his Resurrection.*

**A**Nd first the persons most interested in the matter, as they whose totall hope, stay refuge, & felicity depended hereof, I meane his appalled, dismaied, and afflicted Disciples, doe recount twelue sundry apparitions

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- paritions, which Iesus made vnto them in flesh, after his Resurrection. The first was to *Mary Magdalen* apart, when she with *Solome* and other women, went and remained with oyntments about the Sepulchre. The
- Marke 16. second was to all the women together, as they returned home-wardes, who were also permitted to imbrace his feete. The third was to *Simon*
1. Cor. 15. *Peter* alone. The fourth to the two
- Luke 24. Disciples in their journey to *Emaus*.
- Iohn 20. The fift was to all the Apostles, and other Disciples together when the
1. Cor. 13. doores were shut. The sixt was to
- Iohn 20. the same company, againe after eight dayes when *Thomas* was with them, at what time also he did both eat and drinke, and suffered his body also to bee handled among them. The seauenth was to Saint *Peter* and Saint
- Iohn 21. *John*, with five other Disciples, when they were a fishing, at what time also hee vouchsafed to eate with them, The eighth was to eleuen Disciples
- Matth. 28. at one time, vppon the Mount *Thabor* in *Galily*. The ninth was to more
1. Cor. 15. then five hundred brethren at one time, as Saint *paul* testifieth. The
- Idem: tenth was to *S. James*, as the same Apostle recordeth. The eleuenth was
- Acts. 2. to all his Apostles, Disciples, and friends.

*Prooſes of Chriſtianitie.*

friendes together, vpon the Mount Oliuet by Ieruſalem, when in their preſence hee aſcended vp to heauen. The twelfth and laſt, was after his aſcenſion vnto S. Paul, as himſelfe beareth witneſſe.

1. Cor. 15.

All thoſe apparitions are recorded in Scripture, as made by Ieſus after his Reſurrection, to ſuch as by his eternall wiſedome, were preordained to be Witneſſes of ſo glorious a ſpectacle. To whom (as S. Luke affirmeth) *Hee ſhewed himſelfe aliue by many arguments, for the ſpace of forty dayes together, and reaſoned with them of the Kingdome of his Father.* And why any man ſhould miſtruſt the teſtimony of thoſe men which ſaw him, conuerſed with him, eate with him, dranke with him, touched him, and heard him ſpeake, and whoſe entire eſtate and welfare, depended wholly of the certainty hereof, I ſee no reaſon. For what comfort had it beene, or conſolation to theſe men to haue deuifed of themſelues theſe former apparitions?

Acts. 1.

Circumſtances that confirme the true reſurrection of Ieſus.

What encouragement might they haue taken in thoſe dolefull times of deſolation and affliction, to haue had among them the dead bodie of him, on whoſe onely life, their Vniuerſall

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uerfall hope and confidence depended : The Scribes and Pharises being astonished with the suddayne newes of his rising againe, confirmed vnto them by their owne Souldiours that saw it ; found no other way to resist the same thereof, but onely by saying, (as all their posterity doe vnto this day) that his Disciples came by night and stole away his body, while the Souldiours were asleepe. But what likeli-hood or possibility can there bee in this ? For first it is euident to all the World; that his Apostles themselues (who were the heads of all the rest) were so dismaied, discomfited, and dejected at that time, as they durst not once goe out of the doore, for which cause onely those silly women, who for their sexe esteemed themselues more free from violence, presumed alone to visit the sepulchre, which no one man durst doe for feare of the Souldiours, vntill by those Women they were enformed, that the foresayd band of souldiours were terrified and put to flight by Christs resurrection.

Great im-  
probabi-  
lities,

And then how was it likely, that men so much amazed and overcome with feare, should aduenture to steale away

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away a dead body from a gard of soldiers that kept it? or if their hearts had serued them to aduenture so great a danger; what hope or probability had there beene of successe? especially considering the said body lay in a new Sepulchre of stone shut vp, locked, and fast sealed by the Magistrate?

How was it possible (Isay) that his Disciples should come thither, breake vp the Monument? take out his body, and cary the same away, neuer after to bee seene or sounde, without espiall of some one amongst so many that attended there? Or if this were possible, (as in reason it is not) yet what profite, what pleasure, what comfort could they receiue hereby? Wee see that the Apostles and Disciples of his, who were so abandoned of life and heart in his passion, after two dayes onely they were so changed, as life and death can bee no more contrary.

For whereas before they kept home in all feare, and durst appeare no where, except among their owne priuate friendes: now they came forth into the streetes and common places, and aubouched with all alacrity and irresistable constancy, euery in the faces and hearing of their great-  
est

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teſt enemies, that Ieſus was riſen from death to life ; that they had ſcene him, and enjoyed his preſence. And that for teſtimony and confirmation hereof, they were moſt ready to ſpend their lues. And could all this (trow you) proceede only of a dead body, which they had gotten by ſtealth into their poſſeſſion ? Would not rather the preſence and ſight of ſuch a body, ſo torne, mangled, and deformed, as Ieſus body was, both vpon the Croſſe, and before : haue rather diſmaied them more, then haue giuen them any comfort ? Yes truly, And therefore *pilate* the Gouvernour conſidering theſe circumſtances, and that it was vnlikely, that either the bodie ſhould be ſtolne away without priuity of the Souldiers, or if it had beene, that it ſhould yeeld ſuch life, heart, conſolation, and courage to the ſtealers : beganne to giue care more diligently to the matter ; and calling vnto him the Souldiours that kept the watch, vnderſtood by them the whole trueth of the accident, to wit ; that in their ſight and preſence, Ieſus was riſen out of his Sepulchre to life, and that at his riſing, there was ſo dreadfull an Earth-quake with trembling and opening of Sepulchres.

The examination  
of the matter by *Pilate*.

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pulchres round about, such screeches, cries, and commotion of all Elements, as they durst not abide longer, but ranne and told the Jewish Magistrates thereof, who being greatly discontented (as it seemed) with the aduertisement gaue them money to say, that while they were sleeping, the body was stolne away from them by his Disciples

All this wrote *pilate* presently to his Lord *Tiberius*, who was then Emperour of Rome. And hee sent withall, the particular examinations and confessions of diuers others, that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus Which information, when *Tiberius* the Emperour had considered, he was greatly moued therewith, and proposed to the Senate, that Iesus might bee admitted among the rest of the Romane Gods: offering his owne consent, with the priuledge of his Supream royall suffrage, to that decree. But the Senate in no wise woul<sup>d</sup> agree thereunto Whereupon *Tiberius* being offended, gaue licence to all men to belecue in Iesus that



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that would : and forbid vpon paine of death, that any officer or other, should molest or trouble such as bare good affection, zeale, or reuerence to that Name. Thus much testifieth *Tertullian* against the Gentiles, of his owne knowledge, who liuing in Rome a learned man, and pleader of causes, diuers yeares before he was a Christian, (which was about one hundred and fourescore yeares after our Saviour Christ his ascension) had great ability by reason of the honour of his Family, learning, and place wherein he liued, to see and know the Records of the Romanes. And the same doeth affirme also *Egisippus*, another ancient Writer of no lesse authoritie then *Tertullian*, before whom hee lined.

Neither onely diuers Gentiles had this opinion of Iesus Resurrection againe from death, but also sundry Iewes of great credite and wisdom,

The opinion of the Iewes at that time were enforced to beleue it; notwithstanding, it pleased not wiser sort God to giue them so much grace as of Iewes to become Christians.

touching This appeareth plainly by the Iesus resur-learned *Iosephus*, who writing his rection at story not aboue forty yeares after that time. Christs passion, tooke occasion to  
speake

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speake of Iesus and of his Disciples. And after hee had shewed how hee was crucified by *Pilate* at the instance of the Iewes, and that for all this, his Disciples ceased not to loue him still: he proceeded with these words; *Id circo illis tertio die vita resumpta, denuo apparuit.* That is, for this loue of his Disciples, hee appeared vnto them againe the third day, when hee had resumed life vnto him. Which expresse, plaine, and resolute words, wee may in reason take, not as the confession onely of *Iosephus*, but as the common judgment, opinion, and sentence, of all the discrete and sober men of that time, layd downe and recorded by this Historiographer. In whose dayes there were yet many Christians aliue, that had seene and spoken with Iesus after his Resurrection; and infinite Iewes, that had heard the same protested by their Fathers, brethren, kinsfolks and friends, who had beene themselves eye-witnesses thereof.

*Of Iesus Ascension.*

AND thus hauing declared and proued the Resurrection of our Saviour Iesus, both how it was fore-  
threw

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*Acts. 1.*

shewed, as also fulfilled: there remaineth nothing more of necessity to be sayd in this Section. For that whosoever seeth and acknowledgeth that Iesus being dead, could raise himselfe againe to life, will easily beleue also, that hee was able likewise to ascend vp into heauen. Whereof notwithstanding S. *Luke* alledgeth one hundreth and twenty witnesses at the least, in whose presence hee ascended from the toppe of the Mount *Oliuer*, after forty dayes space, which he had spent with them from the time of his Resurrection.

Hee alleadgeth also the appearing of two Angels among all the people for testimony thereof. Hee nameth the day and place, when and where it happened. Hee recounteth the very wordes that Iesus spake at his ascension.

Hee telleth the manner how hee ascended and how a cloud came downe, and receiued him into it out of their sight. He declareth what the multitude did, whither they went, and in what place they remained after their departure thence.

And finally, hee setteth downe so many particulars, as it had beene the easiest matter in the world, for his ene-

### *Prooves of Christianitie*

enemies to haue refuted his narration, if it had not beene true. Neither was there any to receiue more homage by the false-hood thereof, then himselfe, and those of his profession, if the matter had beene fained.

Wherefore to conclude at length this treatise of the birth, life, doctrine, actions, death, resurrection, and ascension of Iesus : seeing nothing hath happened in the same, which was not fore told by the Prophets of God ; nor any thing fore shewed by the same Prophets concerning the *Messias*, which was not fulfilled most exactly, within the compasse and course of Iesus abode upon earth ; we may most certainly assure our selues, that as God can neither fore-tell an vntruth, nor yeeld testimony to the same, so can it not bee, but that these things which wee haue shewed to haue beene so manifestly fore-propheesied, and so evidently accomplished, must needs assure vs, that Iesus was the true *Messias*. Which thing shall yet more particularly appeare, by that which ensued by his power and vertue, after his ascension ; which shall bee the argument of the next Section which followeth.

The conclusion of this second section.

*Proofof of Chriftianitie.*

*How Iefus prooued his diety after his  
departur.e to heauen.*

Sect 3.

con-  
tents of  
this his  
Section.

**A**S by the deedes and actions of Iefus while he was vpon the earth compared with the predictions of Gods Prophets from time to time; he hath bin declared in the former Sections to bee the true Messias and Saviour of the world; so in this that now we take in hand, shall the same bee shewed by such things as ensued after his ascension and departure from this World. Wherein his power and diety appeared most manifestly (if it may be so spoken) then in other his works which hee wrought in his life. In which kind albeit I might treat of many, and almost infinite branches, yet for order and briuity sake, I meane onely to take in consideration these few that ensue. Wherein not onely the power of Iefus, but also his loue, his care, and prouidence, and most perfect accomplishment of all his promises, and finally, the justification of all his speeches, Prophecies, and doctrines vpon earth haue beene declared.

And to reduce what is to bee sayd herein to some order and method, it is

to

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to be noted, that in the first place shall The deni-  
bee considered the sustentation, pro- sions of  
tection, increase and continuation of the parti-  
Christs little Church, and Kingdome, cular con-  
that himselfe first planted & left vpon siderations  
earth. The second consideration shall ensuing  
bee of his Apostles and their actions.  
The third of his Euangelists. The  
fourth of his Wiues and Martyrs  
throughout the world. The fift shall  
treat of the Kingdome of infernall  
powers, beaten downe by his vertue.  
The sixt of the punishment and iust  
revenge that lighted vpon his enemies  
who most impugned his diuine person  
in the world, The seuenth and last  
shall declare the fulfilling of all such  
Prophecies and predictions, as proce-  
ded from his diuine mouth, while he  
was conueriant vpon earth.

*The first consideration.*

**N**OW then for the first, it is to be  
considered, that at Iesus de-  
parture out of this World from the **Christs**  
Mount Oliuet, Saint Luke reporteth, **Church.**  
that all the multitude of his follow-  
ers, which there had behelde his as-  
cension into heauen, returned backe  
together into the City of Ierusalem,  
and there remained in one house to-  
gether,

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gether, continuing in prayer and expectation what should become of them. The whole City was bent against them, themselves were poore and simple people: and diuers of them women; Lands or reuenues they had none to maintaine them, nor friends in Court to giue them countenance against their enemies. The name of Iesus was most odious, and whosoever did faueur him, was counted an enemy to the State. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselves, what should become of them? Where they should find to maintaine & sustaine them? What should bee the end of that feeble congregation? For abroad they durst not goe, for feare of persecution: and continue long together they might not, for want of necessities. Besides that euery houre they expected to bee molested and drawne forth by Catchpoles & other officers.

And albeit in these distresses the fresh memories of Iesus, & his sweete promises made vnto them at his departure, as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, did comfort them

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generally as may be supposed: yet to him that by humane reason should ponder and weigh their present state and condition, it could not chuse but seeme hard, and no wayes durable.

But behold vpon the suddaine, when they had continued now tenne dayes together, and might by all probability find themselves in very high degree of temporall distresses, Iesus performed his promise of sending them a Comforter, which was the Holy Ghost. By whose comming, besides the internall joy and incredible alacrity and exultation of mind, they receiued also fortitude and audacity to goe forth into the world. They receiued the gift of tongues, enabling them to discourse and deale with all sorts of people. They receiued wisdom and learning, with most wonderful illumination in highest myserie, whereby to preach, to teach, and conuince their aduersaries. They receiued the gift of Prophecie, to fore-tell things to come, together with the power of working signes and miracles, whereby the whole world remained astonied.

And for a taste or earnest penny of that which should ensue, concerning the infinite increase of that lit-



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the congregation; they saw three thousand of their aduersaries converted to them in one day, by a Sermon of Saint *Peter*.

Which increase went on so fast for the time that ensued: that within forty yeres after, the Gentiles themselves confessed that the branches of this congregation, were spread ouer all the world, & began to put in feare the very Romane Emperours themselves. Whereof not long after, a man that was as learned as euer was any converted from Paganisme to Christianity, heareth record in his defence to an Emperor and his officers, who according to the nature of persecutors, accounted Christians for Traytors, and enemies to his state and dignity. Which vulgar obiection, his fore-said learned man refuteth in these words,

If we were enemies to your estate, you might well seeke new Citties, and Countries, whereof to beare government; for that you should haue in your Empire, more enemies then Citizens. We haue filled your Citties your Townes, your Prouinces, your lands, your Castles, your Fortresses, your Tents, your Campes, your Courts, your Palaces, your Seruats, and your Market places. Only we  
haue

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• haue left your Idolatrous temples vnto your selues, all other places are full of Christians. If we were enemies, what dangerous warres might wee make against you, (albeit our number were farre lesse) who esteeme so little of our liues, as to offer our selues daily to be flaine at your hands: This then is your safety in the very deed, not your persecuting of vs, but that we are honest, patient, and obedient, and that it is more lawfull in Christian Religion, to be killed, then to kill.

By which wordes of *Tertullian*, in *The wond- this first beginning and infancy* (as it derfull were) of Christian religion, (for he li- quicke in- ued in the second age after Christ) we crease of see how this little flocke and kingdom Christs of Iesus was increased notwithstanding an- Church, ding all the resistence and violence of the world against it. Which appeareth by the same *Tertullian*, to haue beene such: and was euen at that time when he wrote those words (the fourth persecution being then in most fury) as all the Malfactors of the world together had not so much rigour shewed against them; as had the most innocent Christian that liued, for confessing only that name and Religion.

Then this declared most apparantly that it could not proceede but of

*Prooſes of Chriſtianitie.*

ſome diuine power and ſupernaturall aſſiſtance, then in ſo ſhort a ſpace, amidſt the contradiction and oppoſitions of ſo many aduerſaries, among the whips, ſwords, and tortures, of ſo great, potent, & violent perſecutions, this poore, ſimple, and feeble congregation ſhould reariſe through, and augment it ſelfe ſo ſtrongly. Eſpecially, if we conſider the outward meanes of this increaſe, wherein there was nothing to allure or content mans nature, nothing gorgeous, nothing delectable, nothing to pleaſe or entertaine ſenſuality.

*Plur. in  
Apoſt. ſc.  
182m.*

Wee read of an Emperour, that taking in hand to conquer the world, made this Proclamation for winning men vnto his partie. Whoſoeuer will come and be my ſeruant, if hee bee a Foote man, I will make him a horſe-man; if he be a Horſe-man, I wil make him ride with Coaches; if he bee a Farmour, I will make him a Gentleman, if he poſſeſſe a cottage, I wil giue him a village, if he haue a Village, I will giue him a City, if hee be a Lord of a City, I will make him Prince of a Region or Countrey. And as for gold, I wil poure it forth vnto them by heaps & weight, and not by number. This was the Proclamation and E-

diſt

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Edict of *Cyrus* to his followers, very glorious (as wee see) in pompe of words and ostentation of stile. Let vs now compare the Proclamation of Iesus, whose entrance and Preface was, *penitentiam agite*. Repent yee. And then it followeth: *In hoc mundo resurrexam habebitis*: In this world you shall receive affliction. And then after againe; *They shall whippe and murder you*. And yet further; *You shall be hatefull in the sight of all men for my sake*. Then is there adioyned. *He that loveth his life shall loose his soule*. After that ensueth, *He that will follow me must beare his Crosse*. And finally the conclusion is: He that cometh to me and doth not hate his Father, his Mother, his wife, his children, his brethren, his sisters, and his owne life for my sake, hee is not worthy to bee my servant.

Mat. 3.  
Iohn, 16.  
Math. 10.  
Luke, 9.  
Luke, 14.

This was the entertainment proposed by Iesus, to such as would come and serve vnder his banner, with expresse protestation, that himselfe was sent into the World, not to bring peace, rest, & ease to flesh and blood, but rather to bee the cause of Sword, fire, tribulation, combate, & enmity. And yet with these cold offers presented to the world by poore, ab-

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abieſt and moſt contemptible Officers; and by this doctrine ſo croſſe and oppoſite to mans nature, inclination and ſenſuall appetite, he gained more hearts vnto him within the ſpace of forty yeares, as hath beene ſaid, then euer did Monarch in the world, poſſeſſe leu rg Subiects, by whatſocuer temporall allurement they might or did propoſe. Which argueth moſt evidently, the omnipotent puiſſance of him, that contrary to mans reaſon, could bring to paſſe ſo miraculous a conqueſt.

*The third Conſideration.*

Of Chriſts  
Apoſtles.

**T**Here followeth in order, the conſideration of Chriſts Apoſtles, which in ſome reſpect may bee ſaid more ſtrange and wonderfull then the former, in that they being both rude, ſimple, and vnlearned men, (and for the moſt part of the baſer ſort,) ſhould bee choſen and aſſigned to ſo great a worke as was the conuerſion of all Countries and Nations, and to ſtand in combate with the power, learning, and wiſedome of all the world. Neither onely had they to contend and fight againſt their enemies, but alſo to direct, gouerne, and

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and manage all thoſe, who ſhould be  
adioyned to their Maſters kingdom.  
To which charge they ſeemed ſo vn-  
toward & inſufficient, in all that time  
wherewith they lived with him here  
vpon earth, as by their queſtions and  
demands made vnto him a little be-  
fore his Paſſion, they might appeare  
to haue learned very little in three  
whole yeares conuerſation & inſtruc-  
tion; and in very deed to be incapable  
of ſo high myſteries and functions.

Yet notwithstanding, theſe men,  
who of themſelues were weake and  
impotent, after ſtrength and confir-  
mation receiued by the deſcending  
of Gods holy ſpirit into the, became  
ſo perfect, able, and moſt excellent  
men, as they brought the whole  
World in admiration of them. Not  
only by the moſt exquisite perfecti-  
on of their doctrine, (wherein on a  
ſuddaine, without ſtudy, they excelled  
& cōuainced the greateſt Philoſophers  
then liuing,) but alſo, and that eſpeci-  
ally, by the rare & ſtupendious mira-  
cles which they wrought in the ſight  
of all men. The contemplation wher-  
of as *S. Luke* reporteth, droue the be-  
holders not only into great maruell,  
but alſo into feare; & exceeding terror.

*Acts, 2.*

And for example, he recounteth the  
reſto-

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*Act. 3.*

*2. Cor. 5.*

*8. Cor. 15.*

restoring of a lame man at the Temple gate of *Ierusalem*, which had beene a Cripple for the space of forty yeares and more, and this Miracle was done and testified in the presence and knowledge of all the Crtie. Hee recordeth also the dreadfull death of *Ananias* and *Sipora*, by the onely speech and voice of Saint *Peter*: as in like manner the healing of infinite sicke people, by the presence and shadow of the same Apostle. Hee reporteth also the most wonderful deliuerance of the said Saint *Peter*, out of the bandes and prison of *Herod*, by the Angell of God. The variety of Languages, which all the Apostles spake. The visible descending of the Holy Ghost vpon all such, on whom the said Apostles did but lay their hands, The miraculous con-  
uersion of Saint *Paul*, by Christs appearing vnto him in the way when hee went to persecute. Of which miracle, Saint *Paul* himselfe protesteth in every place afterward, and once especially, in an open audience and iudgement, before King *Agrappa*, and *Festus* Governour of *Iury*

These miracles and many moe are recorded by Saint *Luke*, whereof some part were seene by himselfe, and the rest

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reſt moſt euident to all the World;  
as done in publicke before infinite  
witneſſes. Neither is it poſſible they  
could bee fained, for that (as in the  
like (haue before noted) it had bene  
moſt eaſie to haue refelled them, and  
therby to haue diſcredited the whole  
proceedings of Chriſtian Religion in The mira-  
their firſt beginnings. As for exam- cles repor-  
ple; if the miracle of Saint *Peter*, red of the  
being deliuered forth of the hands Apoſtles  
and priſon of *Herod, Agrippa*, had could not  
any way bene to bee touched with be fained.  
falſhoode, how many would there  
haue bene of *Herods* Officers,  
Courtiers, Seruants, and Friends,  
that for defence of their Princes ho-  
nour, ſo deeply tainted by this nar-  
ration of Saint *Luke*, publiſhed not  
long after the things was done, how  
many (I ſay) would haue offered  
themſelues to refute and diſgrace the  
Writer hereof, hauing ſo pregnant  
meanes by publicke Recorde to doe  
the ſame; So againe, whereas the  
ſame S. *Luke* reporteth of his owne  
knowledge, that in a City of *Macedo-*  
*nia*, named *Philippi*, Saint *Paul* and  
*Silas*, after many miracles done, were  
whipped and put in priſon, with a  
diligent garde in the loweſt priſon  
of all: their ſecte locked faſt in the *Acts, 16.*  
ſtokes



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ſteckes of Tymber and that at mid-  
night, when *Paul* and *Silas* began to  
pray, the whole priſon was ſhaken,  
and all the doores throwne open, and  
alſo the gates not only of theſe two,  
but of all the other Priſoners vpon a  
ſodaine burſt in ſunder, and that ther-  
vpon, not onely the Gailour caſt  
himſelfe at the feete of Saint *Paul*,  
but the Magiſtrates alſo, (who the  
day before had cauſed them to bee  
whipt) came and asked them pardon,  
and humbly intreated them to depart  
out of their Citie. This ſtory (I ſay)  
if it had beene falſe, there needed no  
more for confutation thereof, but on-  
ly to haue examined the whole Citie  
of *Philippes*, who could haue teſtified  
the contrary.

And yet among ſo many aduerſa-  
ries, & earneſt Impugners of Chriſti-  
an Religion as Gods enemy ſtirred vp  
in the Primatiue Church, of all ſorts  
and ſects of people: no one euer ap-  
peared, that durſt attempt to take in  
hand, the particular improving of  
theſe or the like Miracles, but rather  
confefſing the facts, fought alwayes  
to diſcredit them by other ſuiſter  
calumniation: namely and common-  
ly, that they were wrought by the  
deceits and ſleights of Art Magicke.

Thus

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Thus ſaid the Iewes of the Miracles of Ieſus, and ſo ſaid *Iulian* the Apoſtata, of the wonderfull ſtrange things by S. *Peter*, and S. *paul*; affirming them to haue beene the moſt expert in Magicke, of any that euer liued; and that Chriſt wrote a ſpeciall booke of that profeſſion, and dedicated the ſame to *Peter* & *paul*; where-  
as notwithstanding it is moſt evident, that *paul* was a Perſecutor diuers yeares after Chriſt his departure

Math

One *Hierocles* alſo wrote a booke, wherein he fained *Appoloniſus Tiano-* to haue done the like Miracles or Magicke, which Chriſt, and his Apoſtles did by diuine power. And finally, it is a generall opinion, that both *Nero* & *Iulian*, gaue themſelues ſo extremely to the ſtudy of that vaine Science, as no man euer did the like, vpon emulation only of the Miracles done in *Rome* by *Peter* & *paul* when *Nero* liued, & by other Saints & his Diſciples in the time of *Iulian*.

But what was the end? *pliny* that was a Pagan, writeth thus of *Nero*, that as no man euer laboured more then hee in that Science, ſo no man euer left a more certaine Teſtimony of the meruillous exceeding vanity thereof. The like in effect

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*Zoſim. in* ſect writeth *Zoſimus* of *Iulian*, albeit  
*vita Iuli.* himſelfe a malicious Heathen.

*an.* And if it were not written, yet their ſeuerrall extraordinary calamities, and moſt miſerable deaths which by all their Magicke they could not foreſee, doth ſufficiently teſtifie the ſame vnto vs, eſpecially the laſt words of *Iulian*, *Viciſti Galilae*, *Viciſti*. Thou haſt won (O Galilzean, thou haſt gotten the victory. Acknowledging thereby as well the truth of Chriſts Miracles and of his followers, as alſo the vanity, folly, and madneſſe of his owne endeauours.

Thus then went forward Chriſts Apoſtles, and preached him euery where throughout all the world; *Domino corporante & ſermonem confir-  
mante, ſequentibus ſignibus*: that is, (as *S. Marke* affirmeth) the Lord Ieſus working with them, and confirming their preaching by ſignes and Miracles. In reſpect of which benigne aſſiſtance of Ieſus in their actions, *S. Luke* ſaith ſu ther; *They dealt*  
*Acts, 14.* *moſt confidently in the Lord, his word of grace giuing Teſtimony vnto their doing, and ſhewing forth ſignes and moſt prodigious wonders by their hands.* No perſecution, no terror, no threats of enemies, no difficultie, or

*dan.*

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danger that might occurre could stay them from their course of setting forth Christs name and glory.

And they were so assured of the truth, by the inward illuminations which they had, and by this certaine Testimony of Gods fauour and assistance in doing Miracles; as one of them writeth thus. That which wee haue heard, which wee haue seene with our eyes, which we haue beheld, 1 Iohn, 1. which our hands haue handled of the word of life: that we doe testifie and

announce vnto you And another who had beene a grieuous Persecutor, and was conuerted without any conference with any Christian in the world, said, *Of Iesus that was dead* S. Paul

*and risen againe, that neither tribulation, nor distresse, nor famine, nor beggery, nor daunger, nor persecution, nor* Rom. 8.

*dint of sword,* could daunt him from the seruice of such a Master And in another place he saith, that hee esteemed all things of this world, wherein a man might glory, to bee as very dung and detriments, in respect of the eminent knowledge, (that is his word) of his Lord Iesus Christ. In Phil. 3.

In which very name hee tooke so exceeding great delight: as in a few Epistles which hee left written, he is observed:

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ſerued to haue viſed this ſentence, *dominus noſter Ieſus Chriſtus*, aboue two hundred times.

Neither indured this in theſe Apoſtles, for a time only but all their liues which as they ſpent the ſame with alacrity in the ſeruiſe of Ieſus ſo in the end they gaue vp the ſame moſt cheerfully, to whatſoeuer death preſented it ſelfe, for confirmation and ſealing of their former doctrine ; neuer ſo full of confidence courage, and conſolation, as at that houre, nor neuer ſo boldly dencouncing their Maſter or talking ſo joyfully of rewards, Crownes and Kingdomes, as at the very laſt inſtant and vp-ſhot of their worldly combat.

This then declareth moſt manifeſtly that the actions of theſe men proceeded not of humane ſpirit nor could bee performed by the power of man, but by the deuine force and ſupernaturall aſſiſtance of their Lord and God, whom they confeſſed.

*The third conſideration.*

Of the Euangelists.

**A**Nd thus much in breuity of Chriſts Apoſtles. There enſue next his Euangelists : that is, ſuch men as haue left vnto vs written, his birth, life, doctrine, and death. Where-  
in

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in it is to be noted, that Iesus beeing God, tooke a different way from the custome man, in deliuering vnto vs his Lawes and peecepts. For that men who haue bene Law makers vnto the World; knew no safer way of publishing their Law, and procuring authority to the same, then to write them with their owne hands, and in their life time to establish their Promulgation. So *Lycurgus, Solon*, and other among the *Græci*ans, *Numa* to the *Rom*ans, *Mahomer* to the *Saracens*: and diuers other in like manner. But Iesus to shew his diuine power in directing the penne and stile of his Evangelists, would not leaue any thing written by him else, but passed from this world in simplicity and silence, without any further shew and ostentation of his owne doings: meaning notwithstanding by his eternall wisdom that the Prophecy of *Ezechiel* should bee fulfilled, which foresignified the being of his foure irrefragable witnesses, which day and night, without rest should preach, extoll, and magnifie their Lord and master to the worlds end.

Iesus left  
nothing  
written by  
himselfe.

Foure then were fore-prophecied, and foure as wee see by Gods providence, were provided to fulfill the  
same

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same Prophesie. The first and last are two Apostles, that wrote as they had seene. The two middle are two Disciples, who registred things as they had vnderstood by conference with the Apostles. The first Gospell was written by an Apostle, to giue light and open the way to all the rest. And the last in like manner was written by an Apostle, to giue authority and confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were done in that Countrey, to the end that thereby, either the whole nations might belceue thē, or the obstinate impugnē them. The other three were written in the publicke tongues of all other Nations, that is, in the Greeke and Romane languages, if it be true (which diuers hold) that Saint *Mark* gospel was first writē in latine.

They wrote their stories in diuers Countries, each one remayning farre distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in diuers times, the one after the other, and yet the latter did neither correct nor reprehend any thing in the former. They published their stories, when infinite were aliue that knew the

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the facts, and many more that deſired to impugne them. They ſet downe in moſt of their particular Narrations, the time, the day, the houre, the place the Village, the houſe, the perſons, the men, the women, and other the like. Which circumſtances, the more they are in number, the more eaſie to be reſuted, if they were not true. Neither did they in *Iury* write of things done in *India*, but in the ſame Countrey it ſelfe, in Townes and Cities that were publickely knowne, in *Bethania* and *Bethſaida*, Villages hard by *Ieruſalem*: in the Suburbes and hills about the Citie, in ſuch a ſtreete, at ſuch a Gate, in ſuch a Porch of the Temple, at ſuch a fiſh-poele, which all people in *Ieruſalem* did euery day behold.

They publiſhed their writing in their owne life time, and preached in word, ſo much as in writing they had recorded. They permitted the ſame to the iudgement and examination of all Chriſts Church, eſpecially of the Apoſtles, who were able to diſcerne euery leaſt thing therein contained. So Saint *Marke* ſet forth his Goſpell, by the inſtruction and approbation of *S. Peter*, as alſo did *S. Luke* by the authority of *S. Paul*.  
The publiſhing of eu: Goſpell.  
They



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They altered not their writings afterward, as other Authors are wont in their latter editions, nor euer corrected they one iot of that which they had firſt ſet downe. And that which neuer happened in any other writings in the world beſides, nor euer Prince or Monarch was able to bring to paſſe for credite of his Edicts or ſanctions: they gaue their liues for defence and iuſtifying of that which they had written.

Their manner of writing, is ſincere and ſimple, without all Art, amplification, or rhetorickall exhortation. They flatter none, no not Ieſus himſelfe whom they moſt adore, nor in confeſſing him to be their God and Creator, doe they conceale his infirmities in fleſh, in that he was man: as his hunger and thirſt: his being weary: how he wept: his paſſion of feare, and the like. So likewiſe in the Apoſtles that were the Gouverneurs, Superiours, and heads of the reſt: doe theſe Euangelists diſſemble, hide, or paſſe ouer no ſuch things as were defects, and might ſeeme to worldly eyes to turne to their diſcredits. As for example, how Chriſt rebuked them for their dulneſſe in vnderſtanding: how after long inſtruction, they propoſed notwith-

Math, 21.

Mark. 2.

Iohn 7.

Luke, 19.

Mark, 15.

Iohn 10. 1.

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notwithstanding, very rude and impertinent questions vnto him; how *Thomas* would not belecue the attestation of his fellowes, how *S. Iohn* and *S. Iames*, the sons of *Zebede*, ambitiously solicited to haue the preheminence of sitting neereſt to *Chriſt* in his glory, which latter claufe, being ſet downe clearly by *S. Marke*, while yet *Saint Iohn* the Apoſtle was liuing, the ſame was neuer denied, nor taken ill by the ſaid Apoſtle, neither was *Saint Markes* Goſpell any thing the leſſe approued by him, albeit he liued longeſt, and wrote laſt of all the reſt. Marke 10.

Nay, which is more, and greatly (no doubt) to be obſerued: theſe Euangelists were ſo ſincere and religious in their Narrations, as they noted ſpecially, the imperfections of themſelues and of ſuch other as they principally reſpected. So *S. Matthew*, nameth himſelfe *Matthew the Publicane*. And ſo *S. Marke* being *Peters* Diſciple, recordeth particularly how *S. Peter* thrice denied his Lord and Maſter, *S. Luke* that was Scholler and dependant of *Saint Paul*, maketh mention alone of the differences betweene *Paul* and *Barnabas*, and in the ſtory of *S. Stephens* death, after all his narration ended, he addeth Marke 14.  
Math. 10.  
Acts 15.

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**Act. 17.**

a claufe, that in humane iudgement might haue beene left out, to wit, *Saulus erat conſentiens nec ei.* Saul was conſenting and culpable of *Stephens* death. Whereby wee may perceive moſt perſpiciouſly, that as theſe men were plaine, ſincere, and ſimple, and farre more preſuming to deuife any thing of themſelues, ſo were they religious, and had ſcruple to paſſe ouer, to leaue out any thing of the truth, in fauour of themſelues, or any other whatſoeuer.

Theſe mens writings theſe, were publiſhed and receiued for vndoubted truth, by al that liued in the very ſame age, and were priuy to the particulars therein contained. They were coppied abroad into infinite mens hands, and ſo conſeued with all care and reuerence, as holy and diuine Scripture. They were read in churches throughout all Countries & Nations. expounded, preached and taught by all Paſtours, and commentaries made vpon them by holy Fathers from time to time. So that no doubt can be made, but that we haue the very ſame writings incorrupt as the Authours left them: for that it was impoſſible for any enemy to corrupt ſo many copies ouer the world, without diſcovery & reſiſtance

No doubt  
but that  
we haue  
the true  
writings  
of our E  
uangelists.

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ſiſtance. And the ſame very text, wordes, and ſentences, which from age to age, the learned Fathers doe alleadge out of theſe Scriptures, wee finde them now, as they had them at that time. As for example, *S. Iohn* that liued longeſt of all the Apoſtles and Euangelists, had among other Schollers and Auditors, *Papias*, *Ignatius*, and *Polycarpus*, all which agree of the foure Goſpels and other writings leſe vnto vs in the new Teſtament, affirming *S. Iohn* to haue approoued the ſame. Theſe men were Maſters againe to *Iuſtinus* Martyr, *Irenæus*, and other, whoſe writings remaine vnto vs. And if they did not, yet their ſayings and iudgements touching the Scriptures, are recorded vnto vs by *Eusebius*, and other Fathers of the next age after, and ſo from hand to hand, vntill our dayes. So that of this there can be no more doubt, then whether *Rome*, *Conſtantinople*, *Ieruſalem*, and other ſuch renowned Cities, knowne to all the world at this day bee the very ſame, whereof Authours haue treated ſo much in ancient times.

*The fourth Consideration.*

**A**Nd thus much of Christes Euangelists, for whose more credite, and for confirmation of things by them recorded, his diuine providence preordained, that infinite witnesses (whom we call Martyrs) should offer vp their blood in the Primitiue Church, and after. Whereas for no other doctrine, profession, or Religion in the World, the like was euer heard of; albeit among the Iewes in the time of the Maccabees, and at some other times also, when that Nation for their sinnes were afflicted by Heathen Princes, some few were tyrannized, and injuriously put to death; yet commonly, and for the most part, this was rather of barbarous cruelty of the Pagans for their resistance, then directly for hatred of Iewish Religion. And for the number, there is no doubt, but that more Christians were put to death within two Moneths for their beliefe throughout the world, then were of Iewes for two thousand yeares before Christs comming; which is vndoubtedly a matter very wonderfull, considering that the Iewish Religion  
impugned

*Macca lib.*

*1. & 2.*

*proofes of Christianitie.*

impugned no lesse the Pagan Idolatry then doth the doctrine of the Christians. But this came to passe, that Christs words might be fulfilled, who sayd; *I come not to bring peace, but the Sword.* And againe, *I send you forth as sheepe among Wolves.* That is to say, to bee torne and harried, and your blood to be devoured.

Matth. 5.  
Matth. 10.

In which extreame and most incredible sufferings of Christians, three poynts are worthy of great consideration. The first, what infinite multitudes of all estates, conditions, sexe, qualities, and age, did suffer dayly, for testimony of this truth. The second, what intollerable and vnaccustomed torments, not heard of in the World before, were deuised by Tyrants for afflicting this kinde of people. The third was the inuincible courage, and vspeakeable alacrity, the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute but to some diuine power, and supernaturall assistance,

Euse. lib, 8.  
hist, 12.

And for this latter point of comfort in their sufferings, I will alleadge onely this Testimony of *Tertullian* against the Gentiles, who objected, that wicked men suffered also as well

The singular alacrity of Christians in their sufferings.

*Praiser of Christianity.*

as Christians ; whereto this learned Doctor made answere in these words.

Truth it is, that many men are prone to ill, and doe suffer for the same, but yet dare they not defend their euill to bee good, as Christians doe their cause. For that euery euill thing by nature, doeth bring with it, eyther feare or shame ; and therefore wee see that malefactors, albeit they loue euill, yet would they not appeare so to the world, but desire rather to lye in couert. They tremble when they are taken, and when they are accused they deny all, and doe scarce, often times confesse their doings, vppon torments. And finally, when they are condemned, they lament, mone, and doe impute their hard fortune, to destiny, or to the Planets. But the Christian, what doeth hee like to this ? is there any man ashamed ? or doeth any man repent him when he is taken, except it be for that he was not taken rather ? if he be noted by the enemy for a Christian, hee glorieth in the same ; if hee bee accused, hee defendeth not himselfe ; if he be asked the question, he confesseth it willingly ; if he be condemned, hee yeeldeth thanks. What euill is there then in the Christians cause, which

lac-

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lacketh the naturall sequell of euill?  
I meane feare, shame, tergiuerſation,  
repentance, ſorrow, and deploration?  
What euill (I ſay) can this be deemed  
whoſe guiltineſſe is ~~by~~? Whoſe ac-  
cuſation is deſire? Whoſe puniſhment  
is happineſſe?

Hitherto are the wordes of learned  
*Tertullian*, who was an eye-witneſſe  
of that hee wrote, and had no ſmall  
part in the cauſe of thoſe that ſuf-  
fered, beeing himſelfe in that place  
and ſtate, as dayly he might expect to  
taſte of the ſame affliction. To which  
combat how ready he was, may ap-  
peare by diuers places of this his A-  
pology, wherein hee vttereth (beſides  
his zeale and feruour) a moſt confi-  
dent ſecurity and certaine aſſurance  
of Ieſus aſſiſtance, by that which hee  
had ſcene performed to infinite other  
in their greateſt diſtreſſes, from the  
ſame Lord before. So that nothing  
doeth more aſſure vs of the diuine  
power, and omnipotencie of Ieſus,  
then the fortitude inuincible, which  
about all humane reaſon, force, and  
nature, he imparted to his Martirs.

Ieſus aſſi-  
ſtance to  
his Mar-  
tirs.

*The fiſt Conſideration.*

**A**fter which conſideration there  
commeth to be weighed, the fiſt



*Prooſes of Chriſtianitie.*

The ſub-  
jection of  
ſpirits.

point before mentioned, which is, of the ſame power and omnipotency of Ieſus, declared and exerciſed vpon the ſpirits infernall. Which thing partly may appeare by the Oracles alledged in the end of the former Seſſion, (wherein thoſe ſpirits fore-told, that an Hebrew Childe ſhould bee borne to the vtter ſubuerſion and ruine of their Tyrannicall dominion) and much more at large the ſame might bee declared, by other anſweres and Oracles vttered after Chriſts natiuity, and regiſtered in the Monuments euen of the Heathens themſelues. Whereof he that deſireth to ſee more ample mention (eſpecially out of *Prophety* who was then liuing) let him reade *Euſebius* ſixt booke, *De præparatione Euangelica*, where hee ſhall finde ſtore, and namely, that *Apello* many times exclaimed, *Hei mihi, congemſcite: Hei mihi Oraculorum deſecit me claritas.* Woe vnto mee, lament ye with mee, woe vnto me, woe vnto me, for that the honour of Oracles hath now forſaken me. Which complaints and lamentations are nothing elſe but a plaine confeſſion that Ieſus was he of whom a Prophet ſayd diuers ages before; *Attenuabit omnes Deos terræ*; he ſhall weare out and bring

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bring to beggery all the gods or Idols of the earth. This confessed also the wicked spirits themselves, when at Christs appearing in *Iury* they came vnto him diuers times and besought him not to afflict or torment them, nor commaund them presently to returne to Hell, but rather to permit them some little time of entertainment in the Sea or Mountaines, or among heards of Swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds.

Sopho. 12

For presently vpon Iesus death, and vpon the preaching of his Name and Gospell throughout the World, the Oracles which before were abundant in euery Prouince and Country, were put to silence. Whereof I might alledge the testimony of very many Gentiles themselves, as that of *Iuvenall*.

Of the miraculous  
ceasing of  
Oracles at  
Christs  
appearing.

*Cessant Oracula Delphis.*

All Oracles at Delphos doe now cease, &c.

Satyr 9.

That also of another Poet.

*Excessere omnes adytis,*

LUCAS.

*etisque relictis.*

P 4

Dij

*Proces of Christianitie.  
Dijſ quibus imperium.  
hee ſteterat, &c.*

That is, the Gods by whom this Empire ſtood, are all departed from their Temples and haue abandoned their Altars and places of habitation. *Strabo* hath alſo theſe expreſſe wordes. *The Oracle of Delphos at this day is to bee ſcene in extreme beggery and mendiciny.*

And finally, *Plutarch* that lived within one hundred yeares after *Chriſt*, made a ſpeciall Booke to ſearch out the cauſes why the Oracles of the Gods were ceaſed in his time. And after much turning and winding many wayes, reſolved vpon two principall points or cauſes thereof. The firſt for that in his time there was more ſtore of wiſe men then before, whole anſweres might ſtand in ſtead of Oracles: and the other that peraduenture the Spirits which were accuſtomed to yeelde Oracles, were (by length of time) growne old and dead. Both which reaſons, in the very common ſence of all men muſt needs be falſe, and by *Plutarch* himſelfe cannot ſtand with probability. For firſt in his Bookes which he wrote of the liues of auncient fa-

mous

*Prooſes of Chriſtianitie.*

mous men, he confeſſeth that in ſuch kind of wiſedome as he moſt eſteemed, they had not their equals among their poſterity.

Secondly, in his Treatiſe of Philoſophy, he paſſeth it for a ground, that ſpirits not depending of materiall bodies, cannot die or waxe old, and therefore of neceſſity he muſt conclude, that ſome other cauſe is to bee yeilded of the ceaſing of theſe Oracles, which cannot be but the preſence and commaundement of ſome higher power, according to the ſaying of S. *Io* in; *To this end appeared the ſonne of Gol,* that hee might diſſolue (or overthrow) the workes of the deuill.

1. Iohn 3.

Neither did Ieſus this alone in his owne perſon, but gaue alſo power and authority to his Diſciples and followers to doe the like, according to their Commiſſion in S. *Matthewes* Goſpel: *Super omnia Dæmonia & ſpiritus immundos, &c.* You ſhall haue authority ouer all deuils and vncleane ſpirits. Which commiſſion, how they afterward put it in execution, the whole world yeeldeth ſufficient Teſtimony. And for examples ſake only, I wil adde in this place, an offer or challenge made for triall or prooſe thereof, by *Tertullian* to the Heathen Ma-

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that he is in heaven, and that he shal come againe to bee our Iudge, &c. Neither will these diuels in our presence deny themselves to be vncleane spirits, and damned for their wickednesse, and that they exp. t his most horrible iudgement, professing also; that they do feare Christ in God, and God in Christ, and that they are made Subject vnto his Seruants.

Hitherto are the words of *Tertullian*, containing (as I haue said) a most confident challenge, and that vpon the liues & blood of all Christians, to make triall of their power in controlling those spirits, which the Romanes and other Gentiles adored as their Gods. Which offer, seeing it was made and exhibited to the Persecutors themselves, then living in *Rome*, well may wee be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience hee had not beene perswaded, that this ioyning herein would haue turned and redounded to his owne confusion.

And this puissant authority of Iesus imparted to Christians, extended it selfe so farre forth, that not onely their words and commandements, but euen their very presence did shew  
the

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the mouths and driue into feare the miserable spirits. So *Lactantius* sheweth, that in his dayes, among many other examples of this thing, a suly Seruingman that was a Christian, following his Master into a certaine Temple of Idols, the Gods cryed out, that nothing could be well done as long as that Christian was in presence. The like recordeth *Eusebius* of *Dioctlesian* the Emperour, who going to *Apollo* for an Oracle, receiued answer, *That the iust men were the cause that hee could say nothing.* Which iust men, *Apollos* Priests interpreted, to bee meant ironically of Christians; and therevpon *Dioctlesian* beganne his most fierce and cruell persecution in *Eusebius* dayes. *Sozomenus* also writeth, that *Iulian* the Apostata, endeavouring with many sacrifices and coniurations, to draw an answer from *Apollo Daphneus*, in a famous place called *Daphne*, in the Suburbs of *Antioch*, vnderstood at last by the Oracle, that the bones of Saint *Babylas* the Martyr, that lay neere vnto the place, were the impediment why that God could not speake. And therevpon *Iulian* caused the same body presently to bee remoued. And finally

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finally, hereof it proceeded, that in all sacrifices, conjurations, and other misteries of the Gentiles, there was brought in that phrase, recorded by scotting *Lucian*, *Exeat Christiani*, Let Christians depart; for that while they were present, nothing could be well accomplished.

To conclude, the Pagan *porphiry*, that of all other most earnestly endeavoured to impagne and disgrace vs Christians, and to hold vp the honor of the enfeebled Idols, yet discoursing of the great plague that rained most furiously in the City of Messina in Cicily where he dwelt, yeeldeth this reason, why *Aesculapius* the God of Physicke (much adored in that place)

**A marvellous confession of porphiry.** was not able to helpe them. *It is no manuaile* (saith he) *if this City so many yeeres be vexed with the plague, seeing that both Aesculapius, and all other Gods bee now departed from it, by the comming of Christians. For since that men haue begun to worship this Iesus, wee could neuer obtaine any profit by our God.*

Thus much confesseth this Patron of Paganisme, concerning the maine shat his Gods had receiued by Iesus honour. Which albeit he spake with a malicious mind, to bring Christians

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ans in hatred and persecution thereby , yet is the confession notable, and confirmeth that story which *Plutarch* in his fore-named booke doth report, that about the latter yers of theraigne of the Emperour *Tyberius* , a strange voice and exceeding horrible clamour, with hideous cries, skrieche & howlings, were heard by many in the Grecian Sea , complaining that the great God *Pan* was now departed. And this *Plutarch* (that was a Gentile) affirmed to haue bin alledged and approoued before the Emperour *Tyberius*, who also marvelled greatly thereat, and could not by the skill of all his Diuiners and Sooth-sayers, (whom hee called to that consultation) gather out any reasonable meaning of this wonderfull accident. But we Christians , comparing the time wherein it happened , vnto the time of Iesus death and passion, and finding the same fully to agree, may assuredly perswade our selues that by the death of their great God *Pan*, (which signifieth all) was imported the vtter overthrow of all wicked spirits and Idols vpon earth.



*Prooſes of Chriſtianitie.*

*The ſixt Conſideration.*

**A**ND thus hath the Deity of Ieſus  
beeene declared, and approved by  
his omnipotent power, in ſubduing  
internall enemies. Now reſteth it for  
vs to make manifeſt the ſame, by his  
like power and diuine iuſtice, ſhewed  
vpon diuers of his Enemies here on  
earth, whoſe greateſt puniſhment,  
albeit for the moſt part hee reſerueth  
for the life to come, yet ſometimes  
for manifeſtation of his omnipotency  
(as eſpecially it was behoouefull in  
thoſe firſt dayes of his appearance in  
the World) hee chaſtenth them alſo,  
euen here on earth in the eye & ſight  
of al mē. So we read of the moſt infa-  
mous and miſerable death of *Herod*  
the firſt, ſurnamed *Aſcalonita*, who af-  
ter his perſecution of Chriſt in his in-  
fancy, & the ſlaughter of the Infants  
in *Bethleem* for his ſake; was wearied  
out by a loathſome life, in feare &  
horror of his owne Wife and Chil-  
dren: whom after he had moſt cruel-  
ly murdered, was enforced alſo by deſ-  
peration, through his vnſpeakeable  
griefes, vexations, and torments, to  
offer his owne hand to his owne  
deſtruction; if he had not beeene ſtay-  
ed

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ed by his friends that stood about him.

After him, *Archelaus* his eldest sonne, that was a terror to Iesus at his returne from *Egypt*, fell also by Gods iustice into manuellous calamities. For first, being left a King by his Father, *Augustus* would not allow or ratifie that succession, but of a King made him a Tetrach, assigning vnto him onely the fourth part of that dominion which his Father had before. And then againe, after nine yeares space, tooke that away in like manner with the greatest dishonour hee could deuise, seizing vpon all his treasure and riches by the way of confiscation, and condemning his person to perpetuall banishment, wherein hee died most miserably in *Vienna in France*.

Not long after this, the second sonne of *Herod* the first, named *Herod Antipas*, Tetrach of *Galsely*, who put Saint *Iohn Baptist* to death, and scorned Iesus before his passion, (whereat both himselfe and *Herodias* his Concubine was present) was deposed also by *Caius* the Emperour, (being accuted by *Agrippa* his nearest kinsman) and most contumeliously sent in exile, first to *Lyons in France*.

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France, and after that, to the most desert and inhabitable places in *Spain*, where he with *Herodias* wandring vp and downe in extreme calamity so long as they liued, and finally, ended their dayes abandoned of all men. In which misery also it is recorded, that the dauncing daughter of *Herodias*, who had in her jollity demaunded *Iohn Baptistes* death, being on a certaine time enforced to passe ouer a frozen Riuer, suddainly the Ice brake, and she in her fall had her head cut off by the same Ice, without hurting the rest of her body, to the great admiration of all the lookers on.

*Acts 12.*

The like euent happened vnto another of *Herods* Family, named *Herod Agrippa*, the accuser of the fore-named *Herod the Tetrarch*, who in his great glory & triumph, hauing put to death *S. James*, the brother of *S. Iohn* the Euangelist, and imprisoned *S. Peter*, was soone after in a publike assembly of Princes, and Nobles of *Cesarea*, stricken from heauen with a most horrible disease, whereby his whole body putrified, and was eaten with vermine, as both *S. Luke* reporteth, and *Iosephus* affirmeth. And the same *Iosephus*, with no small maruaile in himselfe, declareth; that at the very same time when

### *Prooſes of Chriſtianitie.*

when he wrote this ſtory (which was about threescore and ten yeeres after the death of *Herod* the firſt) the whole progeny and off-ſpring, kindred, and family of the ſayd *Herod*, (which he ſayth, was exceeding great, by reaſon he had many wiues together, with many children, brothers, and ſiſters, beſides Nephewes and kinſefolke,) were all extinguished in moſt miſerable ſort, and gaue a testimony (ſaith *Ioſephus*) to the World of the moſt vaine confidence, that men doe put in humane felicity.

And as the puniſhments lighted openly vpon Ieſus profeſſed enemies in *The pur-ſury*: ſo eſcaped not all the Romanes their chaſtiſement: I meane ſuch as had eſpecially their hands in perſecution of him or any of his followers after him. For firſt of *Pontius Pilate*, that gaue ſentence of death againſt him, we reade that after great diſgrace receiued in *Iury*, he was ſent home into *Italy*, and there by manifeſt diſfauour ſheued vnto him by the Emperour his Maſter, fell into ſuch deſperation, as hee ſlew himſelfe with his owne hands.

And ſecondly of the very Emperours themſelues, who liued from *Tyberius* (vnder whom Ieſus ſuffered)

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red) vnto *constantine* the great, vnder whom Christian Religion tooke Dominion ouer the world, (which contained the space of three hundred yeares) very few or none escaped the manifest scourges of Gods dreadful justice, shewed vpon them at the knitting vp of their dayes. For examples sake, *Tyberius*, that permitted Christians to liue freely, and made a Law against their molestation (as before hath beene shewed) dyed in his bed peaceably. But *Caligula* that followed him, for his contempt shewed against all diuine power, in making himselfe a God, was soone after murdered by the consent of his dearest friends.

*Caligula.*

*Nero.*

*Nero* also, who first of all other began persecution against the Christians, within few moneths after he had put *S. peter* and *S. paul* to death in Rome, hauing murdered in like manner his owne Mother, Brother, Wife, and Master, was vpon the suddaine, from his glorious estate and Majesty, throwne downe into such horrible distress and confusion in the sight of all men, as being condemned by the Senate to haue his head thrust into a Pillory, and there most ignominiously to be beaten or whipped to death, was constrained

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strained (for auoyding the execution of that terrible sentence) to sacrifice himselfe with his owne hands, by the assistance of such as was dearest vnto him.

The like may be shewed in the tragical ends of *Galba, Otbo, Vitellius Domitian, Commodus, Pertinax, Iulian. Marcus, Antoninus, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius, Carianus, Maximianus, Maxentius, Lucius*, and others.

Many Emperors thus died miserably.

Whose miserable deaths, a Noble man and Councellor (well nere one thousand yeres past) did gather against *Zosimus* a Heathen Writer, to shew thereby the powerfull hand of Iesus vpon his enemies: adding furthermore, that since the time of *Constantine* (whiles Emperours haue beene Christians) few or no such examples can be shewed, except it be vpon *Iulian* the Apostata, *Valens* the *Arian* hereticke, or some other of like detestable and notorious wickednesse. And thus much of particular men, chastised by Iesus.

But if we desire to haue a full example of his justice vpon a whole Nation together, let vs consider what betell *Ierusalem*, and the people of

Iury

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Jury, for their barbarous cruelty practised vpon him, in his death and passion. And truly, if we beleene *Iosephus*, and *Philo* the Iewish Historiographers, (who liued either with Christ, or immediatly after him) it can hardly be expressed by the tongue or pen of man, what insufferable calamities and miseries, were inflicted to that people, ( presently vpon the ascension of Iesus) by *Pilate* their Gouernour vnder *Tyberius* the Emperour, and then againe by *Petronius*, vnder *Caligula*, and after that by *Cumanus* vnder *Claudius*, and lastly by *Festus*, and *Albinus* vnder *Nero*. Through whose cruelties, that Nation was enforced finally to rebell, & take Armes against the Romane Empire, which was the cause of their vtter ruine and extirpation, by *Titus* and *Vespasian*. At what time, besides the ouerthrow of their City, burning of their Temple and diuers other infinite distresses, which *Iosephus* an eye-witnesse protesteth, that no speech or humane discourse can declare.

The very same Authour likewise recordeth, eleuen hundred thousand persons to haue bin slaine, and foure-score and seuentene thousand taken alive, who were either put to death

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death afterward in publike triumphs,  
or tolde openly for bond-slaves into  
all parts of the world.

And in this Vniuersall calamity of  
the Iewish Nation, being the most  
notorious and grieuous, that ever  
happened to people or Nation be-  
fore or after them (for the Romanes  
neuer practised the like vpon others)  
it is singularly to be obserued, that  
in the same time and place, in which  
they had put Iesus to death before  
that is, in the Feast of the Paschall,  
when their whole nation was assem-  
bled at Ierusalem, from all parts, pro-  
uinces, and Countries of the earth,  
they receiued this their most pittifull  
subuersion, and that by the hands of  
the Romane *Cæsar*, to whom by pub-  
like cry, they had appealed from Iesus  
but a little before.

Yea, further it is obserued and no-  
ted, that as they apprehended Iesus, &  
made the entrance to his Passion vpon  
the Mount Oliuet, so *Titus* (as *Iosephus*  
writeth) vpon the same Mount  
planted his first siege for their finall  
destruction.

And as they ledde Iesus from Cai-  
phas to *pilate*, afflicting him in their  
presence: so now were they them-  
selues led vp and downe, from *Ioh*



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to *Simon*, (two Tyrants that had usurped dominion wit in the Citie) and were scourged and tormented before the tribunall sears. Againe, as they had caused Iesus to bee scoffed, beaten, and villanously intreated by the Sculdiers in *Pilates* Pallace; so were now their owne principall Rulers and Noble-men, (as *Iosephus* writeth) most scornefully abused, beaten, and crucified by the same sculdiers. Which latter points of crucifying or villanous putting to death vpon the Crosse, was begun to be practised by the Romanes vpon the Iewish Gentry, immediately after Christs death, and not before. And now at this time of the warre, *Iosephus* affirmeth, that in some one day, five hundred of his Nation were taken and put to this approbrious kinde of punishment, in somuch, that for the great multitude he hath,

*Lib. de bel.  
cap. 18.*

*Nec locum sufficeret Crucibus, nec Crucces corporibus*: That is, neither the place was sufficient to containe so many Crosses as the Romanes set vp, nor the Croiles sufficient to sustaine so many bodies as they murdered by that torment.

This dreadfull and vnspokeable misery, fell vpon the Iewes about forty

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years after Christ his ascension, when they had shewed themselves most obstinate and obdurate against his doctrine, deliuered vnto them, not only by himselfe, but also by his Disciples: of which Disciples they had now slaine S. Stephen, and S. James, and had driuen into banishment both S. Peter and S. Paul, and other that had preached vnto them.

To which latter two Apostles, (I meane Saint Peter and Saint Paul) our Sauour Christ appeared a little before their Martirdomes in Rome, as *Lactantius* writeth, and shewed that within three or foure yeares after their deaths, hee was to take reuenge vpon their Nation by the viter destruction of *Ierusalem* and of that Generation. Which secret aduice, the said *Lactantius* affirmeth, that Peter and Paul reuealed to other Lib. 4. de Christians in *Iury*; whereby it came *ut infra*. to passe (as *Eusebius* also and other cap. 23. Authors doe mention) that all the Christians living in *Ierusalem*, departed thence, not long before the siege began, to a certaine Towne named *Pella*, beyond *Iordan*, which was assigned them for that purpose, by Iesus himselfe, for that it being in the dominion of *Agrippa*, who stood

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stood with the Romanes, it remained in peace and safety, while all Iury besides was brought to desolation.

The Jew-  
ish mis-  
eries after  
destructiō  
of Ierusa-  
lem.

This then was the providence of God for the punishment of the Iewes at that time. And euer after, their estate declined from worse to worse, and their miseries dayly multiplied throughout the world. Whereof he that will see a very lamentable narration, let him reade but the last Booke only of *insipious History, De bello Iudico*, wherein is reported, besides other things, that after the war was ended, and all the publike slaughter ceased, *Titus* sent threescore thousand Iewes as a present to his fatherto Rome, there to be put to death at his pleasure, in diuers and sundry manners. Others he applied to be spectacles for pastime to the Romanes that were present with him, whereof *Iosephus* saith, that he saw with his owne eyes, two thousand and five hundred murdered and consumed in one day, by fight and combate among themselves, and with wilde Beasts at the Emperours appointment. Others were assigned in Antioch, and other great Cities, to serue for faggots in their famous bon-fires, at times of triumph. Others were solde to bee bond-

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bond-slaves, others condemned to digge and hew stones for euer. And this was the ende of that War and desolation.

After this againe, vnder *Traiane* the Emperour, there was so infinite a number of Iewes slaine, and made away, by *Mirrus Turbo* in *Affrica*, and *Lucius Quietus* in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the same Historians doe report, that in the 18. yeere of *Adrian* the Emperour, one *Iulius Severus*, beeing sent to extinguishe all the remnant of the Iewish generation destroyed in small time, ninety and eight Townes and Villages within that Country, and slew five hundred and fourescore thousand of that blood and Nation in one day: at which time also hee beate downe the City of Ierusalem in such sort, as he left not one stone thereof standing vpon another, of their antient buildings; but caused some part thereof to be reedified againe and inhabited only by Gentiles. Hee changed the name of the City, and called it *Aelia*, after the Emperors name. He drove all the progeny and off-spring of Iewes forth of all those Countreys

with

The finall  
desolation  
of the  
Iewish  
Nation.

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with a perpetuall Law confirmed by the Emperour, that they ſhould neuer returne: no nor ſo much as looke back from any high or eminent place to that Countey againe. And this was done to the Iewiſh nation by the Romane Emperours, for accompliſhing that demaund, which their principall Elders had made not long before vnto Pilate the Romane Magiſtrate, concerning Ieſus moſt injurious death, crying out all with one conſent and voyce, to wit, *Let his blood be vpon vs and vpon our poſteritie.*

Matth. 27.

### *The ſeauenth conſideration.*

The fulfilling of Ieſus propheſies.

**A**Nd herein alſo, I meane in the moſt wonderfull and notorious chaſtiſement, or rather reprobation of the Iewiſh people, which of all the World was Gods peculiar before, is ſet out vnto vs as it were in a Glaſſe, the ſeauenth and laſt point, which wee made mention of before in the beginning of this Section: to wit, the fulfilling of ſuch ſpeeches and Propheſies, as Ieſus vttered when hee was vppon the earth; as namely at one time, after a long and vehement commination made vnto the Scribes and Pharifees, and principall men of that

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that Nation (in which hee repeateth eight severall times that dreadfull threat Woe) hee concludeth finally, *Match. 23.* that all the just blood, injuriously shedde from the first Martyr *Abell*, should bee reuenged very shortly vpon that generation. And in the same place, he menaceth the populous City of Ierusalem, that it should bee made desert. And in another place *Luke 21.* hee assureth them, that one stone should not bee left standing thereof vpon another. And yet further hee pronounceth vpon the same City, these words. *The dayes shall come vpon thee, and thine enemies shall enuiron thee with a Wall, and shall besiedge thee: and shall compassse thee on every side, and shall beate thee to the ground, and thy Children in thee.* And yet more particularly, hee foretellet the very signes whereby his Disciples should perceiue when the time indeede was come, vsing this speech vnto them. *When you shall see Ierusalem besiedged with an Army, then know ye, that her desolation is at hand, for that these are the daies of reuenge to the ende all may bee fulfilled which is written. Great distresse shall fall vpon this earth, and vengeance vpon this people. They shall be slaine by dint of the sword*

Q

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*sword, and shall bee led as slaves into all Countries. And Ierusalem shall be trodden under fecte by the Gentiles, untill the time of Nations be accomplished.*

This fore-told Iesus of the misery that was to fall vpon Ierusalem, and vpon that people (by the Romanes and other Gentiles) when the Iewes seemed to bee in most security, and greatest amity with the Romanes (as also they were when the same things were written) and consequently at that time, they might seeme in all humane reason, to haue lesse cause then euer before to misdoubt such calamities. And yet how certaine and assured foreknowledge, (and as it were most sensible feeling) Iesus had of those miseries; he declared, not onely by these expresse wordes, and by their euent: but also by those pittifull teares he shed vpon sight and consideration of Ierusalem, and by the lamentable speech he vsed to the women of that City, who wept for him at his Passion, perswading them to weepe rather for themselves and for their children (in respect of the miseries to follow) then for him. Which words and predictions of Iesus, together with many other his speeches, foreshewing so particularly the imminent

Luke 19.

Luke 13.

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gent calamities of that Nation, (and that as I haue sayd, at such time, when in humane discourse there could be no probability thereof) when a certaine Heathen Chronieler, and Mathematicke, named *Pblegon*, about a hundred yeares after Christs departure, had diligently considered, hauing seene the same also in his dayes most exactly fulfilled, (for he was seruant to *Adrianus* the Emperour, by whose commandement as hath bin said before, the finall subuersion of that Iewish Nation, was brought to passe) this *Pblegon* (I say) though a Pagan, yet vpon consideration of these euent, and others that hee saw, (as the extreme persecutions of Christians fore-told by Christ, and the like) he pronounced, that neuer any man fore-told things so certainly to come, or that so precisely were accomplished, as were the prediction and prophesies of Iesus. And this Testimony of *Pblegon*, was alledged and vrged for Christians against one *Celsus* a Heathen Philosopher and Epicure, by the famous learned *Origen*, euen the very next age after it was written by the Author, so that of the truth of this allegation, there can be no doubt or question at all.



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### *Other Prophecies of Iesus fulfilled to his Disciples.*

**A**ND now albeit these predictions and prophecies, concerning the punishment and reprobation of the Jewes, fulfilled so evidently in the sight of all the world, might bee a sufficient demonstration, of Iesus fore-knowledge in affaires to come, yet there are many other things beside fore-shewed by him, which fell out as exactly as these did, notwithstanding that by no learning, Mathematicall reason, or humane conjecture, they were or might be fore-scene. And as for example, the fore-telling of his owne death, the manner, time and place thereof; as also the person that should betray him, together with his irrepentant end, The flight, feare, and scandall of his Disciples, albeit they had promised and protested the contrary. The three severall denials of *Peter*. The particular time of his owne Resurrection, and ascension The sending of the Holy Ghost, and many other the like predictions, Prophecies and promises, which to his Apostles, Disciples, and Followers that heard them vttered

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red, and left them written before they fell out, and saw them afterward accomplished, and who by the falsehood thereof should haue receiued greatest damage of al other men, if they had not beene true, to these men (I say) they were most eident proofes of iesus diuine prescience in matters that should ensue,

*Prophecies fulfilled in the sight of the Gentiles.*

**B**Vt yet for that an Infidell (with whom onely I suppose my selfe to deale in this place) may in these and the like things, find (perhaps) some matter of cauillation, and say, that these prophecies of Iesus, were recorded by our Euangelists, after the particularities therein prophesied were effectuuated, and not before; and consequently, that they might be forged; I will alleadge certaine other euents, both fore-told and registered before they came to passe, and divulged by publicke writings in the face of all the world, when there was small semblance that euer the same should take effect. Such were the particular fore telling of the kind and manner of S. *peters* death, whiles

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He liued. The particular and different manner of S. *Iohn* the Euangelists ending from the rest of the Apostles. The foretelling and describing to his Disciples the most extreme and cruell persecutions, that should ensue vnto Christians for his sake, (a thing at that time not probable in reason, for that the Romanes permitted the exercise of all kindes of Religions) and that notwithstanding all these pressuures and intollerable afflictions, his faithfull followers should not shrink, but hold out, and dayly increase in zeale, fortitude, and number, and finally should atchieue the victory and conquest of all the world; a thing much more vnlkely at that day, and so farre passing all humane probability, as no capacity, reason, or conceit of man, might reach or attaine the foresight thereof. And with this will we conclude our third and last part of the generall diuision set downe in the beginning, concerning the grounds and proofes of Christian Religion.

*The Conclusion.*

*Sect. 4.*

**B**Y all that hitherto hath bin sayd we haue declared and made manifest

*proofes of Christianity.*

fest vnto thee (gentle Reader) three The sum  
things of great importance. First, of the  
that from the beginning and creati- three for-  
on of the World there hath beene mer testi-  
promised in all times and ages a Mes- ons,  
sias, or Sauour of mankinde, in whom  
and by whom, all Nations should bee  
blessed, as also, that the particular time  
manner and circumstance of his com-  
ming, together with the quality of  
his person; purpose doctrine, life,  
death, resurrection, and ascension,  
were in like manner by the Prophets  
of God, most euidently foresheued.  
Secondly, that the very same particu-  
lars and speciall points that were dis-  
signed and sette downe by the sayd  
Prophets, were also fulfilled most ex-  
actly with their circumstances in the  
persons and actions of Iesus Christ  
our Lord and Sauour. Thirdly, that  
besides the accomplishment of all the  
fore-said Prophecies, there were giuen  
by Iesus many signes, manifestations,  
and most infallible arguments of his  
Deity and omnipotent puissance, after  
his ascension or departure from all  
humane and corporall conuersation  
in this world.

By all which wayes, meanes, argu-  
ments and proofes, and by ten thou-  
sand more, which to the tongue or pen

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of man are in explicable, the Christian minde remaineth settled, and most firmly grounded in the vndoubted beliefe of his Religion, having besides all other things, euidences, certainties, and internall comforts and assurances which are infinite, these eight demonstratiue reasons and periuasions which ensue for his more ample and abundant satisfaction there in.

*The Prophecie.*

**F**irst, that it was impossible, that so many things should be foretold so precisely, with so many particularities, in so many ages, by so different persons of all sanctity, with so great concord, consent, and vnitie, and that so long before-hand but by the Spirit of God alone, that onely hath the fore-knowledge of future euents.

*The fulfilling.*

**S**econdly, that it could not possibly bee so, that so many things so difficult and strange, with all their particulars and circumstances, should bee so exactly and precisely fulfilled, but in himselfe alone, of whom they were truely meant.

*Gods*

*Proofes of Christianitie.*

*Gods assistance*

**T**Hirdly, that it can no wayes be imagined, that God would euer haue concurred with Iesus doings, or assisted him aboue all course of nature, with so aboundant Myracles, as the Gentiles doe confesse that he wrought, if hee had beene a seducer, or taken vpon him to set forth a false doctrine.

*Iesus doctrine.*

**F**ourthly, if Iesus had intended to deceiue and seduce the World, hee would neuer haue purposed a Doctrine so difficult and repugnant to all sensuality, but rather would haue taught things pleasant and gratefull to mans voluptuous delight, as *Mahomet* did after him. Neither could the nature of man haue euer effectuously embraced such austerity, without the assistance of some diuine and supernaturall power.

*Iesus manner of teaching*

**F**ifthly, for that Iesus being poore-ly borne and vlettered as by his aduer-

*proofes of Christianity.*

aduersaries confession doeth appeare, and that in such an age and time, when all Worldly learning was in most flourishing estate; he could neuer possibly, but by Diuine power, haue attained to such exquisite knowledge in all kind of learning, as to bee able to decide all doubts and controuersies of Philosophers before him, as he did, laying downe more plainly, distinctly, & perspicuously, the pyth of all humane and diuine learning, within the compasse of three yeares teaching (and that to auditors of so great simplicity) then did all the Sages of the world vnto that day; insomuch that euen then, the most vnlearned Christians at that time, could say more in certainty of truth, concerning the knowledge of God, the creation of the world, the end of man, the reward of vertue, the punishment of vice, the immortality and rest of our soules after this life, and in other such high points and mysteries of true Philosophy, then could the most famous and learned of all the Gentiles, that had for so many ages before, beaten their braines in contention about the same.

*Prooſes of Chriſtianitie.*

*Ieſus life and manner of  
proceeding.*

**S**ixtly, if Ieſus had not meant plainly and ſincerely in all his doings, according as he profeſſed, hee would neuer haue taken ſo ſeuere a courſe of life to himſelfe, neither would he haue reſuſed all temporall dignities and aduancements as hee did: hee would neuer haue choſen to die ſo opprobriouſly in the ſight of all men, or made election of Apoſtles and Diſciples, ſo poore and contemptible in the World; nor if he had, would euer Worldly men haue followed him in ſo great multitudes, with ſo great ſeruour, zeale, conſtancy, and perſeuerance vnto death,

*The beginners and firſt publiſhers of  
Chriſtian Religion.*

**S**euenthly, we ſee that the firſt beginners and founders of Chriſtian Religion ſent by Ieſus, were a multitude of ſimple and vniuerſall perſons, vnproceeded in conceit or deuice any thing of themſelues. They beganne againſt all probability of mans reaſon, they went forward againſt the ſtreame



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streame and strength of the world: they continued and encreased aboue humane possibility: they perseuered in torments and afflictions insufferable: they wrought Miracles aboue the reach and compasse of mans ability: they ouerthrew Idolatry that then possessed the world, & confounded all powers infernall, by the only name and vertue of their master. They saw the Prophecies of Iesus fulfilled, and all his diuine speeches and predictions come to passe. They saw the punishment of their enemies and chiefe Impugners to fall vpon them in their dayes. They saw euery day whole Prouinces, Countries, and Kingdomes conuerted to their faith. And finally, the whole Romane Empire, and world besides, to subiect it selfe to the Law, obedience, and Gospell of their Master.

*The present state of the Iewes.*

**L**ASTly, among all other reasons & arguments, this may bee one most manifest vnto vs: that whereas by very many Testimonies and expresprophecies of the old Testament, it is affirmed, that the people of *Israel* should abandon, persecute, and put

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put to death the true *Messias* at his  
comming, as before hath beene shew-  
ed, and for that fact, should it selfe  
bee abandoned of God, and brought  
to ruine and dispersion ouer all the  
World: (wherein according to the  
words of *Ose*, (*They shall sit for a long*  
*time without a King, without a*  
*prince, without Sacrifice, without Al-*  
*tar, without Ephod, or Images, & after*  
*this againe the children of Israel shall*  
*returne, and seeke their God in the last*  
*dayes.*

*Osea, 3.*

We see in this age the same parti-  
cularities fulfilled in that Nation, &  
so haue continued now for these 16.  
hundred yeares: that is, wee see the  
Iewish people afflicted about all Na-  
tions of the world: dispersed in seruili-  
ty throughout al corners of the earth,  
without dignity of reputatiō, without  
King, Prince, or Common-wealth of  
themselues, prohibited by all Princes  
both Christian & other, to make their  
sacrifice where they inhabite: depri-  
ued of all means to attaine vnto good  
knowledge in good literature, wher by  
daily they fall into more grosse igno-  
rance, & absurdities against common  
reason in their later doctrine, then did  
the most barbarous Infidels that euer  
were, hauing lost al sense & feeling in  
spirit.

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vitall affaires: all knowledge and vnderstanding in Celestiall things for the life to come; hauing among them no Prophet, no graue Teacher, no man directed by Gods holy Spirit: and finally, as men forlorne and filled with all kind of misery, do both by their reward and externall calamities, preach, denounce, and testifie to the World, that Iesus whom they crucified, was the onely true Messiah and Saviour of mankinde, and that his blood, (as they themselues required) lyeth heauily vpon their generation for euer.

*The conclusion of the Chapter, with an admonishment.*

**VV** Herefore, to conclude this whole discourse and Treatise of the proofes and evidences of our Christizn Religion: seeing that by so manifolde and inuincible demonstrations, it hath beene declared and laid before our eyes, that Iesus is the onely true Saviour and Redcemer of the world; and consequently, that his seruice and Religion, is the onely way, and meane to please Almighty God, and to attaine euermlasting happiness: there remaineth now to bee  
consider

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considered, that the same Iesus, which by  
so many Prophets was promised to be  
a Saviour, was foretold by the selfe-  
same Prophets, that he should bee a  
Judge and examiner of al our actions.  
Which latter point, no one Prophet  
that hath fore-shewed his comming,  
hath omitted seriously to inculcate va-  
to vs. No nor the *Sibils* themselves,  
who in euery place, where they de-  
scribe the most gracious comming of  
the Virgins Son, do also annexe there-  
unto his dreadfull appearance at the  
day of judgement, especially in those  
famous Acrosticke verses, whereof  
there hath beene so much mention  
before: the whole discourse vppon  
the words, *Iesus Christ the sonne of  
God, Saviour, and Crosse*, containeth  
nothing else, but a large and ample  
description, of his most terrible com-  
ming in fire and flame, and conflagra-  
tion of the world at that dreadfull  
day, to take account of all mens words  
actions, and cogitations.

To which descrip<sup>ti</sup>o of these Pagan  
Prophets, is consonant the whole te-  
nor and context of the old Bible, fore-  
shewing euery where, the dreadfull  
Majesty, terror, & seuerity of the Mes-  
sias at that day. The new Testament  
also, which tendeth both to comfort  
and

1. Reg. 2.  
Es. y 2.  
Daniel 7.

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to comfort and solace mankind and is called by the name of Euangile in respect of the ioyfull newes, which it brought into the world, omitteth not to put vs continually in mind of this point. And to that end, both Christ himselfe, amidst all his sweete and comfortable speeches with his Disciples, did admonish them often of this last day, and his Apostles, Euangelists, and Disciples after him, repeated iterated & vrged this important consideration, in al their words & writings.

Math. 12.  
Mark 23.  
Luke 17.

Wherefore as by the name and cogitation of a Sauour, we are greatly stirred vp to ioy, alacrity, confidence, and consolation, so by this admonishment of Gods Saints, and by the testimony of our Lord and Sauour Iesus Christ himselfe, that hee is to be our Iudge, and seuerer Examiner of all the minutes and moments of our life: wee are to conceiue iust feare and dread, of this his second comming.

*An illation vpon the premisses,  
with an exhortation.*

And as by the whole former treatise, wee haue beene instructed that the onely way to saluation, is by the true profession of Christian Religion: So by this account that shall be

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be demanded at our hands at the last day, by the Author and first Institutor of this Religion. We are taught, that vnlesse wee be true Christians indeed, and doe performe such duties as this Law & Religion prescribeth vnto vs, so farre off shall we be from receiving any benefit by the Name, as our iudgement shall be more gricuous and our finall calamity more intollerable. For which cause, I would in sincere charity exhort euery man, that by the former discourse hath receiued any light, and is thoroughly confirmed in his iudgement concerning the manifest and vndoubted trueth of this Christian Religion: to imploy his whole study and endenours, for the attainment of the fruit & benefit thereof, which is by being a true & faithfull Christian: for that our Sauour Christ himselfe fore signified, that many should take vpon them the Name, without benefit or commodity of their profession.

And to the end each man may the better know or coniecture of himselfe, whether he be in the right way or no, and whether hee performe indeed the true duty belonging vnto a faithfull Christian. I haue thought conuenient to adioyne this Chapter

next

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next following of that matter, and therein to declare the particular points belonging to that profession. Which being knowne and thoroughly considered, it shall bee easie for euery one that is not ouer-partiall, or wilfully bent to deceiue himselfe, to discern clearly of his owne estate, and of the course, and way that he holdeth.

This (I say) is a high point of wisdom for all men to doe while they haue time: least at the last day wee hauing passed ouer the whole course of our liues, in the bare name onely of Christianity, without the substance and true knowledge thereof, doe find our selues in the number of those most miserable and vnfortunate people, who in time to come shall cry, Lord, Lord, and receiue no comfort at all by that confession.

H O W





## HOWV A M A N M A Y

ludge o r iſcerne of himſelfe, whe-  
ther he be a true Chri-  
ſtian or not.

*With a declaration of the two parts be-  
longing to that profeſſion : which  
are, beleeſe, and liſe.*

### CHAP. V.

**A**S in humane Learning and Sci-  
ences of this world , after decla-  
ration made of the vtility, poſſibility,  
certainty, conueniency, and other qua-  
lities, commendations, and properties,  
thereof: the next point is to ſhew the  
meanes and wyes wherby to attaine  
the ſame : ſo much more, in this Di-  
uine and heauenly Doctrine of Chri-  
ſtian Religion (which concerneth our  
ſoule and euerlaſting ſaluation ) for  
that we haue ſhewed before, not only  
the moſt vndoubted Truth, whereup-  
on it ſtandeth, but alſo that the know-  
ledge hereof is ſo abſolutely neceſſary  
as there is no other name or profeſſi-  
on vnder heauen, whereby mank ind  
may



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**Acts 4.**  
**The effect**  
**of this**  
**Chapter.**

may be saued, but onely this of Iesus; it followeth by order of consequence, that wee should treat in this place, how a man may attaine the fruite of this doctrine, that is to say, how hee may come to be a good Christian, or if he already possesse that name, how hee may examine or make triall of himselfe, whether he be so indeed or not. Which examination, to speake in brieft, consisteth wholly in consideration of these two points. First, whether he do not only beleue vnfaignedly the totall sum of documents and mysteries, left by Iesus and his Disciples to the Catholike Church, but also perswade and assure himselfe of the forgienesse of all his sins, and of the fatherly loue and fauour of God towards him in Christ Iesus, whereby he is adopted to be the Sonne of God, and an heire of euerlasting life. Secondly, whether he confirme & frame his life, according to the precepts and doctrine of Christ Iesus. So that in these two points, wee are to bestow our whole speech in this Chapter.

*The first part concerning Beleeefe.*

**A**Nd for the first, how to examine the trueth of our beleeefe, it would

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would be ouer tedious to lay downe  
euery particular way that might be as-  
signed for discussion thereof. For that  
it would bring in the contention of  
all times, as well ancient as present,  
about controuerfies in Christian faith  
which hath bin impugned from age to  
age, by the seditious instruments of  
Christs infernall enemy. And there-  
fore as well in respect of the length,  
(whereof this place is not capable)  
as also for that of purpose, I doe a-  
uoid all dealing with matters of con-  
trouerfie within the compasse of this  
worke, I meane onely at this time,  
(for the comfort of all such as are al-  
ready in the right way, and for some  
light vnto others, who perhaps of  
simplicity may walke awry) to set  
downe with as great breuity as possi-  
bly may be, some few generall notes  
or obseruations, for their better helpe  
in this behalfe.

In which great affaire of our faith  
and beleefe, wherein consisteth as  
well the ground and foundation of  
our eternall welfare, as also the fruite  
and entire vtilitie of Christes com-  
ming into this World, it is to be con-  
sidered that God could not of his  
infinite wisdom, (fore-seeing all  
things and times to come) nor euer  
would

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would of his vnſpeakeable goodneſſe  
(deſiring our ſaluation as hee doeth)  
leue vs in this life, without moſt ſure,  
certaine, and cleare euydence of this  
matter: & conſequently we muſt ima-

The mat-  
ters of  
faith and  
beleefe ea-  
ſie among  
Chriſtians  
gine that al our errors comitted herein  
(I meane in matters of faith & beleefe  
among Chriſtians) doe proceed rather  
of ſinne, negligence, wilfulneſſe, or  
inconſideration of our ſelues, then ei-  
ther of difficultie, or doubtfulneſſe in  
the meanes left vnto vs, for diſcerning  
of the ſame, or of the want of Gods  
holy aſſiſtance to that effect, if wee  
would with humilitie accept thereof.

This *Eſay* made plaine, when hee  
Prophecied of the perſpicuity, that is,  
of this moſt excellent priuiledge in  
Chriſtian Religion, ſo many hundred  
yeeres before Chriſt was borne. For  
after that in diuers Chapters hee had  
declared the glorious comming of  
Chriſt in figures and myrales, ſo alſo  
the multitude of Gentiles that ſhould  
embrace his Doctrine, together with  
the joy and exultation of their con-  
uerſion: hee fore-ſheweth preſently,  
the wonderfull providence of God al-  
ſo, in providing for Chriſtians ſo ma-  
niſt a way of direction for their  
faith and Religion as the moſt ſimple  
and vnlearned man in the World,  
ſhould

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should not be able (but of wilfulnesse) to goe astray therein. His words are these, directed to the Gentiles. *Take comfort and feare not, Behold your God shall come and saue you. Then shall the eyes of the blind be opened, and the eares of the deafe shall bee restored, &c. And there shall be a path and a way; which shall be called the holy way: and it shall bee vnto you so direct a way, as a foole shall not bee able to erre therein.* By which words we see, that among other rare benefices that Christs people were to receiue by his coming, this should be one, and not the least, that after his holy doctrine once published and receiued, it should not be easie for the weakest in capacity or learning that might bee, (whom *Esay* here noteth by the name of fooles) to runne ayry in matters of their beleeve, so plaine, cleere, and euident, should the way for all tryall thereof be made.

*Esay. 35*

God hath opened himselfe vnto vs in the holy Scriptures, the writings and doctrine of *Moses* and the Prophets of Christ, and his Apostles: *Iohn 1. 9.* wherein is contained whatsoever is necessary for our saluation. For although the invisible things of God, that is, his power and God-head, *Rom. 1. 20.*

R

may

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*Pf. 19.1.*

*Abac. 2.2.*

may bee seene by the workmanship, and creation of the world; wherein as in a booke written with the hand of God, and layd open to the eyes of men, the glory of God and his mighty power appeareth: Yet because either wee read not this booke at all, or if wee doe, wee read it carelesly, therefore it was necessary that the Lord God should adde another Booke, more plaine and easie to bee read, so that he may runne that readeth it, and this is, (as hath bene sayd) his holy will, reuealed vnto vs in his written word. Which *S. Augustine* therefore very well calleth the letters or Epistle of God sent vnto vs from our heavenly Country, to teach vs to liue godly and righteously whilest wee sojourne here in this present World.

*Psal. 116.*

This is the Lanthorne whereby our feete may bee directed, and the light whereby our paths may be guided vnto Christ: it is that most certaine and infallible rule and leuell of all our actions, whereby both our faith and life are to bee squared and framed. Yea, it is that holy and vndefiled way, and withall that plaine and easie way denoted by *Esay*, which euen the very entrance thereof, giueth  
light

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light and vnderstanding (as *David* speaketh) vnto the simple.

And although wee must confesse with *Saint Peter*, that there are some things in the Scripture hard to be vnderstood, yet we may also say with the same *Peter* that they are hard to those that are vnlearned and vnstable, which peruert and wrest them to their owne destruction. So that if the Gospel of *Christ* be yet hid, it is hidde to them that perish, whose sence *Sathan* hath closed, that the light thereof should not shine vnto them. And heere-hence it is, that the Apostle *S. Paul*, pronounceth so peremptorily of a contentious and hereticall man, *that hee is damned by the testimony of his owne iudgement or conscience*, for that he hath abandoned this common, direct, and publike way, which all men might see, and hath deuised particular paths and turnings to himselfe. And here-hence it is, that the auncient Fathers of *Christs* Primatiue Church, disputing against the same kinde of people, defended alwayes, that their error was of malice, and wilfull blisadnesse, and not of ignorance, applying these words of Prophecie vnto them, *They that saw mee, Psal. 31, runne from mee.*

1. Pet. 3.

1. Cor. 4.  
3, 4.

Titus 3.

R 2

Thus

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Thus then it appeareth, that the plaine and direct way mentioned by *Esay*, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Saviour Christ and his Apostles, which howsoever it seeme to be obscure and darke some to men of peruerse mindes, that are not exercised in it, yet to the godly & studious readers and hearers that haue their eyes opened, and their mindes lightened to see the truth, it is most plaine and easie to be vnderstood.

1. Pet. 1.

And this is the cause, that those holy and sage Apostles of Christ, for the better perverting of all by-ways, crooked pathes, and blind lanes of errors that afterwards might arise, (as by reuelation from Iesus they vnderstood there should doe many) so earnestly exhorted, and so vehemently called vpon the people, to stand fast in the documents then receiued, to hold firmly the faith and doctrine already deliuered, as a *Depositum*, and treasure committed, to bee safely kept vntill the last day. And aboue all other things, they most diligently fore-warned them, to beware of new fangled teachers, whom they called Heretiques, who should breake from the vinity of that body whereof Christ

1. Cor. 16.  
Gal. 5.

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is the head, and should deuise new  
gloses, expositions, and interpretati-  
ons of Scripture, bringing in new sen-  
ses, doctrines, opinions, and diuisions,  
to the renting of Gods Church and  
City now builded, and to the perdition  
of infinite soules.

The Apostle *S. paul*, euen whilest he *Gal. I. 12.*  
liued found some of his Schollers to  
be remoued by new fangled Teachers  
to another Gospel, and the better to  
make the see their error, he appealeth  
to the Gospel which he had taught  
them. The Gospel he preached, was  
not after man, neither receiued hee it  
of man, but by reuelation from Iesus  
Christ. He brought them no fancies,  
visions, dreames, interpretations of  
Scripture hatched in his owne braine,  
but the pure and sincere Doctrine re-  
ceiued by reuelation from God him-  
selfe, and faithfully deliuered vnto  
them without hacke or maime, as hee  
receiued it, *1. Cor. 12.*  
*13.*

Therefore Saint *Hierome* vpon that  
place, considering how all Heretiques  
haue jugged with the Scriptures from  
time to time, saith; That *Marcion*,  
and *Basilides*, and other Hereticques,  
(the contagious botches and plague  
sores of the Church) haue not the  
Gospel of God, because they haue



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Eph. 14.

14.

2. Cor. 24.

not the Spirit of God, without which, that which is taught, groweth to bee mans Gospell. This maketh that learned Father to resolute vpon the matter, that it is a dangerous thing, peruerſely to expound the holy Scriptures, for by this meanes, that is, by wrong and peruerſe interpretation, that which is Gods Gospell, is made mans Gospell, *Quod peius est*, and that which is worſe, (ſaith this Holy Father) it is made the devils Gospell. For diſcerning therefore of this kinde of moſt pernicious people, and their deuiliſh dealing, and leſt wee ſhould be carried away with euery winde of Doctrine, by the wilineſſe of men, God hath ordained in his Church, Apoſtles, Doctours, Prophets, Paſtors, and interpreters, whom hee hath ſo guided, and gouerned from time to time, with his holy Spirit, that they haue beene able by the Scriptures to reſpreſſe and beat downe whatſoeuer errors and heresies haue beene raiſed vp by the enemies of Gods truth, contrary to the analogy of faith, and rule of charity: that is to ſay, beſides the true ſence and meaning of the Canonickall Scripture.

When there roſe vp certaine ſeditious

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tious fellowes among the Iewes, in the Primitiue Church, making some contention about their Ceremonies, as did *Simon Magus*, *Nicholas*, *Cerintus*, *Ebion*, and *Meander*; that were heretiques. They were refelled and conuincd out of the Scriptures, by the Apostles and their Schollers, *Martialis*, *Dionysius Areopagita*, *Ignatius*, *Policarpus*, and other, who were no doubt, directed and guided by the Spirit of God. Afterward, when *Basilides*, *Cerdon*, *Marcion*, *Valentinus*, *Tacianus*, *Apelles*, *Montanus*, and diuers other troubled the Church, with monstrous heresie, they were confuted by *Iustinus Martyr*, *Dionysius* Bishop of *Corinth*, *Irenaeus*, *Clemens Alexandrinus*, *Tertullian*, and other equalls, who in all their controuersies had recourse vnto the Scriptures, and beeing instructed and led by the Spirit of trueth, preuailed mightily against their aduersaries. And so downe-ward from age to age vnto our dayes, whatsoeuer heresie or different opinion hath sprung vp contrary to the doctrine of Christ and his Apostles, it hath bin checked and controuled by the watchmen, spirituall Pastors and Gouvernours of the Church, who alledged alway the

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consent of the Scriptures for deciding of all doubts, and were most graciously guided by the Spirit of God in all their actions.

And hereof it is, that the word of God is called the sword of the Spirit, because as it was given by inspiration at the first; so being expounded by the direction of the same Spirit, it is most lively and mighty in operati-

2 Tim. 3. on : sharper then any two edged sword, and entering through euen to

Heb. 4. 12. the diuiding asunder of the soule and the spirits, of the ioynts and the Marrow, and it is a discerner of the thoughts and intents of the heart.

This is that spirituall sword wherewith our Sauieur Christ preuailed against *Sathar*, the head Lord & Master of all heretickes, who notwithstanding pretended Scriptures for his diuellish purposes. And the Apostle *Paul*, being furnished with this only weapon, disputed against the peruerse and euer thwart Iwes which dwelt in *Damascus*, and confounded them, prouing by conference of Scriptures, that this was the very Christ.

Math. 4.

Acts 9:

Now as it was expedient that the Gospels should bee written, that wee learning the truth soorth of them should not be deceiued by the lyes of

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of heresies: so was it necessary that the same Gospels should be preached for the confirmation of faith. And hereof it is, that the Apostle Saint *Paul*, *Rom. 10.* saith, that faith cometh by hearing the word of God, because the word preached is the ordinary meanes to beget and increase faith in vs, for the which cause also, it is called the incorruptible seede, *Eph. 3. 16* whereby wee are borne anew, and whereby the Church is sanctified vnto the Lord.

Wherefore to conclude this point, seeing that the holy Scriptures are that most infallible and secure way mentioned by *Esaie*, seeing they are the rule and leuell both of our faith and life, containing in them sufficient matter to confute error, and confirme the truth, able to make a man wise vnto saluation, and perfectly instructed vnto euery good worke, this *2 Tim. 3.* ought to be the duty of the faithfull, (that I may vse the words of *Basil*) to be thoroughly perswaded in his mind, that those things are true and effectual, which are vitered in the Scripture, and to reiect nothing thereof.

For if whatsoeuer is not of faith is sin, (as saith the Apostle) and if faith commeth by hearing, and hearing

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by the word of God, without doubt when any thing is without the holy Scripture, (which cannot be of faith) it must needs be figne.

And therefore (to speake as Saint *Augustine* speaketh) if any, I will not say if we, but (which Saint *Paul* addeth) if an Angell from heauen, shall preach either of Christ; or of his Church, or of any other thing which pertaineth to faith, or to the leading of our life, otherwise then wee haue receiued in the Holy Scriptures of the Law and the Gospell, let them bee accursed.

John. 5.  
39.

Rom. 10.  
4. 1. 3. 2.

Now if forsaking all by-paths of mens inuentions and traditions, wee will search diligently in the Scripture wherein we thinke to haue eternall life, we shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; who as he is the end of the Law for righteousness to euery one that beleueth, so doe they send vs directly, and as it were lead vs by the hand like a careful Schoole-master vnto him, teaching vs to aspretend and lay hold on him with the hand of faith, and to apply him with his gifts and graces vnto our selues, and our owne saluation. So that faith is made the

means

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meanes, and as it were the Conduite to conuey Christ himselfe, his death, buriall, and Resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth, *Col. 2. 12.* Yee are buried (saith hee) with him thorow Baptisme, in whom yee are also raised vp together, through the faith of God, effectually working, who raised him from the dead. Whereof it ensueth, that all the faitfull doe not onely obtaine the benefit of Christs death and buriall by their Baptisme, whereby they dye vnto sinne, but also doe receiue and enioy, the fruite and effect of his Resurrection by a liuely faith, whereby they are quickened and raised vp vnto righteousnesse in this life, and are ascertained of resurrection vnto glory in the life to come, by his mighty working, that is able to subdue all things to himselfe.

Seeing therefore that the summe and substance of our whole Religi- *Phil. 3.* on, and of our eternall saluation or damnation, consisteth in the knowledge of his owne vertue, it shall bee worth the labour breefly (but yet plainly) to describe the forme, force and nature of this faith, whereof wee speake. Wherein you shall not looke for the diuers significations, which

that is

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**Jam 2.**

**Mat. 1. 24.**

**Mat. 1. 21.**

**Rom. 8. 17**

**Heb. 11.**

that were receiues in Scripture, nor for any declaration of those vnprofitable faiths whereof, S. James speaketh which are common to the wicked, and to the Diuels themselves, whereby they beleue, that Iesus is that Christ, but here my purpose is to entreate of that liuely and sauing Faith, which is peculiar and proper to the elect and chosen Children of God, whereby they beleue, that Christ is their Iesus, by whom they are saued from their sinnes, and from the punishment due vnto them, for the same, and by whom only they are restored to the fauour of God, and made heires with Christ, of his heauenly kingdome.

In the Epistle to the Hebrewes, there is a notable description of that liuely faith, where it is said to be the ground of things that are hoped for, and the euidence of things that are not seene. Of which description of the Apostle we may make a plaine definition after this sort. Faith is an assured perswasion of our saluation, by the meanes of Christ, which is grounded on the promises of God, and sealed in our hearts by the Holy Ghost. This definition is drawn from the form & property of true faith, but the other

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In the Epistle of the Hebrews, seemeth rather to be taken from the substance of faith, and speaketh of the object matter thereof. But both of them tend to one & the same thing namely, to expresse the nature of true faith, to consist in the certainty of that eternall life, which is purchased unto vs by Christ Iesus; which although we enioy not presently, yet by faith we are as fully assured of it, as if we had possession and fruition thereof already. And hereof it is, that the Apostle calleth it *Plerophoria*, fullnesse or assurance of faith, when wee are perswaded, that wee are so highly in Gods fauour, that nothing is able to separate or remoue vs from the loue that God beareth vs in his Son and our Sauour Christ Iesus. This fullnesse of faith containeth in it these three things.

Col. 2. 2  
Heb. 10.

First, a notice or knowledge of the mercifull promises of God in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules & consciences, for our euerlasting salvation. For as it is not enough for a man to haue meate, vnlesse hee also eat it & digest it, so it is not enough  
for



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foi vs to know the promises of God, vnlesse wee beleue the same to bee true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne, salue or medicine in his window vnlesse hee apply it to his wound; so is it not sufficient for vs, to know that Christ is the Sauour of the world, vnlesse also wee acknowledge him to bee a Sauour vnto vs, and lay hold on him by the hand of faith.

Wherefore, this is the property and effect of a sauing faith, euen to apply Christ with his gifts vnto euery one of the faithfull, and to make all conclusions of Gods promises particular, that is peculiar to themselves and their owne saluation. And therefore it is, that faith is called the life of the soule, because it is the instrument wherewith Christ the true life and food of our soule is to be eaten Yea it is the mouth, the tongue, the teeth, the stomach, & the heate of our hearts and soules, wherby Christ the word of God, is spiritually taken, eaten and digested of vs. With which word, or rather with which Christ, our soules doth liue; namely, with the flesh and blood of Christ, which we cate and drinke, whilst wee embrace

Habac. 2.

Rom

17.

John 6.

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brace and receiue Christ by a liuely faith. Whereupon Saint Cyprian hath this sweete saying; *Quod esca carni, hoc anima est fides, &c.* That which meate is to the flesh, that is faith to the soule. That which food is to the body, that is the Word to the Spirit. So that faith is the bond which doth so straightly vnite and knit vs vnto Christ, no otherwise then the members are vnited to the head; whereby we pertake his spiritual graces, as the members of mans body receiue nutriment from the head: & in a word, what good things soeuer are necessary for our eternall life, doe flow and are deriued vnto vs from Christ, as from a most plentiful and wholesome Fountaine, and are conueied vnto vs, by the instrument of faith: as by a strong and substantial Conduit pipe.

It were too long, and not so pertinent to the purpose, to recite all the properties of this sauing faith, whereof we speake: it may suffice therefore to haue shewed you these few notes and effects thereof; by the due consideration whereof, it shall bee easie for any to examine & try themselves (as the Apostle speaketh) whether they be in the faith or no, and consequently,

a Cor. 13.

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quently, whether they be true Christians for the first part of that profession, namely, for matters of beleefe, which consisteth (as hath beene shewed) not only in beleeuing whatsoever is propounded vnto vs in the holy Scripture (although that also bee a true faith) but also in the assurance of Gods loue and fauour towards vs, wrought in our hearts by the preaching of the Gospell & sealed by the Holy Ghost; whereby we doe firmly perswade our selues, that our sins are as vtterly forgiven vs for Christ his sake, as if we had neuer committed any, and his righteouines, as perfectly imputed vnto vs, as if we had performed the same in our owne persons.

Wherefore to conclude this first part of our present speech, he that not onely protesteth with Saint *Ierome*; that hee doth abhorre all sects, and names of particular men, as *Marcionists*, *Montanists*, *Valentinians*, and the like, (which like the builders of *Babel*) haue built vp Churches, Synagogues, and Conuenticles, to get themselves a name, that men might bee called after them, *Marcionists*, *Montanists*, and such others; hee I say, that loatheth and detesteth sects, and as hee was not baptized in the  
Name

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Name of *Marcion*, *Montan*, or *Valentine*, but in the Name of Iesus Christ, so refuseth hee to bee called a *Marcionist*, *Montanist*, or *Valentinian*, or by any name of any man vnder heauen. and there withall reioyceth in the Name of Christ, to bee called a Christian, and giuing all doctrines and Gospels the slip, pitcheth him vpon the doctrine and Gospell of Iesus, taught by his holy Apostles; hee that can captivate his vnderstanding, to the obedience of Christ, to belecue humbly such things <sup>2 Cor. 10.</sup> as Christ by his Apostles proposeth vnto him, albeit his reason or sense should stand against the same. And not onely so, but also perswadeth and assureth his owne heart & soule, that all the mercifull promises that God maketh in his word, to belong vnto him in speciall, and that hee is one of that number which God hath elected to saluation, and for whose finnes, Christ Iesus the Sonne of God was content to die, and to rise againe <sup>Eph. 3.</sup> for his iustification, hee that findeth him selfe to bee in this faith, or rather this faith to bee in him, and feeleth the fruits and effects thereof, that is as they are reckned by the Apostle, *Rom. 5.* to bee at peace with God, to haue

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haue an entrance vnto grace, to haue spirituall ioy, not onely in prosperity, but euen in tribulation and affliction to haue hope that maketh not ashamed: and to haue the loue of God shed abroad in his heart, by the working of the Holy Ghost. This man (no doubt) is in a most sure case for matters of his faith, and cannot possibly walke awry therein, but may thinke himselfe a good Christian, for this first point, which is, for matters of beleeve.

*The second part of this  
Chapter.*

**T**Here followeth the second part of Christian profession, concerning life and manners: which is a matter of so much more difficulty then the former, by how many more wayes a man may bee led from vertuous life, then from sincere faith, wherein there can bee no comparison at all, seeing the path of our beleeve is so manifest (as hath bene shewed) that no man can erre therein, but of inexcusable wilfulnesse, Which wilfulnesse of error, the holy Fathers of Christs Primatiue Church did alwayes referre to two principall and originall causes, that is, to

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pride and ouer weening in our owne conceits, and vnto malice against our Superiours, and not giuing our selues contentation to the things that we desire. Of the first doe proceed new opinions, new glosing, expounding, and applying of the Scriptures, preferring our owne iudgement before all other, past or present: the contempt and debasing both of holy Fathers and Councels, and whatsoeuer prooffe standeth not with our owne liking and approbation.

Of the second Fountaine are deriued other qualities conformable to that humour, as are the denying of iurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults and defects of our Gouvernors, the impugnation of all Bishoplike dignities, or Ecclesiasticall eminency, and especially of that rule whereunto appertaineth the correction of such like offenders: And finally, for satisfying this deuilish and pernicious venome of malice, those wicked reprobates doe incite and arme the poeple against their spirituall Pastours, they kindle factions against Gods faithfull Ministers, they deuise a new Church, a new forme of gouernment, a new king

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kingdome, and Ecclesiasticall Hierarchie vpon earth, whereby to bring men in doubt or staggering, what or whom to beleue, or whereunto to haue recourse, in such difficulties as doe arise.

These two maladies (I say) of pride and malice, haue bin the cause of obstinate errour in all hereticks from the beginning, as full well noted that holy and ancient *Marty S. Cyprian*, when hee sayd so long agoe; These are the beginnings and Originall causes of Hereticks, and wicked Schismatickes, first to please and like well of themselves, and then being puffed vp with swelling pride, to contemne their Gouernours and Superiours. Thus doe they abandon & forsake the Church: Thus doe they erect a prophane Altar out of the Church against the Church: Thus doe they breake the peace and vinity of Christ, and doe rebell against Gods holy ordination.

Many causes of euill life.

Now then, as these are the causes, either onely or principally of erring in our beleefe, most facile and easie (as wee see) to be discerned, so of error of life and manners, there are many more occasions, causes, of springs and fountaines to bee found. That is to say, so many in number, as we haue euill passions, inordinate

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appetites, wicked desires, or vnlawfull inclinations within our mind, euery one whereof is the cause often times of disordered life and breach of Gods commandements.

For which respect, there is much more set downe in Scripture for exhortation to good life, then to faith, for that the errour herein is more ordinary and easie, and more prouoked by our owne frailty, as also by the multitude of infinite temptations. Wherefore we read, that our Sauour Christ in the very beginning of his preaching, straight after he was baptized and had chosen vnto him *S. Peter*, and *S. Andrew*, *James*, and *John*, and some other few disciples, went vp to the Mountaine, and there made his most excellent, famous, and copious Sermon, recited by *S. Matthew* in 3. whole Chapters, wherein hee talketh of nothing else but of vertuous life, of Christs pouerty, meekenesse, justice, purity, Sermons. sorrow for sinne, patience in suffering, contempt of riches, forgiving of iniuries, fasting, prayer, repentance, entrance by the straight gate, and finally, of perfection, holinesse, and integrity of conuersation, and of the exact fulfilling of euery yote of Gods Law and commandements.



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Mat. 5. 20.

He assured his Disciples, with great affectionation, that hee came not to breake the Law, but to fulfil the same, and consequently, [whosoever should breake the least of his Commandments, and should teach men so to do, that is, should perseuere therein without repentance and so by his example draw other men to doe the like, should haue no place in the kingdome of heauen.

Mat. 6. 24.

Againe, hee exhorteth them most earnestly, to bee lights, and to shine by good workes to all the world, and that except their iustice did exceede the iustice of the Scribes and Pharisees, which was but extraordinary and externall, they could not be saved.

Mat. 7. 13.

He told them plainly, they might not serue two masters in this life, but either they must forsake God, or abandon Mammon. Hee cryed vnto them, *Attendite*, stand attent, and consider well your state and condition; and then againe, *Seek to enter by the straight gate*.

Mat. 7. 10.

And lastly he concludeth, that the only triall of a good tree, is the good fruit which it yeeldeth, without the which fruit let the tree bee neuer so rare or pleasant to the eye, yet it is to be cut downe and burned. And that not euery one that

shall

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shall cry or say vnto him; Lord, Lord, Mat. 23  
at the last day shall be saued; or enter  
into the Kingdome of heauen, but  
onely such as did execute in deedes,  
the will and commaundement of his  
Father in this life. For want whereof  
he assured them, that many at that  
day who had not onely beleueed, but Mat. 7. 25.  
also done myracles in his Name,  
should be denyed, rejected, and aban-  
donned by him.

Which long lesson of vertuous life,  
beeing the first that euer our Sauour  
gaue in publique to his Disciples,  
then newly gathered together, (as S.  
*Mat. 23* noteth) hauing treated some-  
what before of pointes of faith, and  
by some myracles & preaching shew-  
ed himselfe to be the true Messias,  
doeth sufficiently teach vs, that wee  
must not onely beleue in his Name  
and Doctrine, but conforme our liues  
and actions also, to the prescript rule  
of his commaundement.

For albeit in Christian Religion  
faith be the first and principall foun-  
dation, whercuppon all the rest is to  
be stayed and grounded. Yet as in o-  
ther materiall buildings, after the  
foundation is layd, there remaineth  
the greatest labour, time, cost, cun-  
ning, and diligence to bee bestowed  
vpon

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vpon the framing and finishing of other parts that must ensue : euen so in this Celestiall edifice or building of our soule, hauing laid on the foundation and ground of true beleefe, the rest of all our life time, labour and studies is to bee imployed in the perfecting of our life and actions, and as it were in raising vp the walls and other parts of our spirituall building, by the exercise of all vertues and diligent obseruation of Gods commaundements, without the which it will bee to no more purpose for vs to bragge of our knowledge in the Scriptures, or to say wee haue faith, and looke to be saued as well as other men, then it will be to purpose to haue a foundation without a building vpon it or a stocke or tree that beareth no fruit.

Which thing S. *Iames* speaking of that historicall and dead faith whereby the wicked and the very deuills themselves, belceue that there is one onely God, expresseth most excellently in this fit similitude; *As a body without a spirit is dead, euen so* (saith he) *is faith without workes, James 1.26.*

This point of Doctrine of vertuous life, and obseruing of Gods commaundements, not our Sauiour Christ alone in his Sermon most earnestly  
vrged

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urged, (as hath beene said) but his  
fore-runner also S. *John* the Baptist,  
and his followers the holy Apostles,  
whereof the one continually called  
vpon the people, to bring forth fruits  
meete for repentance: the other in  
all their writings, and no doubt in all  
their Sermons, after matter of Doc-  
trine and fait propounded, doe pro-  
ceed to exhortation, and precepts of  
Christian life. In so much as S. *Au-*  
*gustine* and other ancient Fathers are  
of opinion, that the rest of the Apo-  
stles, Saint *Peter*, Saint *James*, Saint  
*John*, and Saint *Iude*, perceiuing  
the loosenesse and security of the  
people in their times directed their  
Writings, either onely or principally  
vnto this ende, euen to perivade  
and enforce the necessity of good  
life and conuersation among Chri-  
stians. Yea, and that Saint *Paul*  
himselfe, when hee concludeth that  
a man is justified by faith without  
the workes of the Law, doth not ex-  
clude the workes of charity, as ef-  
fects and fruites of faith, which fol-  
low him that is already justified in  
the sight of God, but hee excludeth  
them as causes of iustification which goe  
before him that is to be justified.  
Whereby it appeareth, that Saint *Paul*  
S hand-

Rom. 12.8

Eph. 4.1.

Rom. 8.13

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Mat. 12.

3.

handling the causes of our iustification in the sight of God, is not repugnant or contrary to Saint *Iames*, speaking of the notes and signes whereby wee are iustified: that is (as the word is taken else where) declared or knowne to bee iust or righteous before men.

Iam. 1. 18.

The summe is, that although good workes are not the causes of our saluation, yet they are the way (as it were) and the path that leadeth ther-vnto: because by them, as by certaine markes, wee perceiue our selues to haue entred, and to haue proceeded in the way of eternall life. Yea they are the fruites and effects, whereby wee testifie and declare both vnto our selues and to others, the trueth of that faith which wee professe. And therefore our Sauiour Christ willett vs in the Gospel, to let our light shine before men, that they seeing our good workes, may take occasion thereby to glorifie our heauenly Father.

Mat. 5. 16.

Iam. 1. 18.

And this holy Apostle Saint *Iames* biddeth those carnall and sensuall Christians that stood so much vpon the onely name of faith, to shew him their faith by their workes, that is, they should declare and testifie vnto men (as I haue said) the Faith which

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which they professed, by the fruites thereof. I ſay (I ſay) becauſe men which iudge but by the outward appearance onely, cannot know the goodneſſe of a tree, but by the good fruit which it yeeldeth; they cannot diſcerne the inward Faith but by the outward workes. But as for God that ſearcheth the ſecrets of the hearts and reins, it needeth not that wee ſhould ſhew him our faith by our workes, or may wee looke for iuſtification at his hands by the beſt of them, for then might wee haue whereof to boaſt, but there is no boaſting with God, and therefore no iuſtifying by workes in his ſight. Yet notwithstanding, The Lord requireth good workes at our hands, to the end that himſelfe might bee \* glorified, our needy brethren releued and \* comforted, others gained and wonne by our example, to the imbracing of the ſame faith and Religion which wee profeſſe: our owne faith excited and ſtrengthened, and our calling and election made ſure and confirmed.

1. Pet. 1.2.

1 Cor. 9.8.

2. Pet. 1.10.

And it is very requiſite that the Children of God, which are bought with ſo high a price, as with the blood of Ieſus, ſhould glorifie God both in ſoule and body, becauſe they

1. Cor.

6. 10.

1. Cor. 5.

15.

Ephes. 1. 4.

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are redeemed both in soule and body,  
and not liue vnto themselues, but vnto  
him which dyed and rose againe for  
them. This is the end of our electi-  
on, before the foundations of the  
World were layd, as the Apostle *Paul*  
testifieth, euen that wee should bee  
holy and blamelesse before him in  
loue. This is the end of our crea-  
tion, as the same Apostle witnesseth,  
*Ephesians 2. 10.* Where he saith, that  
we are Gods workmanship, created  
in Christ Iesus vnto good workes,  
wherein he hath ordained that wee  
should walke. This is the end of our  
redemption, as old *Zachary* prophe-  
sied, *Luke 1. 74, 75.* That being re-  
deemed and deliuered from all our  
spirituall enemies, and from eternall  
destruction whereunto we were sub-  
iect, wee should serue God without  
feare, in holinesse and righteousness  
before him all the dayes of our life.  
Finally, that is the end of our vocati-  
on. For God hath not called vs to  
vncleannesse, but vnto holinesse, and  
as hee that hath called vs is holy, so  
must we be holy in all manner of con-  
uersation. And it cannot be that they  
which are truly justified, that is to  
say, made righteous by a liuely faith  
in Christ, should not also in some  
measure

1. Peter 1.

15.

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measure be sanctified, that is, made holy by a faithfull life in him.

Let not men therefore deceiue themselves, with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise vnto themselves euermlasting life, because they know the true God, and whom hee hath sent, Iesus Christ, but let them remember how Christ his Apostle, whom hee dearly loued, expoundeth that saying, when he writeth. By this we know God (truely) if we keepe his commaundements; and whosoever saith that he knoweth him, and yet keepeth not his commaundements, is a liar, and the truth is not in him. For as it is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the world to saue sinners; so it is as true a saying, and no lesse worthy to be affirmed, that they which haue beleueed God, should be carefull to shew forth good workes, S. Gregory vppon the words of Christ to S. Thomas. *Blessed are they who haue not seene, and yet haue beleueed*, hath a notable discourse to this purpose. If any (saith he) inferre hereof, I beleue, and therefore am blessed, and shall be saued, he saith

1. Iohn. 2

3, 4.

1. Tim. 1.

15.

Titus 3. 8.



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truely, if his life bee answerable to his beleefe: for that a true Faith doth not contradict in manners, the things which hee professeth in words. For which cause, Saint *Paul* accuseth certaine false Christians in whom he found no vertuous life answerable to their profession; that they confessed God in wordes, but denyed him in their deedes. And Saint *John* avoucheth, that whosocuer sayth he knoweth God, and keepeth not his commandements, is a liar. Which beeing so, wee must examine the truet h of our faith, by consideration of our life, for then, and not otherwise wee are true Christians, if wee fulfill in works, that whereof we haue made promise in words. That is, in the day of our baptisme, wee promised to renounce the pompe of this world, together with all the workes of iniquity; which promise, if wee performe now after Baptisme, then are wee true Christians, and may bee joyfull. But contrariwise, if our life bee wicked, and contrary to our profession, it is said by the voyce of truth it selfe. Not euery one that shall say to me, Lord, Lord, shall enter into the Kingdome of heauen. And againe, why do they cal me Lord, Lord, and

*Tit. 1. 10.*

*Matth 7.*

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and doe not performe the things that I tell you. Here-hence it is, that God complained of his olde people the Jewes, saying; *This people honoureth me with their lips, but their hearts are farre off from me.* And the Prophet *David* of the same people. They loued him with their mouth, and with their tongues they lyed vnto him Wherefore let no man presume to say hee shall be saued, if faith and good life be diuorced and put asunder. which *S. Chrysostome* noteth, by the wofull and heauy chaunce and judgement that happened vnto him, who in the Gospell was admitted to the feast of Christian faith and knowledge, but for lacke of the ornament or garment of good life, was most contumeliously deprived of his expectation.

Esay, 19.

17.

Psal. 78.

36.

Of whom *S. Chrysostomes* wordes are these. He was invited to the feast and brouht vnto the Table, but for that by his foule garments hee dishonored our Lord that had invited him: hee was not onely thrust from the table, and banquet, but also bound hand and foot, and cast into vtter darknesse, where there is eternall weeping and gnashing of teeth.

Wherefore let vs not (deare Brethren) let vs not I say, deceiue our

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selues and imagine that our dead and vnfruitfull faith will saue vs at the last day: for except wee joyne pure life to our beleefe, and in this heavenly vocation of ours, doe apparell our selues with the worthy garments of vertuous deedes, whereby wee may be admitted at the marriage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted his Wedding weed.

1. Cor. 5. Which thing S. paul well noteth,  
2, 2. when hauing sayd, we haue an everlasting house in Heauen, not made with mens hands, he addeth presently this acception, *si tamen vestiti & non nudi inueniamur*. That is, if we be found at that day well apparellled and not naked. Would God euery Christian desirous of his saluation, would ponder well this discourse of Saint *Chrysostome*.

The conclusion of  
this Chapter.

And so with this alone to conclude our speech in this Chapter, without allegation of further matters of authorities (which are infinite to this effect) it may appeare by that which hath already beene set downe, wherein the true profession of a Christian consisteth, and thereby each man that is not partiall, or blinded in his owne

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owne affection (as many are) may take a view of his estate and condition, and frame vnto himselfe a very profitable conjecture, how hee is like to speed at the last accounting day. That is, what profite or aduantage he may expect by his knowledge and profession of Christian religion. For as vnto him that beleeueth soundly, and walketh vprightly in his vocation, performing effectually euery way his professed duty, there remains both infinite and inestimable rewards prepared: so to him that straieth aside and swarueth from the right path of faith and life prescribed vnto him, there are no lesse paines and punishments reserued.

For which cause, euery Christian that is carefull of his owne saluation, ought to fixe his eyes very seriously vpon them both: and as in beleefe to shew himselfe constant, firme, humble, and obedient: so in life and conuersation to be honest, just, pure, innocent and holy.

And for this second point, concerning life, and manners, hath beene already handled in my former Booke (which as I vnderstand is imprinted in England) I shall neede the lesse to discourse hereof. But for I haue beene

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admonished by the writings of diuers  
how my former booke hath beene  
disliked in two speciall points: First,  
that I speake so much of good works,  
and so little of faith: Secondly, that  
I talke so largely of Gods justice, and  
so briefly of his mercy, whereby the  
consciences of many haue beene of-  
fended: let the last Chapter going  
before of beliefe and life, answer  
the first, and that which immediatly  
followeth, serue for the latter objecti-  
on and so I doubt not, but a Christi-  
an man may be thoroughly resolved.

OF





## OF THE ONLY IM-

pediment that is wont to let sin-  
ners from resolution.

*Which is the mistrust and confidence in  
Gods mercy through the multitude  
and grienousnesse of their  
sinnes.*

### [CHAP. VI.]

**A**Mong all other the most grie-  
uous and perillous cogitations,  
which in this World are accustomed  
to offer themselves to a mind intang-  
led and loden with great sinnes, this  
vsually is the first, (through the na-  
ture of sinne it selfe, and crafty sug-  
gestions of our ghostly enemy) to  
fall into distrust and despair of Gods  
mercy. Such was the cogitation of  
most vnhappy *Caine*, one of the first  
inhabitants of the earth, who after  
the murder of his owne onely Bro-  
ther, and other sinnes by him com-  
mitted, brake into that horrible and  
desperate speech, so greatly offenseive  
vnto his Lord and Master, *Mine in-  
quity is greater then I may hope  
for*

*Despaire of Gods mercy.*

*for pardon.* Such was in like manner the desperate conceit of wicked *Indas*, one of the first of them that were chosen to the peculiar service of our redeemer, who feeling his conscience oppressed with manifold iniquities, and most of all with the proditiō of his owne Lord and Master, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adjoyning only these words full of miserable distrust and desperation. *I haue sinned in betraying the innocent and iust blood.* By which words and most wretched end, hee more grievously offended and iniured his most louing and mercifull Saviour, then by all former iniquities committed against him.

This (then most louing Brother) is the first and greatest Rocke, whereat a sinfull soule ouer-burdened with the charge of her owne iniquities, and tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threates against sinners, doth commonly make her shippe-wracke. That is, that most horrible depth and dungeon, whereof the holy Scripture saith; *The impious man when hee is come into the bottome and profundity of his sinne, contemneth all.* That is, the  
reme-

*Desp'tire of Gods mercy.*

remediless sore & incurable wound  
wherewith God himselfe chargeth *Ie-*  
*rusalem*, when hee said, *insanabilis*  
*fractura tua*. Thy rupture is irremedi- *Iere. 30.*

able. And the Prophet *Micheas* con-  
sidering the same people, thorew the  
multitude of their wickednes, to en-  
cline now to despai're of Gods good-  
nesse towards them, brake forth in-  
to this most pittifull complaint: *For*  
*this will I weepe and lament ex-* *Mich. 1.*  
*treamely, I will strip off my cloaths &*  
*wander naked, I will rore like vnto*  
*dragons, to sound out my sorow at Stru-*  
*thions in the desert, for that the wound*  
*and malady of my people is desperate.*

This is that great and maine impe-  
diment, that stoppeth the Conduits  
of Gods holy grace, from flowing in-  
to the soule of a sinfull man. This is  
the knife that cutteth in sunder all  
those heauenly and blessed cordes,  
wherewith our sweete Lord and Sa-  
uiour endeauoureth to draw vnto  
repentance the hearts of sinners, say-  
ing by his Prophet, *I will pull them* *Hos. 11.*  
*vnto me with the chaines of lone and*  
*charity.* For by this meanes euery  
sinfull conscience commeth to an-  
swer almighty God, as did *Ierusalem*,  
when being admonished of her sins,  
and exhorted by his Prophet vnto a-  
mend-



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Ier. 2.

mendment of life, she said; *Desper. us nequaquam faciam.* I am become desperate, I will neuer thinke of any such thing.

Eph. 4.

To which lamentable estate when a sinfull man is once ariued, the next step hee maketh, is (for auoyding all remorse and trouble of conscience) to ingulfe himselfe in the depth of all detestable enormities, & to abandon his soule to the very stoke of all filth and abominations, according as *S. Paul* said of the Gentiles in like case; *That by despairs they deliuered themselves ouer to a dissolute life, therby to commit all madnesse of vnleauenesse.* Which wicked resolution of the impious, is the thing, (as I haue noted before) that most of all other offences vpon earth, doth exasperate the ire of God, depriuing his diuine Majesty of that most excellent property wherein he chiefly delighteth & glorieth: which is his infinite & vnspeakable mercy. This might bee declared by diuers and sundry examples of holly writ, howbeit, two onely shall suffice for this present.

The first is of the people of Israel, not long before the banishment into *Babylon*, who being threatened from God by the Prophet *Jeremi*,

that

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that manifold punishments were imminent ouer their heads; for their grieuous sinnes committed against his Maiesty, began (in sted of repentance) to fall to desperation, and consequently, resolved to take that impious course of a dissolute life, alledged before out of Saint *Paul*, for thus they answered God, exhorting them by his threatnes to reforme their wicked liues: Wee are growne desperate, and therefore we will hereafter follow our owne cogitations, & euery one fulfill the wickednesse of his owne conceite. Whereat God stormed infinitely, and brake forth into this vehement Interrogation: *Interroate Gentes, quis audist talia horribilia?* Aske and enquire of the Iere. 18., very Gentiles, whether euer among them were heard any such horrible blasphemies.

And after this, for the more declaration of this intollerable iniury, heerein offered to his Maiesty: hee commanded the Prophet *Jeremy*, to goe forth out of his owne house, and to get him to a Potters shoppe, which in the village was framing his vessels vpon the wheele. Which *Jeremy* hauing done, hee saw before his face a Pot crushed and broken by

Potters

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A maruailous example of Gods mercy.

Potter all in pieces vpon the wheele and thinking thereby that the vessell had beene vtterly vaprofitable and to be cast away, hee saw the same Clay presently framed againe by the Potter into a new Vessell, more excellent then before. Whereat hee maruailing, God said vnto him, dost not thou thinke (*Jeremy*) that I can doe with the house of *Israel*, as this Potter hath done with his Vessell? or is not the house of *Israel* in my hands, as the clay in the hands of this craftesman? I will denounce vpon a suddaine against a Nation and kingdome, that I will roote it vp, and destroy it, and if that Nation or Kingdome doe repent from their wickednesse, I also will repent me of the punishment which I intended to lay vpon them. And then he proceedeth forward, declaring to *Jeremy* the exceeding griefe and indignation which he conceiueth, that any sinner whatsoever, should despaire of mercy and pardon at his hand

The second example is, of the same people of *Israel*, during the time of their banishment in *Babylon*, at what time, being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they

### *Despaire of Gods mercy.*

they changed not the course of their former wicked conuersation: they began to despaire of Gods mercy, and to say to the Prophet *Ezechiel*, that liued banished among them, and exhorted them to amendment, vpon assured hope of Gods fauour towards them: *Our iniquities and sinnes doe lye grievously vpon vs, and we languish in them, and what hope of life then may we haue?* At which cogitation and speech, God being greatly moued, appeared presently to *Ezechiel*, and said vnto him. *Tell this people, as I doe lue, saith the Lord God of hosts, I wissh not the death of the impios, but rather that hee should turne from his wicked wayes & lue. Why will the house of Israel die in their sinnes, rather then turne vnto me?*

Then maketh he a large and vehement protestation, that how greatly soeuer any person should offend him, and how great punishment soeuer he shall denounce against him, yea, if hee had giuen expresse sentence of death and damnation vpon him, yet *Si egerit penitentiam a peccato suo, feceritque iudiciũ & iusticiam*: that is, if hee repent himselfe of his sins, and exercise iudgement & iustice for the time to come, (that is, iudgement vp-

*Despaire of Gods mercy.*

on our selues, and justice toward others) all his finnes that he hath committed, shall be forgiven him (saith almighty God) for that he hath done judgement and justice.

And this now might be sufficient (albeit nothing else were spoken) for remouing this first obstacle, and impediment of true resolution, which is the despaire of Gods infinite goodnes and mercy. Neuerthelesse, for more euident clearing, and demonstration of this matter, and for the greater comfort of such as feeble themselves burdened with the heavy weight of their iniquities committed against his diuine Majesty; I haue thought expedient in this place to declare more at large, this abundant subject of endlesse mercy, towards all such as will truly turne vnto him, in what time, state, condition, or age soeuer in this life, which shall be shewed and set downe by these foure points and parts that doe ensue.

*The first part, touching the loue that God beareth towards man.*

**F**IRST of all, by the infinite and incomprehensible loue that Almighty God beareth vnto man, which

*Despaire of Gods meycy.*

which loue is alwayes the mother of fauour, grace, and mercy. If you demand of me, in what sort I proue that the loue of God: is so exceeding great towards man, I answere as the Cosmographer is wont to doe, who by the greatnesse and multitude of the streames and Riuers doth frame a conjecture of the Fountaine from which they flow. The proper Riuers which are deriued, and do run foorth of loue, are good turnes and benefits, which seeing they are infinite, endlesse, and inestimable, bestowed by God vpon man (as in the place before hath beene declared, and the whole Vniuersall frame of this world doeth abundantly beare witnesse.) It followeth most evidently, that the Origine Fountaine, and well-spring of all these fauours, graces, and good turnes, must needs be infinite, immeasurable, and farre surpassing all compasse of mans vnderstanding.

If you require of me the cause and reason, why Almighty God should so wonderfully bee affected towarde man, I can directly yeeld ye none at all, but rather maruaile thereat with holy *Iob*, why so Soueraigne a Maje- *Iob 7.* sty should set his heart vpon so base a subject. Notwithstanding, the holy  
Scrip-

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Scripture seemeth to alleadge one principall reason of his loue, when it saith; *Nihil edisti eorum que fecisti, & parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is, Thou (O Lord) which louest soules, canst not hate those things which thou hast made, but dost vse mercy towards all men, for that they are thine. And the like manner of reasoning useth God himselfe, when hee saith by the Prophet *Ezechiel, Behold, all soules are mine*: And hereupon hee inferreth a little after, *Numquid voluntatis mea, est mors impiis*: Can I haue the will to damne a wicked man, seeing that his soule is mine created and redeemed by me? as who would say, this were a case against all order and equitie. And the reason of this manner of speech and argument is, for that euery man naturally is inclined to loue the things that be of his owne making. So we see, that if a man haue an Orchard, wherein be great variety of trees and plants, yet if there be but one of his owne peculiar grafting that flourisheth and prospereth well, hee taketh more delight therein, then in any of the rest, for that it is his owne workmanship. So in like manner, if a man haue

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A Vineyard of his owne plan,ng and  
trimming. For which respect the ho-  
ly Prophet *David*, finding himselſe  
and the whole kingdome of *Iury* in  
great affliction and calamity, thought  
no other meanes ſo forcible to draw  
God to compaſſion and commiſerati-  
on of their cauſe, as to cry out to him  
in this manner; Thou which gouer-  
neſt *Iſrael*, looke towards vs, and bee  
attent. Thou haſt brought forth a  
vineyard out of *Egypt*, thou haſt pur-  
ged the ſame from Gentiles, and haſt  
planted it. Thou O God of all pow-  
er, turne towards vs, looke vpon vs  
from heauen, and viſit this thy Vine-  
yard, which thine owne right hand  
hath planted. This manner of per-  
ſuaſion vſed the holy Prophet *Eſay* to  
moue God, when hee ſaid, *Looke vp-  
on vs I beſeech thee O Lord, which are  
the worke of thine hand.*

*Pſal. 97.*

But aboue all other, the bleſſed  
man *Iob* ſtandeth as it were, in ar-  
gument and diſputation with God a-  
bout this matter, ſaying, Haue not  
thy hands made me? haue they not  
framed me of clay and earth? Haſt  
not thou compacted me, as a cheeſe  
is made of milke? Haſt thou not knit  
my bones and ſinewes together, and  
couered my fleſh with ſkinne? haſt  
not

*Iob. 19.*



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not thou giuen me life, and conserued my spirit with continuall protection? Howsoeuer thou seeme to dissemble these matters, and hide them in thy heart, yet I know that thou remembrest them all, and art not vnmyndfull of them

By which words this holy man signified, that albeit God suffered him greatly to bee tempted & afflicted in this life, so far forth as he might seeme to haue forgotten him, yet was he well assured, that his diuine maiesty could not of his goodnesse forsake or despise him, for that hee was his creature, and the proper workmanship of his owne hands. In which very name *Workemanship*, holy *Dauid* tooke such great comfort, considering that the workeman cannot chuse but be louing & fauourable towards his owne worke. (especially so excellent and bountifull a Workman, as is almighty God, towards a work made as man is, to his owne shape and likeness) that in all his necessities, yea, euen in his greatest infirmities of flesh and most grieuous offences committed against his Maiesty, hee conceiue most assured hope of mercy, and pardon, vpon this consideration that hee was his workmanship, and consequently

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quently well knowne to his diuine  
wisedome, of how bricke and infirme  
a mettall he was made. For thus at  
one amongst other, he reasoneth of  
this matter. Looke how farre distant  
the East is from the West; so farre off  
hath God remoued our iniquities  
from vs, Euen as a Father doth take  
compassion on his owne children, so  
doth the Lord take mercy vpon vs,  
for that he well knoweth the mould  
wherof we are made, & doth remem-  
ber that we are nothing else but dust.

Psal 120.

In which discourse, the holy Pro-  
phet maketh mention of two things  
that did assure him of Gods mercy,  
the one, that God was his Creator,  
and Maker, and thereby priuy to the  
frailty of his constitution & nature,  
the other, that hee was his Father,  
whose property is to haue compassi-  
on vpon his Children: and this is a  
second reason, more strong and for-  
cible perhaps then the former, why e-  
uery man may bee most assured of  
pardon, that heartily turneth vnto  
almighty God: considering that it  
hath pleased his diuine Maiesty, not  
onely to bee vnto man a Creator (as  
he is to all other things) but also a  
Father: which is a title of the greatest  
loue and coniunction, that Nature  
hath

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hath left vnto thinges in this World.

Whereof a certain Philosopher said well, that no man could conceiue the loue of a Fathers heart, but he onely that had a child of his owne.

Matth. 5.  
6, 7. 8.

For which respect, our Sauour Christ to put vs in minde of this most feruent loue; and thereby as it were, by one fire to enkindle another within our hearts, did vse oftentimes and ordinarily to repeat this sweete name of Father in his speeches to his followers, and thereuppon founded diuers most excellent and comfortable discourses; as at one time, when hee exhorted them from ouer-much care, and worldly solicitude, hee addeth this reason; *Your Father in Heauen knoweth, that you haue neede of these things.* As who would say, he know-

Matth. 6.

ing your wants, and being your Father, you shall not neede to trouble your selues with too great anxiety in the matters, for that a fathers heart cannot but bee prouident and carefull for his Children. The like deduction maketh hee in the same place, to the same effect, by comparison of the Birds of the Ayre, and other irreasonable Creatures: for which, if God doth make (sayth he) so abundant prouision, as all the whole

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whole World may witnesse that hee doth: much more carefull will he bee to prouide for men that are his owne children, which are more deare vnto him then any other terrestriall thing created.

All these speeches and reasons of our Saviour, are deriued from the nature and property of a Parent, which cannot but affect and loue his Children, especially such a Father, whom Christ calleth celestiall, who in this perfection of true Fatherly loue, so farre exceedeth all earthly parents put together, as in Power, Clemency, and Goodnes, Almighty God surpasseth the infirmity of his feeble creatures. Such a Father as hath not onely giuen Life and beeing vnto his Children, but also (as Saint *Paul* saith) hath powred into their hearts the diuine Spirit of his onely eternall Sonne, stirring them vp to most assured confidence and invinsible hope in his Fatherly goodnesse and protection. And vpon assurance of this hope, haue as well sinners as Saints from the beginning, fledde vnto him confidently vnder this title of Pater-nity, and neuer were deceiued. So the Prophet *Esay*, as well in his owne name, as in the name of the sinfull  
T people,

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**Esay 63.** people of Israel, doubted not to cry,  
Thou art our Father, *Abraham* hath  
not knowne vs, and *Israell* is igno-  
rant of vs, Thou O Lord, art our Fa-  
ther, thou art our Redeemer. And to  
confirm this assurance vnto vs, Christ  
sent that most sweete and comfor-  
table Embassage vnto his Disciples  
presently vppon his Resurrection.  
**Iohn 20.** Goe and tell my Brethren, that I doe  
ascend vnto my Father, and vnto your  
Father: vnto my God, and vnto your  
God. By which words of Father, and  
God, the one of loue, and the other  
of power the one of will, the other  
of ability, hee tooke away all doubt  
of not speeding, from each man that  
should make recourse to this merci-  
full Lord and Father. God himselfe  
also; after many threatens vsed by the  
Prophet *Ieremy*, against the people  
of Israel for their sinnes, in the ende,  
least they should despaire, turneth a-  
bout his talke, and changeth his stile,  
assuring them of many graces and fa-  
uours, if they would returne vnto  
him: telling the house of Israel, that  
hee had loued her from the begin-  
ning, and had sought to draw her  
vnto him by threats, to the end he  
might take mercy vppon her, and that  
now he intended to build her vp a-  
gainc,

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gaine, to adorne her with joy and exultation, to gather her children from all corners of the earth, to refresh them with the Waters and Riuiers of life, and all this (saith he) *Quia factus sum Israeli pater.* For that I am become now a Father to Israel. And in the same place to wicked *Ep'raim* (the head Citty of the rebellious Kingdome of *Samaria*) he saith, *Ep'raim is become my honourable Sonne, my delight, and deerely beloued child; therefore my bowells are moued with compassion vpon him and in abundance of mercy will I take vitty of him.* So much attributed God to this respect of being a Father vnto Israel, and *Ep'raim*, and of their being his Children: for that this cause onely (notwithstanding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue and compassion towards them.

And these are those tender and mercifull bowells, which holy *Zachary* Luke 18 Father to *S. Iohn Baptist*, protesteth to be in Almighty God towards mankinde that had offended him. These are those which were in that good old Father mentioned in the Gospel, who being not onely offended, but also abandoned by his younger Son, Luke 18:

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yet after he sawv him returne home againe, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life, he was so far off from disdaining to receiue him, as he came foorth to meete with him, fell vpon his necke, and kissed him for joy: adorned him with new apparell, and rich jewels, provided a solemne banquet for him, invited his friends to bee merry with him, and shewed more exultation and triumph for his returne, then if he had neuer departed from him.

By which parable, our Sauour Christ endevoured to set foorth vnto vs, the incomprehensible mercy of his heauenly Father toward sinners, in which respect, hee is truly called by his Apostle. *pater misericordiarum*, the father of mercies. For that (as *S. Bernard* well noteth) the Sea and Ocean of mercies doth flow peculiarly from the heart of a Father, which cannot be sayd so properly of the Gulfe and depth of his judgements. For which cause he is called in Scripture, the God of justice and reuenge, and not the Father. And finally, this blessed Name of Father in God, doth import vnto vs by Gods owne testimony all sweetnes, all loue, all friendship, a

*Psal. 35.*

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comfort, all fatherly prouidence, care and protection: all certainty of fauor, all assurance of grace, all security of mercy, pardon, and remission of our finnes, whensoever vnfaignedly wee turne vnto him.

And in this point his diuine Majesty is so forward and vehement to giue vs assurance, that being not content to set foorth his loue vnto vs by the loue of a Fathers heart, he goeth further, and protesteth vnto vs that his heart is more tender towards vs in this behalfe, then the heart of any mother can be to the onely child and infant of her owne wombe. For thus he saith to Sion, which for her finnes began to doubt least hee had forsaken her; *Can the Mother forget her owne infant? Or can shee not be mercifull to the Childe of her owne wombe? If shee could, yet can I not forget or reject thee: Behold, I haue written thee in the flesh of mine owne hands.* And this for so much as God is called our Father. Esay 49.

There remaineth yet a third consideration, which more setteth foorth Gods inestimable loue, then any of the other demonstrations before set downe. And that is, that he gaue the life and blood of his onely begotten



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and eternall son, for purchasing and redeeming vs when we were lost : a price so infinite and inexpressible, as (no doubt) his Divine Wisedome would neuer haue giuen, but for a thing which he had loued aboue all measure. Which our Sauour himselfe, that was to make the payment, doth plainly signifie, and therefore also seemeth (as it were) to wonder greatly at such a bargaine, when hee saith in the Gospell, *So dearly hath God (my Father) loued the world, that hee hath giuen for it, his onely begotten Sonne.* In which wordes he ascribeth this most wonderfull dealing of his Father, vnto the vehemency and exceeding aboundance of loue, as doth also his dearest Disciple and Apostle S. *Iohn*, saying ; In this appeareth the great loue and charity of God towards vs, that he hath sent his onely begotten Sonne into the world, to purchase life for vs. In this (I say) is made euident his exceeding charity, that we not louing him, he loued vs first, and gaue his owne Son to be a rancome for our sinnes.

Whereunto also the holy Apostle S. *Paul* agreeth, admitting in like manner the excessive loue of God in these words ; God doth marueilously commend

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mend and let forth his great loue vnto vs, in that we being yet sinners, hee gaue his Son to the death for our redemption. And in another place, framing out (as it were) a measure of Gods mercy, by the abundance of his loue, saith thus; God who is rich in mercy, through the exceeding loue which hee bore vnto vs wee being dead in sinne he reuiued vs in Christ, and raised vs vp euen vnto heauen, making vs to sitte downe there with him; to the end hee might declare to all ages, and world ensuing, the most abundant riches of his grace and goodnesse towards vs.

This was the opinion of that noble Apostle Saint *paul*, and of all his coequall Apostles, Euangelists, Disciples and Saints; and this worke of our Redemption, proceeded onely from the inflammable furnace of Gods immeasurable loue And therefore to make no other conclusion hereof, then that which Saint *paul* himselfe doth make. If God haue not spared his owne proper and onely begotten Sonne, but hath giuen him vp to death, for gaining vs vnto him, how can it be, that with him he hath not giuen vs all other things. If when we were his enemies, and thought not Titus 3.

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Rom. 5.

vpon him, he sent to seeke vs so diligently, by such a Messenger as hee loued so deerely, allowing him to lay downe a price for vs which he so infinitely esteemed: what shall we thinke that hee will doe vnto vs now, (wee being made his owne by our redemption) if we returne willingly vnto him: when our receiuing shal cost him nothing else, but onely a mercifull looke vpon vs, which is not so much from the infinite bowels of his bottomelesse mercy, as is one drop of water from the most huge gulfe of the maiest Ocean Sea.

And this shall suffice for the first point of Gods loue, declared vnto vs by the three most sweete and comfortable names and respects of Creator, Father, and Redeemer.

*The second part.*

*How God expresseth his loue towards sinners.*

**N**Ext after which, we are to consider in what manner God is accustomed to expresse and declare this loue of his, in his dealing, and proceeding towards sinners. And first of all, the wise man (hauing had long  
expe-

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experience of this matter) beginneth to describe and set forth in this sort, saying vnto God himselfe, *Thou (O Lord, dost dissemble the sinnes of men, to giue vnto them time of repentance.* And then, when they will not vse this benefite of his forbearing, but will needs enforce him to punish and correct them, he saith further of this correction: *Such as wilfully doe run astray (O Lord) and will not turne vnto thee, thou dost correct them sweetly by little and little, admonishing and exhorting them to leaue their sinnes, and to beleeue in thee.*

Wisd. 12.

Wisd. 12.

These two points then of exceeding clemency, by the testimony of the wise men, are found in Almighty God; first to wincke at the wicked life of men, and to expect their conuersion with vnspeakeable patience, and long amity, according as also the Prophet *Esay* beareth witness, adjoining the cause thereof in these words; *The Lord doth attend your conuersion, to the end hee may take mercy on you, and thereby be exalted.*

Esay 30.

And secondly for the same respect, when he is inforced by reason of his justice to chastise them, yet doeth hee the same with such moderation and mildnesse, as alwayes in this life

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life hee reserveth place of pardon.

And vnto these two, we may adjoyne yet a third property of his intercy, more admirable (perhaps) then the former: which is (as *Tertullian* excellently noteth) that he being the party offended, yet first and principally desireth reconciliation: hee hauing receiued the wrong and injury, yet doeth hee most busily intreate for amity and attonement. And whereas in all right and equity, hee might deny vs pardon, and for his power take reuenge of vs at his pleasure, yet doth hee not onely offer vs peace of his owne accord, but also sueth vnto vs by all meanes possible to accept thereof, humbling (in a certayne manner) his Diuine Majesty to our basenesse and vility: and behauing himselfe in this respect, as a Prince that were enamoured of his bond-slave and abject seruant.

This might bee declared by many of his owne speeches and doings in holy Scripture, but one place out of the Prophet *Esay* shall serue for all; where Almighty God so earnestly woorth the conuersion of Ierusalem, as no louer in the world could vter more signes and Testimonies of a heart inflamed and set on fire with love

*Despaire of Gods mercy.*

loue, then hee doeth towardes that Citty which so highly hath offended him. For first, after many threatens powred out against her, if shee did not returne, least shee might perhaps fall into despaire, hee maketh this protestation in the beginning of his speech, *Indignatio non est mihi, &c.* Esay 24.  
Angry I am not (O Ierusalem) but whatsoeuer I haue spoken, I haue spoken of good will and loue. Secondly, hee entred into this dispute, and doubt with himselfe about punishing her for her sinnes, what shall I do? Shall I tread her under my feete, and put her to the fire? Or else will she stay my puissant hand, and make peace with mee, will shee (I say) make attonement with me? After which doubt and cunstation hee resolueth himselfe to change his manner of stile, and to fall a little to chide with her, and then he saith, *Hearken O ye deafe inhabitants of Ierusalem, looke about yee, yee blinde folke that will not see: who is blinde and deafe but my Ieruant, that will not regard or listen to the Messengers which I send? O thou which hast open eares wilt thou not heare?*

And then a little after, hee beginneth to smoothe and speake faire againe,

His com-  
plaint.

His kind  
speech.

His con-  
ference.

*Despaire of Gods mercy;*  
gaine, saying. *Euer since thou hast bene*  
*gracious and glorious in mine eyes, I haue*  
*loued thee, and for thy soule will I giue*  
*whole Nations.* Feare not for that I  
am with thee. Wherewith she being  
little or nothing moued, he returneth  
to a sweet manner of complaint, say-  
ing; Thou hast enthralled me by thy  
finnes, and with thine iniquities thou  
hast greatly afflicted me.

Which being sayd, and she some-  
what mooued thereby to loue him as  
it seemeth, he turneth vnto her with  
this most comfortable & kind speech:  
I am hee, I am he, which cancelleth  
thine iniquities for mine owne sake,  
and will neuer thinke any more vpon  
thy finnes. All which being done, and  
they now reconciled, and made fast  
friends together, his diuine Majesty  
beginneth a very louing conference  
as it were, and sweete expostulation  
with her, saying in these words. Call  
thou to memory the things that are  
past, and let vs judge our selues here  
together. Tell me if thou haue any  
thing whereby thou mayest be justifi-  
fied. Thy first parent was a sinner, &c.

Wherat she being ashamed, and ha-  
uing nothing in the world to answere  
for her selfe: Almighty God comfort-  
eth her, and knitteth vp the whole  
matter

*Despaire of Gods mercy.*

matter in this most kind and amiable sort. Feare not, for I will powre out my Spirit vpon thee, and vpon thy seed, and my benediction shall bee vpon thine off-spring: thy Children shall bud vp and flourish as Willows planted by the water side. This saith the Lord and King of Israel the Lord of hostes that is thy redeemer; I am the first and the last, and besides me there is no other God. Bee mindfull of this, thou house of *Iacob*. I haue dissolued and dissipated thy sins, as a cloud is dissolued in the Ayre; be mindfull of this, and haue an assured confidence. Thus farre continueth the treaty betweene God and his Citie of *Ierusalem*.

And now tell me (deere Christian brother) whether it bee possible for any heart or tongue in the world, to conceiue or expresse more wayes or signification of most vehement good will and burning affection, then of Gods part in this treaty hath beene declared? What louer or enamoured person vpon earth, what passionate heart could woe more earnestly, sue more diligently, sollicite more artificially, complaine more pittifully, expostulate more amiably, confer more intusinsically, remit offences more



*Despaire of Gods mercy.*

**Pfal 144.**

more readily, offer benefits more abundantly, conclude more sweetely, and giue more pregnant testimony of vnfained loue, nor more assured certainty of eternall league and amity, then doth Almighty God vnto this Nation that so grievously had offended him? Who will not confesse now with the Prophet *David*. That sweete and mercifull is the Lord, and his mercies spread ouer all the rest of his most wonderfull workes. Who will maruaile if the same Prophet made a vow, that his euerlasting song should bee of the mercies of this his Lord and maker?

But yet this thing is made much more apparrant by that which his Diuine Majestie did afterwardes to the same peple in the dayes of *Jeremy* the Prophet (aboue an hundred yeares after this treaty, in the time of *Esay*) at what time God being resolved to destroy them and their City for their oburation in their sinnes, when the houre of execution drew neere, his bowels of mercy were so touched with comiseration towards them, as he colled to *Jeremy*, and commanded him once againe to goe vp to the Temple gate, where all the people did passe in and out, and there  
with

*Despaire of Gods mercy.*

with a lowd voice to cry : s follow-  
eth: Heare ye the word of God, O  
all you of Iuda, that doe passe in and  
out by these gates ; Thus saith the  
Lord of hostes, the God of Israel, yet  
doe you amend your wayes, and I  
will dwell in this place with you, &c.  
And when this exhortation and bles-  
sed endeavour of Almighty God, could  
not moue or profit them any thing at  
all, then his vnpeakeable goodnesse  
beganne with sharpe threatens in this  
manner : My fury and indignation is  
gathered together against this Citty, *Ierc.m. 7.*  
and vppon the inhabitants, and vppon  
the very Beastes, and Cattell thereof,  
as also vppon the fruite and trees of  
this region. The carcassies of this peo-  
ple, shall bee foode to the Birdes of  
the Ayre, and to the Beastes of the  
fielde, their enemies shall come and  
cast foorth of their Sepulchres, the  
bones of the Kings and Princes of Iu-  
da; the bones of their Priests, Pro-  
phets and inhabitants, and shall dry  
them at the Sunne, and cast them out  
into the dunghill. After all which  
long and dreadfull commination hee  
altereth his speech presently againe,  
and saith with a very lamentable and  
pittifull voyce : And will not he that  
is false (notwithstanding all this) rise

*Despaire of Gods mercy.*

vp againe? Will not hee that is departed from mee, returne vnto mee againe? O why doth my people run from me so obstinately? By which louing complaint, and infinite other meanes of mercy that God vsed to that people, when no amendmēt at all could be procured, his diuine Maiesty was enforced to call *Nabuchodonozor* King of *Babylon*, before the wallles of *Ierusalem*, to destroy it. But euen now also consider the bowels of his vnspeakeable mercy. For hoping that by his terrour they might perchance bee stirred vp to conuersion, hee sent *Jeremy* the Prophet to them againe, with this Enbassage, *Tell the inhabitants of Ierusalem, will yee not yet receiue Discipline and obey my words?* Whereat those gracelesse people were so little moued, as they tooke *Jeremy* and cast him into prison for his message, and thereby exasperated most grieuously Gods further indignation against them. Notwithstanding all which his incomprehensible Clemency would not thus abandon them, but commanded holy *Jeremy* to write out all his threatens and promises in a Booke together, and to send the same vnto them, forth of the prison where he lay,

*Jer. 35.*

*Jer. 36.*

*Despaire of Gods mercy.*

lay, by his seruant *Baruch*, to bee read in their hearing; and so hee did. Whereof when *Ioachim* the King had understanding: Hee commanded *Baruch* to bee brought into his presence, and there to reade the Booke by the fire side, ( as the Scripture noteth.) And when he had heard but three or foure pages thereof, he cut them out with a pen-knife, and threw the whole booke into the fire, and so consumed it. At which obstinate and impious dealing, albeit Almighty God were exceedingly offended, yet commaunded hee the same Booke to be indited and written again in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gained that people vnto him. But when this by no meanes in the world coulde be brought to passe: then permitted his diuine Majesty, the whole Citty to bee destroyed, according to his former threatens, and that rebellious people, to bee led away Captiue in bondage to Babilon. In which place and misery, ( notwithstanding their demerits ) his infinite mercy could not forsake them, but sent his prophet *Ezechiel*, as also *Baruch* vnto them, with extreame complaint of their obdu-

*Despaire of Gods mercy.*

Ezech. 23

obduration, and yet offering vnto them mercy and pardon euen then, if they would repent.

Ezech. 2.

And what more wonderfull Clemency then this, can possibly bee imagined deere Christian Brother? May in reason any man euer now enter into doubt or despayre of Gods mercy, how great and grievous fouler the burthen of his sins bee, when he considereth this proceeding of his eternall Majesty with the people of israel, for so many yeeres and ages together: Whom himtselfe calleth notwithstanding, *Gentem Apostatricem dura facit et indomabili corde*: An Apostaticall Nation, of a shamelesse countenance, and incorrigible disposition? Can God deuise any more effectuell and forcible meanes, to erect and animate a sinner confidently to returne vnto him; then are these? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I will adioyne one thing more, which doth exceed and passe all reason and reach of humane imagination, and that is, that God promiseth vnto a sinner that faithfully wil returne vnto him, not onely to forget and vtterly extinguish all memory of his former iniqui-

*Despaire of Gods mercy.*

iniquities, but also to make more joy and Triumph at his conuersion, and to loue and cherish him more tenderly at his returne. then if hee had neuer fallen or departed from his seruice. This God himselfe signifieth by the Prophet *Esay* when hee saith, *Call vnto Ierusalem speake vnto her heart* (that is, comfortably) *for that her iniquitie is forgiven, shee hath receiued double at Gods handes for all her sins committed.* And more plainly in another place by the same Prophet. The light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be as the light of seven dayes, seven times put together, when God shall bind vp the wounds of his people, and heale their sores. And to this purpose doe appertaine directly those most wonderfull Parables of our Sauiour in the Gospell, concerning the extraordinary joy and feasting that the carefull Woman made, when shee had found againe her groat that was lost, and the good shepheard, when hee brought backe the sheepe that was astray: and the mercifull Father, when hee receiued home his sonne that before had abandoned him. And to the same purpose doth it also appertaine, that

*Esay. 40.*

*Esay. 30.*

*Luke 15.*

Pfal. 57.

*Despaire of Gods mercy.*

in the Prophet *Dauid*, God glorieth especially in the seruice of those people, that before had not knowne him. And this shall suffice for the second point, to shew what wonderful means Almighty God doth vse in setting forth his mercy, for allurements of sinners vnto repentance.

*The third part.*

*What assurednesse God giueth vnto them that repent.*

**A**Nd so hauing declared what exceeding great loue and mercy, God beareth towards man, and how effectually hee expresseth the same, by suing vnto sinners for their conuersion: it followeth that we should in this third place, examine some-what more in particulars, what certaine assurance his diuine Majesty giueth, of vndoubted pardon and full remission of their sinnes, to all such as vnfeignedly shall resolue themselves to make their refuge vnto him.

Which thing, albeit euery man by that which before hath beene repeated, may sufficiently conceiue, yet for the importance of the matter, it shall not bee amisse in this place also

*Despaire in Gods mercy.*

so, to adde a word or two, for more plaine and euident demonstration heere.

And this shall bee done by setting downe both the words and deeds, that is, both the promises and performance which Almighty God hath wiled and exercised in this behalfe, to all such as haue offended him whatsoever. And for the first which are his promises, most apparant, it is, as well by the things which before haue bin discussed, as also by the whole course, body, and drift of holy Scripture, that the promises of mercy and pardon, which his diuine Majesty hath made to sinners, and whereunto by his Sacred word, he hath in a certaine manner obliged himselfe, are both manifold, vehement, absolute, resolute and Vniuersall. Whosoener shall depart from his wicked wayes, and Eze. 18. 31  
turne vnto me, saith Almighty God, I will receine him.

Behold the Vniuersality of all people and persons, without excluding any. And then further, *At what time soeuer an impious man shall returne vnto me, from his iniquity, his wickednes shall not hurt him, saith the Lord God of hostes.*

See the Vniuersality of all times  
and



*Despaire of Gods mercy.*

Essay 1.

and seasons with out exception But yet hearken what God addeth besides *Leane off to doe peruerfly* (saith he vnto the Iewes &c) And then doe you come and finde fault with mee if you can. For if your finnes were as red as Scarlet, they shall be made as &c.

Consider the Vniuersality of all kind of sinners, be they neuer so greenous, so horrible, or hainous.

Here 3.

And finally, God talking to a soule that hath oftentimes false, and most infinitely offended him, hee saith thus; It is a common receiued speech, that if a woman depart from her husband, and doe joyne her selfe to another man, shee may not returne to her first husband againe, for that shee is defiled and made contaminate. And yet whereas thou hast departed from mee, and hast committed fornication with many other Louers, doest thou returne vnto me againe, and I will receiue thee, sayth Almighty God.

By which wordes is expressed the fourth Vniuersality, containing all states, qualities, and conditions of men, how many wayes, or how oftentimes, or how contemptuously soeuer they haue committed finnes against his diuine majesty. And

*Despaire of Gods mercy.*

what may be added now more vnto this. Was there euer Prince that made so large an offer vnto his subjects? Or was there euer father that gaue so ample and vniuersall promise of pardon vnto his children? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all times of seasons, all states & qualities of sinners are comprehended? O most miserable and infortunate man, that excludeth himselfe, whom God excludeth not. What is there in this generall and vniuersall promises, whereof any man in the world should haue pretence, to make any least doubt or question? Of the meaning (perhaps) and intent of him that promiseth, O deare brother; it is onely loue and charity, and consequently cannot deceiue vs.

Of the trueth and surety of his promises, it is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises, it is infinite, and not restrayned by any bonds or limitation: whereof then may wee doubt? or in which of these three points may wee not conceiue most singular consolation? Heare the

*Despaire of Gods mercy.*

the comfortable meditation that blessed S. Bernard made vpon thele three particulars which we haue now mentioned. *Tria considero*) saith he) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis &c.*

*Bern. ser. in  
ver Psa.  
Mt. do. in  
ater. Can.*

That is, I doe consider three things (saith this holy man) wherein all my hope consisteth, and whereby it is made inuisible, First the exceeding loue and charity of him, that calleth mee to him by repentance: Secondly, the infallible trueth and certainty of his promise which he maketh to mee of pardon and mercy; Thirdly, the endlesse power and ability hee hath to performe whatsoeuer hee promiseth. That is, that triple or three-fold rope and chaine, which holy Scripture sayth is hardly broken, for that by this rope let downe vnto vs from heauen (which is our Country) into this world, that is our prison, we may ascend and mount vp (if we will) euen vnto the sight and possession, of Gods eternall kingdome and heauenly glory. Thus far that blessed Father.

*Eccle. 4.*

But now to the second point, if we consider how faithfully Almighty God hath put in execution those promises of his from time to time, and

*Despaire of Gods mercy.*

and how no one man vpon earth (so many ages as the world hath continued) was euer yet frustrate of this hope, in making his confession vnto his Maiesty, if hee made it from his heart; we shall find further cause for vs to consider. For so much as it is not probable, or in reason to be imagined, that he which neuer failed in times past, will breake his promise for the time to come, especially seeing now in Christianity, whē we haue this aduantage aboue al other former times (as *5. Iohn* doth also note) that he who was and is our Iudge, is become also our aduocate, to plead our cause.

*I Iohn, 2.*

Cast backe thine eyes then my louing brother, and take a view of all ages, times and seasons past and gone. Begin from the first creation of this world, and come downe ward euen to this day, and examine indifferently, whether in all this wide compasse of times, persons, places, & most grieuous offences committed against his diuine Maiesty, there were euer yet any one sinner vpon earth, that returned vnfaignedly, and was not receiued. The sinne of our first Parents was presently forgiven vnto them, vpon their first signification of griefe and sorrow for the same. And not on-

V

ly

*Despaire of Gods mercy.*

Gen. 3.

only this, but our Sauour also Iesus Christ was promised to bee sent, for restoring them and their posterity to the glory and felicity which by their fall they had lost. After this vntill the time of *Abraham* and of the people of Israel, as some workes of Gods iustice are recorded in holy Writ, that were exercised vpon irrepentant offenders; so are there many more celebrated of his mercy, and onely two persons in particular are mentioned, who notwithstanding some sorrow which they seemed to haue for their offences, were yet rejected: the first whereof was the murtherer *Caine*, who at the beginning, denied his wickednesse vnto God, and then being conuicted, despaired of Remission. The second was *Esau*, whom Saint *paul* calleth a prophane fornicator, who found no place of repentance, albeit with teares he sought the same. Whereof *S. Chrysostome* giueth the reason in these words; *For this cause Esau obtained not pardon, for that hee did not repent as he should haue done, his teares proceeding rather of anger and temptation, then of true sorrow.*

Heb. 12.

When the people of Israel came to be a distinct Nation, and to be gouerned by Gods appointment, how

grice

*Despaire of Gods mercy.*

grievously (trow you) did they offend  
dayly, and almost houely his Diuine  
Majesty? And how graciously did his  
unspeakeable clemency remit and par-  
don their manifold and innumerable  
sins and trespasses done against him?  
The whole Scripture (in truth) see-  
meth nothing else, but a perpetual nar-  
ration of Gods incredible patience  
and infinite mercies towards them.  
And if I would speake of particular  
persons among them, which he recei-  
ued to his fauor after great and mani-  
fold offences committed: there would  
be no end of all that recitall.

Let *Manasses* that most impious  
and wicked King bee an example for  
all; of whose enormous life and wic-  
ked acts, whole pages are replenished,  
both in the books of Kings and Chro-  
nicles, and yet afterwards notwith-  
standing, the same man falling into  
misery and calamity among the Babi-  
lonians, (a fortunate Schoole often-  
times for Princes, who in their pros-  
perity are wont to contemne God) he  
began to be sorrowfull for his former  
life and actions, and became repentant  
(as the Scripture saith) in the sight  
of God for the same. Wherein his  
Diuine and incomprehensible mer-  
cy was so much mooued presently,

2. Keg. 22.  
2. Cor. 33

*Despaire of Gods mercy.*

as hee receiued him to fauour, and brought him backe from his prison, and fetters, vnto his Kingdome and imperiall Throne of Maiesty.

Ion, 7, 23  
3, 5.

The example also of the Niniuites is very notable and singular in this behalfe, against whom almighty God hauing decreed a sentence of death to be executed within a certaine time; he commanded *Ionas* the Prophet to goe and denounce that sentence vnto them. But *Ionas* well knowing the nature and disposition of God towards mercy; fore-saw (as afterward he signifieth) that if he should goe and beare that Embassage vnto them, and they thereupon make change of their liues, his Maiesty would presently pardon them, and so he should be taken for a false and lying Prophet. For avoyding which inconuenience, hee chose rather to flee away by Sea vnto the Citie of *Tharsis*, and thereto hide himselfe. But almighty God raised a tempest in that iourney, and disposed in such sort that *Ionas* was cast into the Sea, and there receiued and deuoured by a Whale: from whose belly he was commanded afterwards to repaire vnto *Ninive*, and there to doe his former message, which hee performed.

And

*Despaire of Gods mercy.*

And the tenour of his message was, that within forty dayes that huge Citie of *Ninivie* should bee destroyed.

Which he hauing denounced vnto them, the sequell fell out as *Ionas* before had suspected. For the *Ninivites* beleeuing the message, and betaking themselues to repentance, almighty God forgauē them presently : whereat *Ionas* was exceedingly grieved and offended, and complained sweetly vnto God of his strange dealing herein, demanding why hee had enforced him to come and preach destruction vnto them, knowing before hand that hee would pardon them.

But his mercifull Lord answered him fully to this point, by a certaine accident that fell out, whereto *Ionas* was not able to reply one word.

For so it chanced that *Ionas* sitting without the Walles of the Citie of *Ninivie*, vnder an Iuy bush, that in one night by Gods appointment was sprung vp to couer him from the Sunne : the same Iuy bush by Gods ordinance was perished vpon the suddaine, and was consumed by a Worme, leauing the poore Prophet destitute of that consolation of shadow which hee receiued by it.

Wherewith hee being not a little



*Despaire of Gods mercy.*

*Ionas 4.*

disquited and afflicted, God sayd vnto him: Thou *ionas* art sorrowfull, and grieved for the losse of thine Iuy tree, which notwithstanding thou diddest not plant, or make to grow, nor tookest any labour at all about it. But the same grew vp in one night, and in one night it perished againe.

And shall not I then be carefull to pardon my great City of Ninuuy, wherein there bee aboue an hundred and twenty thousand innocent people which cannot distinguish betweene their right hand and their left? This was the answer of almighty God vnto the Prophet *Ionas*, for defence of his singular inclination to mercy in respect that the Ninuities were his owne creatures, his owne workmanship, and the labor of his owne hands, as all other people also are. Of which kind of reason and consideration, there haue beene diuers things sayd and declared before, for manifestations of Gods infinite mercy. And all this that hitherto hath beene spoken, is of things only done in time of the olde Testament, before the appearance of Christ our Sauour in the flesh. But now if wee looke into the time of grace, when God incarnate came himselfe in person to shew the riches

*Despaire of Gods mercy.*

riches of his endlesse mercy vnto mortall men vppon earth; wee shall see more examples without comparison of his exceeding Clemency. For that now our Creator and Sheeheard overcome (as it were) with extreame compassion, came downe into the vale of our misery, with resolution, not onely to offer pardon and forgiveness to all his sheepe that were astray and would returne: but also to follow and seeke them out: and being found to lay them on his owne shoulders, and so to bring them backe vnto the fold againe, and there to giue his life and blood for their defence against the Wolfe.

Luke 15.

Ioh. 10. 13

O sweete Lord, what greater loue can bee imagined then this? What more pregnant signification of inflamed charity, can mans cogitation conceiue or apprehend? It is a maruaile now if he which descended vnto vs with this heart, and with these bowels of burning affection, did set open the gates of all his treasures, fauours, and graces vnto vs.

It is no maruaile if the holy Apostle *S. Paul* in the first chapter of his Epistle to the Romanes, doe say of this time, *Superabundat gratia*, that grace did ouer abound, and yet further in another place, that Christ being very

Phil. 2.

*Despaire of Gods mercy.*

God did in a certaine sort imposterish and empty himselfe with a most wonderfull effusion of mercies, and hauock of heauen, which euen at this time, and euer since he hath made.

Here-hence it proceedeth that all his delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, courage, and confidence in him. Which hee did so manifestly in sight of all the World, as hee became very scandalous and offensefull thereby to the Scribes and Pharisees, and other principall rulers amongst the Iewes Nation. Here-

**Math. 8. 1.** most meruailous speeches, and strange  
**Marke 2.** invitation of wicked men vnto him;  
**Luke 5.** as for example, at one time among other, when he cried out in publique,

**Matth. 11.** *Come vnto me all ye that doe labour, and bee heauy laden, and I will refresh you.* And at another time going into the Temple of Ierusalem vpon a high festiuall day, when all the people were gathered together, he stood vp in the midst of them all, and brake forth into this vehement invitation, with a lowd voice, as **S. Iohn** Evangelist recordeth: *If any man among you bee thirstie, let him come vnto mee, and hee shall drinke.* Hereby it come

**Iohn 7.**

*Despaire of Gods mercy.*

to passe, that his diuine Majesty was *Matth. 11.*  
termed commonly, *publicanorum*  
& *peccatorum amicus*, the friend and  
familiar of wicked Publicans and sin-  
ners. And hercof finally it did pro-  
ceed, that hee receiued all, imbraced  
all, and forgaue all that repaired vn-  
to him, were they Scribes, Pharisees,  
Souldiers, Publicans, Vsurers, Har-  
lots, Theeues, Persecutors, or what-  
soeuer most grieuous offenders be-  
sides; whereof particular examples  
in each kinde might bee alleadged,  
assuring vs furthermore, that after  
his resurrection, and blessed ascen-  
sion to the right hand of his Father,  
hee would be more bountifull, yet in  
this manner of proceeding, *and draw*  
*all men vnto him*: beeing at one time  
both our Iudge and Aduocate, our  
King and Mediatour, our God and  
Redeemer, our Father and Brother,  
our Priest and Sacrifice, and hee that  
both pleadeth and determineth our  
cause together.

What then should not wee hope at  
this time (deare Christian Brother)  
at the hands of this our Lord and  
Master, which hath left vnto vs such  
words, such deeds, such assured evi-  
dence of his infallible loue and abun-  
dant mercies towards vs? Why

V s

should

*Despaire of Gods mercy.*

should not his dealings with other men before vs, giue vs heart and courage to trust assuredly in him, for the time present and to come? Why should not his former most infinite mercies, bee vnto vs odoriferous alluring fauours and ointments, to make vs as the spouse did in the Canticles, follow and runne after him

Can. 10.

Heare what deuout Saint Bernard doth meditate vpon this passage of Christs fragrant Oyntments. Oh sweete Iesus (saith hee) the fresh and odoriferous smell of thy wonderfull clemency, doth allure vs to run after thee, when we heare say, that thou dispisest not Beggers, nor abhorrest sinners. We know right well O Lord, that thou didst not reiect the theefe that confessed thee, nor the sinfull woman that wept vnto thee, nor the Cananaean that humbled her selfe before thee, nor the wicked aduultresse brought vnto thee, nor the Toler, or tribute Gatherer that followed thee, nor the publican that repaired vnto thee, nor the disciple that denied thee, nor Saul that did persecute thee, nor thy Tormentours that did naile thy sacred body to the Crosse. O Lord, all these are fragrant smelles and fauours of thy most sweete mer-

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cy, and at the sent of these thy oyn-  
ments, wee doe follow and run after  
thee. Thus farre Saint Bernard.

*The fourth part.*

*The application of all that  
hath bin said.*

**A**ND so with this to come vnto the  
fourth and last part of this Chap-  
ter, and to apply all that hath beene  
said of Gods mercy to our present  
purpose. What man is there liuing in  
the world, that reading and hee-  
ring these things, can doubt or mi-  
strust to receiue pardon for their sins? **Rom. 8.**  
*If God be he that iustifieth, who is able  
to condemne vs, saith the holy A-  
postle Saint Paul. If God be minded  
to deliuer vs, who can take vs out of  
his hands? If God protest that hee  
will pardon vs, why should wee make  
any doubt or question thereof at all?  
Why should wee not ioyne rather  
with that confident and faithfull ser-  
uant of his, Saint Paul, who saith  
vnto vs, and to all other sinners li-  
uing, in his Masters name: Let vs  
repaire vnto him with a true heart, in  
fulnesse of faith, hauing purged our  
hearts from an euil conscience. Let vs  
hold fast an iammouable confession*  
of **Iohn. 10.**  
**Heb. 10.**

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of our hope, seeing hee is faithfull  
which hath giuen vnto vs his promi-  
ses, and let vs consider how one of vs  
may prouoke another to, &c. By which  
wordes the holy Apostle signifieth,  
that wher sinner soeuer shall resolute  
with himselfe, to purge his conscience  
from wickednes for the time to come,  
and to employ the rest of his life in  
charity and good workes, he may con-  
fidently & boldly repaire to Almighty  
God with most certaine assurance  
to receiue pardon and remission. And  
alas (deere Brother) why then should  
any man despaire? Wherefore should  
any man cast away his owne soule,  
that God so much desireth to saue?  
What a pitfull and lamentable case  
is it to behold so many Christians in  
the World to goe languishing in their  
sinnes, and to giue themselues ouer to  
all kind of carelesse and dissolute sen-  
suality, (which by God himselfe is  
called desperation) vpon this conceit  
and wicked cogitation, that now  
they are gone so farre, and so deepe-  
ly rooted and habited in this kind of  
life, as either it is impossible, or in-  
vaine for them now to thinke of  
change or amendment? O deere bro-  
ther, let these men hearken with  
diligence to this excellent discourse  
of

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of Saint *byssome* which enueth.

If thou bee a wicked man (saith hee) thinke vpon the Publicane. If thou bee vnckleane of life, consider the harlot. If thou be a murderer, remember the thiefe. If thou be a swearer, call to mind the blasphemers. Cast thine eyes vpon *Saul* and *paul*, first a persecuter, and then a Preacher, first a violent robber, afterward a good Steward and faithfull dispenser. First chaffe, afterward corne: first a wolfe afterward a Shepheard; first lead, afterward gold: first a Pirat, afterward a good Pilot: first a disperfer, afterwords a gatherer together: first a breaker downe of Gods Vineyard, afterward a planter: first a destroyer, afterward a builder.

Thou hast seene manifold wickednesse, but now behold vnspokeable mercy. Thou hast heard the pride of the seruant, consider now the loue and clemency of the master: I will not thou say to mee, I am a blasphemer, I haue beene a persecuter, I haue led an vnckleane and abhominable life, and therefore I doubt lest I shall not be pardoned.

Say not so vnto mee, for here thou hast examples to the contrary, in euery of these and many other finnes.

Thou



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Thou mayest safely fly to any Port thou list, and that either in the old or new Testament. For in the olde, thou hast *David* : in the new, thou hast *paul*, I will not haue thee therefore alledge excuses vnto me, for couering thine owne cowardnesse.

Hast thou sinned, repent ; hast thou sinned a thousand times, repent a thousand times vnfeinedly. This is the onely ointment that may bee powred into an afflicted conscience, the torment whereof I doe well know.

For the deuill standeth by whetting his sword of desperation, and saying vnto thee, Thou hast liued wickedly all thy youth, and thy former dayes thou hast mispent, thou hast haunted playes and spectacles with thy companions, and followed after loose and lasciuious women : Thou hast taken other mens goods from them wrongfully : Thou hast bene couetous dissolute, and effeminate : Thou hast forsworne thy selfe : Thou hast blasphemed and committed many other heinous and wicked crimes, and therefore what hope canst thou haue of saluation ? Truly none at all.

Thou art a meere cast away ; and canst not now goe backe, and therefore my counsell is, that thou now vse  
the

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the pleasures and commoditie of this World and passe ouer thy time in mirth of heart, without cogitation of other affaires.

These are the words of the Diuell, louing Brother: these are the counsailes and pertwasions of our enemy. But mine are contrary: If thou haue fallen thou mayest rise againe: If thou haue beene a lost Companion, yet thou maiest bee saued. If thou haue committed fornication and adulterie in times past, thou maiest bee continent for the time to come: If thou haue haunted plaies and games, thou maiest draw backe thy foote from henceforth: If thou haue delighted in lewd and euill company, thou maiest hereafter acquaint thy selfe with good. This onely is necessary, that thou beginne thy conuersion out of hand, and that thou repent, and take in hand to reforme thy selfe, though it bee at first but a little.

Let thine eyes begin but to shedde forth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions, and what they deserue: Lay before thy face the day of iudgement, with the torments of hell on the one side, and the ioyes of heauen on the other. Repent

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Neuer too  
late to re-  
pent.

pent, confesse, amend thy life, seeke a  
medicine for thy wound out of hand,  
while thou art in this life, in what  
state or condition soeuer thou be. Yea,  
if thou bee vpon thy death-bed, and  
ready to breath out thy soule and spi-  
rit, feare not to repent, for that Gods  
mercy is not constrained by the  
shortnesse of time. Which I speake vn-  
to you (my deare Brethren) not to  
make you hereby the more negligent,  
but only to stirre you vp vnto the con-  
fidence of Gods mercy, and thereby to  
auoyd the most dangerous gulf of de-  
spiration. Hitherto are the words of  
this holy and learned Father.

In which long and large discourse  
of his, we are to note, that (together  
with most excellent encouragement  
which hee giueth to all sinners, of  
what state and condition soeuer they  
bee, in all times and seasons to trust  
in Gods mercy, and neuer to De-  
spaire) he giueth also an wholesome  
admonishment, that we should not  
by this confidence become more neg-  
ligent in reforming our liues, but ra-  
ther do it out of hand, without all de-  
lay, or procrastination. Whereunto  
in like manner the holy Father Saint  
*Augustine*, in like exhortation against  
Despayre, doeth endeavour most  
vehemently

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vehemently to stir vs vp in these words

Let no man after a hundred sinnes,  
nor after a thousand, despaire of the  
Lords mercy, but yet so let him not  
despaire, as hee seeke presently with-  
out all stay, to reconcile himselfe to  
almighty God by amendment of his  
life: least perhaps, after that by cu-  
stome he hath gotten a habite of sin,  
he be not able to deliuer himselfe frō  
the snares of the deuil albeit he would.

And in the very same Sermon, hee  
discourseth yet further of the same  
matter, in manner following. Not  
euery man that hath sinned, but hee  
that perseuereth in sinne, is hatefull  
and abhominable in the sight of God.  
For that no man must distrust of gods  
mercy towards him, that will amend  
and leaue his sinnes. For that God  
himselſe, as a most sweet Comforter,  
hath said by his Prophet, *That the impiety of a wicked man shall not hurt  
him, at what time soeuer hee shall re-  
turne from the same* But yet this  
great mercy of the Lord, is then only  
profitable vnto vs, if wee delay not  
our conuersion, nor doe multiply sin-  
s vpon sinnes. Which I will declare  
vnto you by the example of wounds  
and ruptures of our body, by which  
also the infirmities of our minde  
and

Eze. 11, 13

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and soule may be conceiued.

Thus then we see, if a mans foote, legge, or arme bee broken, with how great paine the same is restored to his accustomed strength. But if any member of our body should bee broken twice or thrice, or more often in one & the selfe same place your charity cā imagine, how hard a thing it were for that part to recouer her perfect health againe. So fareth it (deere brethren) in the wounds and ruptures of our soule.

If a man doe commit sinne once or twice, & do vnfainedly without dissimulation make his refuge vnto the medicine of repentance, hee doth out of hand obtaine health againe, & that sometimes without any scarre or blemish of the disease past. But if he begin to adde sins vpon sins in such sort that the wounds of his soule doe rather putrifie within him, by couering and defending them, then heale by repentance & confession, it is to be feared, lest that heauy speech of the Apostle be fulfilled in him, to whom he saith in this manner; Dost thou not know, that the benignity of God is vsed to bring thee to repentance? But thou by thy obdurate and irrepentant heart, dost heape to thy selfe wrath in the day of vengeance, and

Rom. 2.

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of the reuelation of Gods iust iudgement. Thus for S. *Augustine*.

But now (deere Christian brother) what can be spoken more effectually; either to erect vs to hope and confidence in Gods mercy, or to terrifie vs from presumption in delaying our amendment, then here hath beene vntered by these noble pillars and Fathers of Christs Church, and most excellent instruments and Temples of his holy Spirit? The diuine wisdom of almighty God, in a certaine *Eccle, 10.* place saith; That the words of Wise men ought to be spurs vnto vs, and as it were nailes, driuen into the depth of our hearts: meaning thereby, that we should be stirred vp, and most vehemently moued when we heare such Wise men as the holy Ghost there meaneth (which indeed are onely they that haue the knowledge and true feare of God, make such exhortations vnto vs, and giue vs such wholesome admonishments, as these godly Fathers in this great affaire haue done. And how is it then, (deere brother) that wee are nothing stirred vp thereby, nothing quickned, nothing awaked? Well, - I will conclude this whole Chapter and Treatise, with another Exhortati-

on.

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exhortation and admonishment of *S. Augustine*, for that besides the graue authority of the man (which ought to moue vs much) I thinke nothing can be spoken more excellently, or more agreeing to our peculiar purpose.

*S. Aug.  
Ser 181. de  
serm.*

Thus then he saith, Almighty God doth neuer despise the repentance of any man, if it be offered vnto him sincerely and simply; nay hee accepteth the same most willingly, embraceth the penitent, and endeaouureth to reduce him to his former estate, wherein hee was before he fell.

*E say, 51.*

And that which is yet more; if a man bee not able to fulfill the whole order of his satisfaction, yet doth not God refuse the least repentance that is, though it be done in neuer so short a space. Neither doth he suffer the reward to perish of any little conuersion. And this doth the Prophet *Esay* seeme to me to signifie, when he saith in Gods person to the people of *Israel*; I haue contristed thee a little for thy sinnes, I haue stricken thee and turned my face from thee, thou hast bin sad and hast waiked in sorrow, and I haue comforted thee againe.

These examples then of repentance (deere brethren) we hauing before our eyes, let vs not perseuere in wickednesse

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nesse, nor dispaire of reconciliation,  
but rather let vs say with a confident  
heart, wee will turne home to our Fa-  
ther, and present our selues vnto our  
God, for truely (my Brethren) hee will  
neuer turne away from the man that  
turneth vnto him.

Himselfe hath said, that hee is a Esay, 59.  
God which draweth neere vnto vs,  
were it not that our sins do make a se-  
paration betwixt him and vs. Let vs  
take away then the separation & ob-  
stacle, & so nothing shall let our con-  
iunction with him, which he greatly  
desireth. For to this end did he create  
vs, that he might bestow vpon vs eter-  
nall life in the kingdome of heauen.  
He did not make vs for hell, but hee  
made his Kingdome for vs, and hell  
for the deuill. So he saith in the Gos-  
pell, *Come yee blessed of my Father, en-  
ioy the kingdome prepared for you, from* Math, 25.  
*the beginning of the world* And to  
the damned, *Depart from me yee cur-  
sed, into euerlasting fire, which is pre-  
pared for the deuill and his angels.*

If then hell fire was prepared for  
the deuill, and the Kingdome of hea-  
uen for man, from the beginning of  
the world, it remaineth onely, that  
wee prouide, not to loose our inheri-  
tance by persisting in sin. So long as  
wee



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we are in this life; how many or great  
foeuer our sinnes may be, it is possible  
to wash them away by true and vn-  
fained repentance, but when we shall  
once depart from this world, albeit  
then we doe repent (as no doubt but  
wee shall from the bottome of our  
hearts) yet shall it auaille vs nothing  
And albeit, our teeth doe gnash, our  
mouth cry out, our eyes gush forth in  
teares, and our hearts lament with in-  
numerable complaints and supplica-  
tions, yet shall no man heare vs, no  
man assist vs, not so much as with the  
tip of the finger, giue vnto vs a drop  
of water to coole our tongues amidst  
hell torments. but wee shall receiue  
that lamentable answere which the  
rich glutton receiued from the mouth  
of Abraham. *There is betweene vs and  
you a great distance, so that none may  
passe from vs to you, nor from you to vs.*  
Hitherto lasteth Saint *Augustines* ex-  
hortation, And herewithall I thinke  
it good to conclude this Treatise.

Luke: 16.

*FINIS.*

*The end of the second and last  
Booke tending to Re-  
solution.*

